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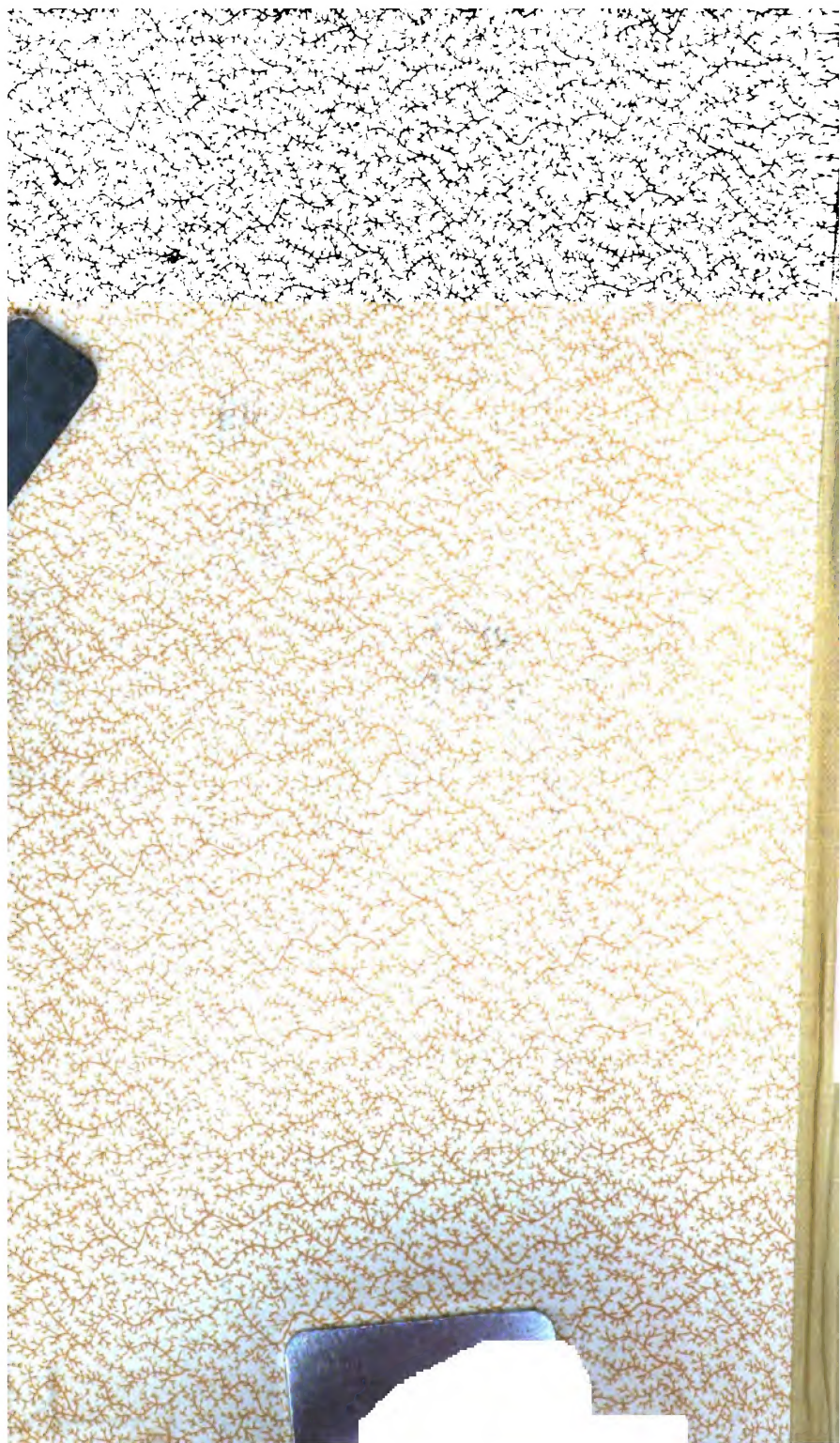
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MAR 11 1914











THE  
MONTHLY REVIEW;  
OR  
LITERARY JOURNAL,  
ENLARGED:

From SEPTEMBER to DECEMBER, *inclusive*,

M,DCC,XCIX.

With an APPENDIX.

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"Trust not yourself, but your defects to know,  
"Make use of ev'ry friend—and ev'ry foe."

POPE.

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VOLUME XXX.

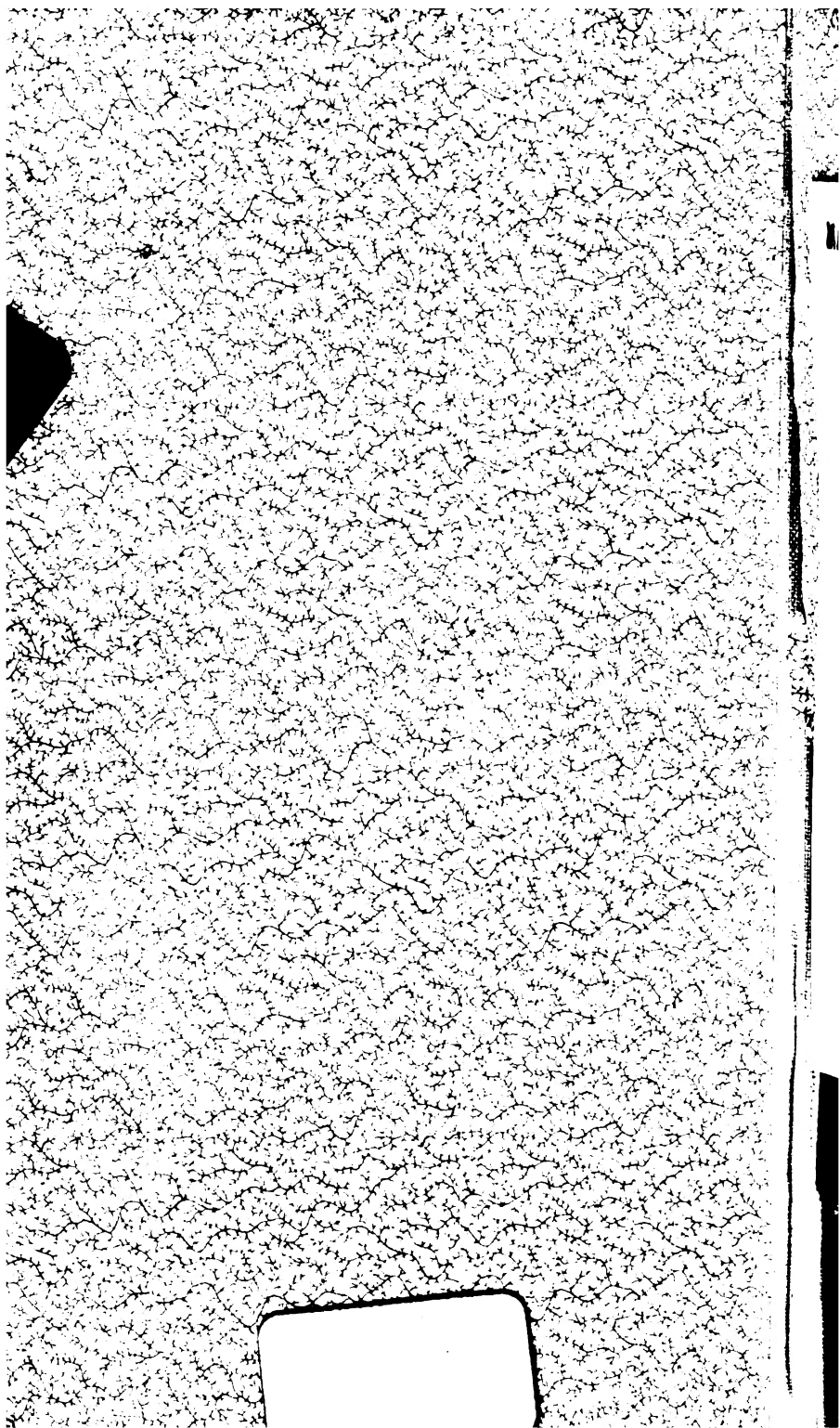
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## ERRATA in Vol. XXX.

- P. 13. l. 2. dele 'author's.'  
 146. l. 7. for 'bright,' r. *light*; and l. 9. for 'light,' r. *bright*.  
 149. l. 14. for 'spred,' r. *spread*.  
 217. l. 7. from bottom, take the turned comma from before '*As an instance, &c.*'  
 239. l. 15. for 'not were,' r. *were not*.  
 244. l. 18. for 'plan,' r. *place*.  
 264. l. 19. for 'reigns,' r. *reign*, with a comma.  
 272. l. 14. from bottom, for 'in a plain,' r. *in-plaid*.  
 292. l. 7. take the comma from 'strange,' and place it after 'virtue,' in line 8.  
 363. l. 12. for 'of Euxine,' r. *of the Euxine*.  
 393. l. 18. for 'Gay,' r. *Gray*.

# THE MONTHLY REVIEW,

For SEPTEMBER, 1799.

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**ART. I.** *Travels through the States of North America, and the Provinces of Upper and Lower Canada, during the Years 1795, 1796, and 1797.* By Isaac Weld, junior. Illustrated and embellished with Sixteen Plates. 4to. pp. 464. 1l. 10s. Boards. Stockdale. 1799.

**F**EELING in common with the inhabitants of Europe the desolations of war, and trembling at the frightful progress of anarchy and confusion, Mr. Weld was induced to cross the Atlantic, for the purpose of examining into the truth of the various accounts which have been given of the flourishing condition of the United States of America; and he was solicitous to ascertain how far, in case of future emergency, any part of the vast territories of the western continent might be regarded as a desirable place of abode. With such a view, he visited the States of Pennsylvania, Delaware, Maryland, Virginia, New Jersey, New York, and the two Canadas; and the result of his observations and inquiries he has now communicated to the public, with the humble hope that this his first production 'may meet with a generous indulgence.'

Mr. Weld does not, by any means, encourage a spirit of emigration. If he crossed the Atlantic prepossessed in favour of the people and the country which he was about to visit, he has returned with sentiments of a very different nature; and few indeed have been the instances, in which men accustomed to the thousand nameless comforts of an European life, would feel themselves happy in the wilds and deserts of America.

Of the style in which these travels are written, and of the nature of Mr. W.'s remarks and observations, an opinion may be formed from the extracts which we shall now offer to the perusal of our readers.

In his account of Philadelphia, Mr. Weld takes particular notice of the gaol, and of the laws of Pennsylvania with respect to the punishment of crimes:

'The gaol is a spacious building of common stone, one hundred feet in front. It is fitted up with solitary cells, on the new plan,  
Vol. xxx. B and

and the apartments are all arched, to prevent the communication of fire. Behind the building are extensive yards, which are secured by lofty walls. This gaol is better regulated, perhaps, than any other on the face of the globe. By the new penal laws of Pennsylvania, lately enacted, no crime is punishable with death, excepting murder of the first degree, by which is meant, murder that is perpetrated by wilful premeditated intention, or in attempts to commit rape, robbery, or the like. Every other offence, according to its enormity, is punished by solitary imprisonment of a determined duration. Objections may be made to this mode of punishment, as not being sufficiently severe on the individual to atone for an atrocious crime; nor capable, because not inflicted in public, of deterring evil-minded persons in the community from the commission of offences which incur the rigour of the law; but on a close examination, it will be found to be very severe; and as far as an opinion can be formed from the trial that has been hitherto made by the state of Pennsylvania, it seems better calculated to restrain the excesses of the people than any other. If any public punishment could strike terror into the lawless part of the multitude; it is as likely that the infliction of death would do it as any whatsoever; but death is divested of many of its terrors, after being often presented to our view; so that we find in countries, for instance in England, where it occurs often as punishment, the salutary effects that might be expected from it are in a great measure lost. The unfortunate wretch, who is doomed to forfeit his life in expiation of the crimes he has committed, in numberless instances, looks forward with apparent unconcern to the moment in which he is to be launched into eternity; his companions around him only console with him, because his career of iniquity has so suddenly been impeded by the course of justice: or, if he is not too much hardened in the paths of vice, but falls a prey to remorse, and sees all the horrors of his impending fate, they endeavour to rally his broken spirits by the consoling remembrance, that the pangs he has to endure are but the pangs of a moment, which they illustrate by the speedy exit of one whose death he was perhaps himself witness to but a few weeks before. A month does not pass over in England without repeated executions; and there is scarcely a vagabond to be met with in the country, who has not seen a fellow creature suspended from the gallows. We all know what little good effect such spectacles produce. But immured in darkness and solitude, the prisoner suffers pangs worse than death a hundred times in a day: he is left to his own bitter reflections; there is no one thing to divert his attention, and he endeavours in vain to escape from the horrors which continually haunt his imagination. In such a situation the most hardened offender is soon reduced to a state of repentance.

But punishment by imprisonment, according to the laws of Pennsylvania, is imposed, not only as an expiation of past offences, and an example to the guilty part of society, but for another purpose, regarded by few penal codes in the world, the reform of the criminal. The regulations of the gaol are calculated to promote this effect as soon as possible, so that the building, indeed, deserves the name of a penitentiary house more than that of a gaol. As soon as a criminal



is committed to the prison he is made to wash ; his hair is shorn, and if not decently clothed, he is furnished with clean apparel ; then he is thrown into a solitary cell, about nine feet long and four wide, where he remains debarred from the sight of every living being excepting his gaoler, whose duty it is to attend to the bare necessities of his nature, but who is forbidden, on any account, to speak to him without there is absolute occasion. If a prisoner is at all refractory, or if the offence for which he is imprisoned is of a very atrocious nature, he is then confined in a cell secluded even from the light of heaven. This is the worst that can be inflicted upon him.

The gaol is inspected twice every week by twelve persons appointed for that purpose, who are chosen annually from amongst the citizens of Philadelphia. Nor is it a difficult matter to procure these men, who readily and voluntarily take it upon them to go through the troublesome functions of the office without any fee or emolument whatever. They divide themselves into committees ; each of these takes it in turn, for a stated period, to visit every part of the prison ; and a report is made to the inspectors at large, who meet together at times regularly appointed. From the report of the committee an opinion is formed by the inspectors, who, with the consent of the judges, regulate the treatment of each individual prisoner during his confinement. This is varied according to his crime, and according to his subsequent repentance. Solitary confinement in a dark cell is looked upon as the severest usage ; next, solitary confinement in a cell with the admission of light ; next, confinement in a cell where the prisoner is allowed to do some sort of work ; lastly, labour in company with others. The prisoners are obliged to bathe twice every week, proper conveniences for that purpose being provided within the walls of the prison, and also to change their linen, with which they are regularly provided. Those in solitary confinement are kept upon bread and water ; but those who labour are allowed broth, porridge, puddings, and the like : meat is dispensed only in small quantities, twice in the week. Their drink is water ; on no pretence is any other beverage suffered to be brought into the prison. This diet is found, by experience, to afford the prisoners strength sufficient to perform the labour that is imposed upon them ; whereas a more generous one would only serve to render their minds less humble and submissive. Those who labour, are employed in the particular trade to which they have been accustomed, provided it can be carried on in the prison ; if not acquainted with any, something is soon found that they can do. One room is set apart for shoemakers, another for taylor's, a third for carpenters, and so on ; and in the yards are stone-cutters, smiths, nailers, &c. &c.

Excepting the cells, which are at a remote part of the building, the prison has the appearance of a large manufactory. Good order and decency prevail throughout, and the eye of a spectator is never assailed by the sight of such ghastly and squalid figures as are continually to be met with in our prisons ; so far, also, is a visitor from being insulted, that he is scarcely noticed as he passes through the different wards. The prisoners are forbidden to speak to each other without there is necessity ; they are also forbidden to laugh and to sing, or to

make the smallest disturbance. An overseer attends continually to see that every one performs his work diligently; and in case of the smallest resistance to any of the regulations, the offender is immediately cast into a solitary cell, to subsist on bread and water till he returns to a proper sense of his behaviour; but the dread all those have of this treatment, who have once experienced it, is such, that it is seldom found necessary to repeat it. The women are kept totally apart from the men, and are employed in a manner suitable to their sex. The labourers all eat together in one large apartment; and regularly, every Sunday, there is divine service, at which all attend. It is the duty of the chaplain to converse at times with the prisoners, and endeavour to reform their minds and principles. The inspectors, when they visit the prison, also do the same; so that when a prisoner is liberated, he goes out, as it were, a new man; he has been habituated to employment, and has received good instructions. The greatest care is also taken to find him employment the moment he quits the place of his confinement. According to the regulations, no person is allowed to visit the prison without permission of the inspectors. The greatest care is also taken to preserve the health of the prisoners, and for those who are sick there are proper apartments and good advice provided. The longest period of confinement is for a rape, which is not to be less than ten years, but not to exceed twenty-one. For high treason, the length of confinement is not to be less than six nor more than twelve years. There are prisons in every county throughout Pennsylvania, but none as yet are established on the same plan as that which has been described. Criminals are frequently sent from other parts of the state to receive punishment in the prison of Philadelphia.

‘So well is this gaol conducted, that instead of being an expense, it now annually produces a considerable revenue to the state.’

The city of Washington, or the Federal city, planned in 1792, is designed to be the metropolis of the United States; and the congress is to assemble there, for the first time, in the year 1800. In the opinion of our traveller, the many local advantages of this city will render it, at a future period, the grand emporium of the West; and a rival in magnitude and splendour to the cities of the old world.

‘The city is laid out on a neck of land between the forks formed by the eastern and western or main branch of Patowmac River. This neck of land, together with an adjacent territory, which is in the whole ten miles square, was ceded to congress by the states of Maryland and Virginia. The ground on which the city immediately stands was the property of private individuals, who readily relinquished their claim to one half of it in favour of congress, conscious that the value of what was left to them would increase, and amply compensate them for their loss. The profits arising from the sale of that part which has thus been ceded to congress will be sufficient, it is expected, to pay for the public buildings, for the watering of the city, and also for paving and lighting of the streets. The plan of the city was drawn

drawn by a Frenchman of the name of L'Enfant, and is on a scale well suited to the extent of the country, one thousand two hundred miles in length, and one thousand in breadth, of which it is to be the metropolis; for the ground already marked out for it is no less than fourteen miles in circumference. The streets run north, south, east, and west; but to prevent that sameness necessarily ensuing from the streets all crossing each other at right angles, a number of avenues are laid out in different parts of the city, which run transversely; and in several places, where these avenues intersect each other, are to be hollow squares. The streets, which cross each other at right angles, are from ninety to one hundred feet wide, the avenues one hundred and sixty feet. One of these is named after each state, and a hollow square also allotted to each, as a suitable place for statues, columns, &c. which, at a future period, the people of any one of these states may wish to erect to the memory of great men that may appear in the country. On a small eminence, due west of the capitol, is to be an equestrian statue of General Washington.

The capitol is now building upon the most elevated spot of ground in the city, which happens to be in a very central situation. From this spot there is a complete view of every part of the city, and also of the adjacent country. In the capitol are to be spacious apartments for the accommodation of congress; in it also are to be the principal public offices in the executive department of the government, together with the courts of justice. The plan on which this building is begun is grand and extensive; the expense of building it is estimated at a million of dollars, equal to two hundred and twenty-five thousand pounds sterling.

The house for the residence of the president stands north-west of the capitol, at the distance of about one mile and a half. It is situated upon a rising ground not far from the Patowmac, and commands a most beautiful prospect of the river, and of the rich country beyond it. One hundred acres of ground, towards the river, are left adjoining to the house for pleasure grounds. South of this there is to be a large park or mall, which is to run in an easterly direction from the river to the capitol. The buildings on either side of this mall are all to be elegant in their kind; amongst the number it is proposed to have houses built at the public expense for the accommodation of the foreign ministers, &c. On the eastern branch, a large spot is laid out for the marine hospital and gardens. Various other parts are appointed for churches, theatres, colleges, &c. The ground in general, within the limits of the city, is agreeably undulated; but none of the risings are so great as to become objects of inconvenience in a town. The soil is chiefly of a yellowish clay mixed with gravel. There are numbers of excellent springs in the city, and water is readily had in most places by digging wells. Here are two streams likewise, which run through the city, Reedy Branch and Tiber Creek. The perpendicular height of the source of the latter, above the level of the tide, is two hundred and thirty-six feet.

By

Upon the granting possession of waste lands to any person, commonly called the *location* of lands, it is usual to give particular

' By the regulations published, it was settled that all the houses should be built of brick or stone; the walls to be thirty feet high and to be built parallel to the line of the street, but either upon it or withdrawn from it, as suited the taste of the builder. However, numbers of wooden habitations have been built; but the different owners have all been cautioned against considering them as permanent. They are to be allowed for a certain term only, and then destroyed. Three commissioners, who reside on the spot, are appointed by the president, with a salary, for the purpose of superintending the public and other buildings, and regulating every thing pertaining to the city.

' The only public buildings carrying on as yet, are the president's house, the capitol, and a large hotel. The president's house, which is nearly completed on the outside, is two stories high, and built of free stone. The principal room in it is of an oval form. This is undoubtedly the handsomest building in the country, and the architecture of it is much extolled by the people, who have never seen any thing superior; but it will not bear a critical examination. Many persons find fault with it, as being too large and too splendid for the residence of any one person in a republican country; and certainly it is a ridiculous habitation for a man who receives a salary that amounts to no more than 5,625 l. sterling per annum, and in a country where the expences of living are far greater than they are even in London.

' The hotel is a large building of brick, ornamented with stone; it stands between the president's house and the capitol. In the beginning of the year 1796, when I last saw it, it was roofed in, and every exertion making to have it finished with the utmost expedition. It is any thing but beautiful. The capitol, at the same period, was raised only a very little way above the foundation.

' The stone, which the president's house is built with, and such as will be used for all the public buildings, is very similar in appearance to that found at Portland in England; but I was informed by one of the sculptors, who had frequently worked the Portland stone in England, that it is of a much superior quality, as it will bear to be cut as fine as marble, and is not liable to be injured by rain or frost. On the banks of the Patowmac they have inexhaustible quarries of this stone; good specimens of common marble have also been found; and there is in various parts of the river abundance of excellent slate, paving stone, and lime-stone. Good coal may also be had.

' The private houses are all plain buildings; most of them have been built on speculation, and still remain empty. The greatest number, at any one place, is at Green Leaf Point, on the main river, just above the entrance of the eastern branch. This spot has been

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names to different spots, and also to the creeks and rivers. On the original location of the ground now allotted for the seat of the federal city, this creek received the name of Tiber Creek, and the identical spot of ground on which the capitol now stands was called Rome. This anecdote is related by many as a certain prognostic of the future magnificence of this city, which is to be, as it were, a second Rome.'

looked

looked upon by many as the most convenient one for trade; but others prefer the shore of the eastern branch, on account of the superiority of the harbour, and the great depth of the water near the shore. There are several other favourite situations, the choice of any one of which is a mere matter of speculation at present. Some build near the capitol, as the most convenient place for the residence of members of congress, some near the president's house; others again prefer the west end of the city, in the neighbourhood of George Town, thinking that as trade is already established in that place, it must be from thence that it will extend into the city. Were the houses that have been built situated in one place all together, they would make a very respectable appearance, but scattered about as they are, a spectator can scarcely perceive any thing like a town. Excepting the streets and avenues, and a small part of the ground adjoining the public buildings, the whole place is covered with trees. To be under the necessity of going through a deep wood for one or two miles, perhaps, in order to see a next door neighbour, and in the same city, is a curious, and, I believe, a novel circumstance. The number of inhabitants in the city, in the spring of 1796, amounted to about five thousand, including artificers, who formed by far the largest part of that number. Numbers of strangers are continually passing and repassing through a place which affords such an extensive field for speculation.

Mr. Weld was at Philadelphia on the anniversary of the birth-day of General Washington; on which occasion, all persons of consequence went to pay their respects to this truly great man.

On this day General Washington terminated his sixty-fourth year; but though not an unhealthy man, he seemed considerably older. The innumerable vexations he has met with in his different public capacities have very sensibly impaired the vigour of his constitution, and given him an aged appearance. There is a very material difference, however, in his looks when seen in private and when he appears in public full drest; in the latter case the hand of art makes up for the ravages of time, and he seems many years younger.

Few persons find themselves for the first time in the presence of General Washington, a man so renowned in the present day for his wisdom and moderation, and whose name will be transmitted with such honour to posterity, without being impressed with a certain degree of veneration and awe; nor do these emotions subside on a closer acquaintance; on the contrary, his person and deportment are such as rather tend to augment them. There is something very austere in his countenance, and in his manners he is uncommonly reserved. I have heard some officers, that served immediately under his command during the American war, say, that they never saw him smile during all the time that they were with him. No man has ever yet been connected with him by the reciprocal and unconstrained ties of friendship; and but a few can boast even of having been on an easy and familiar footing with him.

The height of his person is about five feet eleven; his chest is full; and his limbs, though rather slender, well shaped and muscular.

His head is small, in which respect he resembles the make of a great number of his countrymen. His eyes are of a light grey colour; and, in proportion to the length of his face, his nose is long. Mr. Stewart, the eminent portrait painter, told me, that there are features in his face totally different from what he ever observed in that of any other human being; the sockets for the eyes, for instance, are larger than what he ever met with before, and the upper part of the nose broader. All his features, he observed, were indicative of the strongest and most ungovernable passions, and had he been born in the forests, it was his opinion that he would have been the fiercest man amongst the savage tribes. In this Mr. Stewart has given a proof of his great discernment and intimate knowledge of the human countenance; for although General Washington has been extolled for his great moderation and calmness, during the very trying situations in which he has so often been placed, yet those who have been acquainted with him the longest and most intimately say, that he is by nature a man of a fierce and irritable disposition, but that, like Socrates, his judgment and great self-command have always made him appear a man of a different cast in the eyes of the world. He speaks with great diffidence, and sometimes hesitates for a word; but it is always to find one particularly well adapted to his meaning. His language is manly and expressive. At levee, his discourse with strangers turns principally upon the subject of America; and if they have been through any remarkable places, his conversation is free and particularly interesting, as he is intimately acquainted with every part of the country. He is much more open and free in his behaviour at levee than in private, and in the company of ladies still more so than when solely with men.

General Washington gives no public dinners or other entertainments, except to those who are in diplomatic capacities, and to a few families on terms of intimacy with Mrs. Washington. Strangers, with whom he wishes to have some conversation about agriculture, or any such subject, are sometimes invited to tea. This by many is attributed to his saving disposition; but it is more just to ascribe it to his prudence and foresight; for as the salary of the president, as I have before observed, is very small, and totally inadequate by itself to support an expensive style of life, were he to give numerous and splendid entertainments the same might possibly be expected from subsequent presidents, who, if their private fortunes were not considerable, would be unable to live in the same style, and might be exposed to many ill natured observations, from the relinquishment of what the people had been accustomed to; it is most likely also that General Washington has been actuated by these motives, because in his private capacity at Mount Vernon every stranger meets with a hospitable reception from him.

General Washington's self-moderation is well known to the world already. It is a remarkable circumstance, which redounds to his eternal honour, that while president of the United States he never appointed one of his own relations to any office of trust or emolument, although he has several that are men of abilities, and well qualified to fill the most important stations in the government.



The slaves in Virginia are about double the number of free-men. Instances seldom occur of their being ill treated. They have time allowed them to attend to their own concerns, to cultivate their gardens, and to nourish and feed their poultry. Their huts are comfortably furnished, they are well clothed, dieted and lodged, and are free from all care and anxiety; still, however, let the condition of a slave be made ever so comfortable, as long as he is conscious of being the property of another, as long as he hears those around him talking with rapture of the blessings of liberty, it is not to be supposed that he can feel himself happy. It is immaterial under what form slavery may present itself to our view; there is always ample cause, when it appears, for humanity to weep, and to lament that men and Christians can live so regardless of the feelings of their fellow-creatures.

The changes in the state of the atmosphere, in the middle and southern states of America, are frequently very great, and sudden. In Pennsylvania, on the 14th of March, the author observed that Fahrenheit's thermometer stood at 65° at noon-day, though it had been at 14° but a week before. In the neighbourhood of the south-west mountains, on the 10th of May, the thermometer was as low as 46°, yet, four days afterward, it stood at 81°. At the commencement of a storm of thunder and lightning, the thermometer stood at 81°: but, twenty-three minutes afterward, it fell to 59°, and rose again in the course of the evening to 65°. The range of the mercury in Pennsylvania has been observed to be from 24° below 0 to 105° above it. A summer seldom passes, in which it does not rise to 96°.

• In the course of the few days (says Mr. W.) that I have spent in Philadelphia during this month, the thermometer has risen repeatedly to 86° and for two or three days it stood at 93°. During these days no one stirred out of doors that was not compelled to do so; those that could make it convenient with their business always walked with umbrellas to shade them from the sun; light white hats were universally worn, and the young men appeared dressed in cotton or linen jackets and trowsers; every gleam of sunshine seemed to be considered as baneful and destructive; the window shutters of each house were closed early in the morning, so as to admit no more light than what was absolutely necessary for domestic business; many of the houses, indeed, were kept so dark, that on going into them from the street, it was impossible at first entrance to perceive who was present. The best houses in the city are furnished with Venetian blinds, at the outside, to the windows and half doors, which are made to fold together like common window shutters. Where they had these they constantly kept them closed, and the windows and doors were left open behind them to admit air. A very different scene was presented, as the city as soon as the sun was set; every house was then thrown open,

open, and the inhabitants all crowded into the streets to take their evening walks, and visit their acquaintance. It appeared every night as if some grand spectacle was to be exhibited, for not a street or alley was there but what was in a state of commotion. This varied scene usually lasted till about ten o'clock; at eleven there is no city in the world, perhaps, so quiet all the year round; at that hour you may walk over half the town without seeing the face of a human being, except the watchmen. Very heavy dews sometimes fall after these hot days, as soon as the sun is down, and the nights are then found very cold; at other times there are no dews, and the air remains hot all the night through. For days together in Philadelphia, the thermometer has been observed never to be lower than 80° during any part of the twenty-four hours.

The following anecdote will serve to shew how much the people in Canada are immersed in ignorance and superstition:

“On the evening before we reached Quebec, we stopped at the village of St. Augustin Calvaire, and after having strolled about for some time, returned to the farm-house where we had taken up our quarters for the night. The people had cooked some fish, that had been just caught, while we had been walking about, and every thing being ready on our return, we sat down to supper by the light of a lamp, which was suspended from the ceiling. The glimmering light, however, that it afforded, scarcely enabled us to see what was on the table; we complained of it to the man of the house, and the lamp was in consequence trimmed; it was replenished with oil; taken down and set on the table; still the light was very bad. “*Sacre Dieu!*” exclaimed he, “but you shall not eat your fish in the dark;” so saying, he stepped aside to a small cupboard, took out a candle, and having lighted it, placed it beside us. All was now going on well, when the wife, who had been absent for a few minutes, suddenly returning, poured forth a volley of the most terrible execrations against her poor husband for having presumed to have acted as he had done. Unable to answer a single word, the fellow stood aghast, ignorant of what he had done to offend her; we were quite at a loss also to know what could have given rise to such a sudden storm; the wife, however, snatching up the candle, and hastily extinguishing it, addressed us in a plaintive tone of voice, and explained the whole affair. It was the holy candle—“*La chandelle benite*,” which her giddy husband had set on the table; it had been consecrated at a neighbouring church, and supposing there should be a tempest at any time, with thunder and lightning ever so terrible, yet if the candle were but kept burning while it lasted, the house, the barn, and every thing else belonging to it, were to be secured from all danger. If any of the family happened to be sick, the candle was to be lighted, and they were instantly to recover. It had been given to her that morning by the priest of the village, with an assurance that it possessed the miraculous power of preserving the family from harm, and she was confident that what he told her was true. To have contradicted the poor woman would have been useless; for the sake of our ears, however, we endeavoured to pacify her, and that being

accomplished, we sat down to supper, and e'en made the most of our fish in the dark.'

On the subject of emigration, it appears to be the decided opinion of the author, that no part of America equals the vicinity of Montreal in Canada, for an English or Irish settler; there he will find himself surrounded by his countrymen; and there he will still see ample room for thousands of additional inhabitants.

[To be continued.]

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ART. II. *An Outline of the Mineralogy of the Shetland Islands, and of the Island of Arran.* Illustrated with Copper-Plates. With an Appendix; containing Observations on Peat, Kelp, and Coal. By Robert Jameson, Member of the Royal Medical, and Natural History Societies, Edinburgh. 8vo. 7s. in Boards. Cadell jun. and Davies. 1798.

NATURAL History comprehends so many useful branches of science, and affords such interesting sources of instruction, that it has in all ages claimed our highest regard. The labours of the immortal Linné cleared the path, which led to the accurate discrimination of the products of the animal and vegetable kingdoms. His illustrious countrymen, Cronsted and Bergman, have done much towards the arrangement and description of the mineral kingdom: but the industry and genius of Werner have been successful beyond all his predecessors in mineralogy. Mr. Kirwan, by the publication of the second edition of his book on that subject, has presented to the English reader an accurate and pretty full account of the Wernerian characters, and has also given the only complete description of mineral productions which ever appeared in Great Britain. As three years have scarcely elapsed since the publication of Mr. Kirwan's performance, it is not surprising that few accurate mineralogical works have here been effected; a matter much to be lamented, when we consider the importance of the science, and the wide field hitherto unexplored in this country. Scotland abounds in rocks and minerals, and therefore well deserves the attention of the geologist and mineralogist. The book now before us (which is unquestionably the first regular piece of Scottish mineralogy) is a proof of our statement. It opens with a short introduction, written in a style of much modesty: but, after having perused the subsequent pages, the reader is induced to set a higher value on Mr. Jameson's abilities as a mineralogist, than he seems to do himself. Indeed, the work bears undoubted marks of active and successful research. Mr. Jameson is perspicuous in his arrangement, concise in his description, and his strictures on many articles of the Huttonian system are extremely sensible.

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The account of the Shetland islands, which forms the first part of this Outline, is manifestly less complete than the description of Arran: yet it relates many interesting mineralogical facts.

The first chapter contains a few observations on the general appearance of the country, the westerly elevation of the mountains; climate, &c. The following remarks give a striking view of these secluded islands:

'On viewing these islands in general, a wonderful scene of rugged, bleak, and barren rocks presents itself to our view. No tree or shrub is to be seen to relieve the eye in wandering over these dreary scenes. Sometimes, however, a few scanty portions of cultivated ground catch the eye of the traveller, exciting emotions of pleasure, and forming a striking contrast to the barren heath-covered mountains which skirt them. The western part presents many scenes, as wild and sterile as can well be conceived; grey rocks, rising from the midst of marshes or pools, and shores bounded by awful sea-beat precipices, do not fail to raise in the mind ideas of desolation and danger. The coasts are in general rugged and precipitous; presenting in many places, scenes truly grand and magnificent; vast rocks of various heights, dreadfully rugged and broken, opposing their rude fronts to all the fury of a tempestuous ocean: which has in some places formed great detached pillars, in others has excavated grand natural arches and caverns, that mock all human magnificence, and strike the beholder with that awe and wonder, which must affect every one on viewing these amazing *wrecks* of nature.'

'The weather is extremely variable, being much incommoded with rains and thick fogs; which occasion many vessels to be wrecked on these terrible shores. During the winter there are considerable falls of snow, which lies but a short time, on account of the vicinity of the sea. The frosts, which are seldom severe, and never long, produce little inconvenience; but were they to continue for any considerable length of time, it would be heaping horror upon horror, and would render a situation already dreary, comfortless. Frequently, during the winter, dreadful storms prevail; particularly from the west; which are accompanied with thunder and lightning; an appearance seldom observed at that season in other parts of Britain. The aurora borealis (or what are usually called streamers) illuminate the sky with uncommon brilliancy, and help greatly to alleviate the gloom of the long winter nights.'

The second chapter comprehends the mineralogy of the Main-land, which is the largest of the Shetland islands. The descriptions here, as in other parts of the volume, are carried on nearly in the journal form; which the author deems best suited to the view that he designs to give. Mr. Jameson appears to have traced the strata round a considerable part of the island; and these he finds to be composed of micaceous shistus, granite, gneiss, chlorite-shistus, sand-stone, and lime-stone; by the decomposition

position of the sandstone and micaceous rocks, great quantities of sand are formed, which become very destructive to the neighbouring land. Thus, Mr. Jameson remarks :

‘ Below us we have a direful example of the blowing of loose sand, or what is called the sand-flood; for an estate, which belongs to Sinclair of Bruce, is now rendered a forlorn waste, although, before this calamity, it was one of the most productive parts of the island. I could not learn the cause of this disaster, but it was probably owing to the tearing up of some of the plants which are known to prevent the blowing of sand. This practice cannot be too severely reprobated, when it is known that the consequences are so pernicious; thus, in many of the western islands, Dr. Walker has observed, that if the smallest aperture be made in the sand, the flood instantly commences: and we know that in Suffolk, a quantity of sand, which at first covered only ten acres, has now spread itself, and covers several thousand. The sowing of plants, which grow in loose sand, is the only remedy which can be recommended to stop the baneful progress of those floods, and of these several have been recommended; but the most efficacious are the *Galium luteum*, *Elymus arenarius*, *Triticum junceum*, and *Arundo arenaria*; this last, the Dutch plant with great benefit.’

The third chapter is occupied with the mineralogy of the islands of Foula, Papa-Strour, &c.; in the course of which, many valuable remarks occur: but they do not admit of abridgment.

The fourth chapter contains the mineralogy of the North isles of Shetland. The island of *Unst*, one of the most considerable of them, contains serpentine, gneiss, micaceous shistus, ardesia, sandstone, and limestone. In this serpentine, several curious fossils occur: of which Mr. Jameson describes particularly the following: 1. Lamellar Actynolite; 2. Labrador Horneblende; 3. Tremolite; 4. Shistose Talc.—In the island of Fetlar, where the serpentine again occurs, a species of micaceous shistus is found, similar to that which was observed by Saussure, at Valorzine, in the Alps.—In the island of Yell, several veins of granite are to be observed, traversing the micaceous shistus; and similar to those which have been described by Saussure in his travels, and by Werner in his book on the formation of veins.

The mineralogy of the island of Arran is comprised in six chapters, which contain a variety of interesting matter, but so closely connected, that we find it difficult to give a view of the whole, without entering into a very copious detail. We shall therefore rest satisfied with two extracts: one to shew the manner in which the author conducts his geological investigations; the other as a specimen of his description of particular fossils. Previously, however, we may remark that Mr. Jameson



son appears, in his account of Arran, to have altered his arrangement by separating the geological observations and mineralogical descriptions from each other. We think that this mode of treating the subject is extremely proper; and had the celebrated Reuss, and other German writers, followed this method, their works would have been more pleasing and less confused.

**GLEN-CLOY.** This glen is nearly three miles long, and half a mile broad; open towards the east, but bounded on the other sides by high hills. At the top, or west part of the glen, the hills are highest, forming a very romantic groupe of rocks. The north and south sides, which are of considerable height, become gradually lower as they approach the sea, where they form part of Brodick-bay. The bottom of the glen rises gently from the sea, forming a small angle with the hills that bound it. Immediately under the peat-moss or heather, we discover boulder stones, which form horizontal beds, from three to thirty feet thick, and in other places they are collected together in heaps, being thrown into this form by the force of water. These boulder stones are not of very considerable size, and vary but little in that respect at the top or bottom of the glen; which shews that the greater part of them have not received their rounded form by attrition in the water of the glen, but are derived from a decomposed breccia. They consist of granite, porphyry, scenite, breccia, and sandstone, which are all to be observed in the neighbouring hills. Through the glen runs Glen-Cloy burn, formed by the springs and rains from the hills; it is narrow, but, during violent storms, it overflows a considerable part of the glen, and has thus laid bare the rocks, and shews us in a satisfactory manner the nature of the subjacent strata. The bottom of the glen is composed of the common red coloured argillaceous sandstone, and here and there are strata of breccia, and both are traversed with veins of basalt, which run in very various directions, and are from three to twelve feet in breadth. These veins, in their passage through the strata, (to use the Huttonian language,) do not appear to have occasioned in them any alteration with regard to hardness; on the contrary, we often find a species of semi-indurated clay interposed between the sandstone and basalt. The hills on the north and south sides of the glen are of the same height, and the pente of the hills appears to correspond pretty nearly with the elevation of the strata. The hills on the south side are formed of sandstone and breccia; which, towards the upper end, form very lofty precipices. Many veins of basalt traverse the sandstone; and loose nodules of a singular species of black pitchstone lie scattered here and there. On the north side, near to Brodick Wood, a very considerable vein of green coloured pitchstone, much resembling that at the Lamash road, makes its appearance running through the sandstone. In ascending the hills upon this side, after gaining a considerable height, the sandstone disappears; when a wacken-porphry is to be observed, and, upon the brow of the hill, where the rains, &c. have made a section of the strata, we observe several curious phenomena. In the first place, we remark the great tendency which the porphyry has

has to assume the columnar form.—The next appearance which claims our notice, is the remarkable position of the basaltic veins, which run in various directions through the sandstone and porphyry.\*—

‘The west or upper end of the glen is formed of sandstone, pretty much traversed with veins of basalt, which are more or less inclined, and of various diameters. Besides this sandstone, we observe lofty precipices of scenite, which form strata elevated at an angle of about 30°. This rock is not only very much varied in the nature of its constituent parts, but also in the degree of the intimacy of combination, which renders it very difficult to determine its different species. It is also penetrated with veins of basalt, but not so much so as the sandstone\*. It forms the higher part of several of the hills betwixt the top of this glen and the Shiskin, and is all along penetrated with basaltic veins.

‘It appears, from the description which has been now given, that the sandstone forms by far the greatest part of this glen: the next in proportion is the porphyry, and lastly the scenite.

‘No subject is more interesting or useful than an examination of the relative position of strata and veins: in short, upon this is founded all our knowledge of geology. It is, however, attended with great labour and difficulty, not only on account of the many turnings and superposition of strata, &c. but also from the frequent impossibility of tracing these strata in such a manner as to convince us of their relative position. This last circumstance prevented me from determining, with sufficient accuracy, whether the porphyry lay on the sandstone, or the sandstone on the porphyry. One fact inclined me to suspect that they were both formed at the same time, and that the porphyry lies upon the sandstone. It was the remarkable vein of basalt rising from the bottom of the glen, through the porphyry, which led me to presume that the sandstone and porphyry were formed at the same time: the vein appearing to rise through the sandstone, and to penetrate the porphyry in the same direction. We have more certainty with regard to the scenite, which appears to be of an origin

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‘\* Dr. Hutton, in his speculations upon the Theory of the Earth, remarks: “If it be by means of heat and fusion that strata have been consolidated, then, in proportion to the degree of consolidation they have undergone from their original state, they should *ceteris paribus*, abound with more separations in the mass. But the conclusion is found consistent with appearances. A stratum of sandstone does not abound so much with cutters and veins as a similar stratum of marble, or even a similar stratum of sandstone that is more consolidated; they are in general intersected with veins and cutters; and in proportion as strata are deep in their perpendicular section, the veins are wide, and placed at greater distances.” This does not appear to be consistent with fact: for it is to be observed in Arran that the sandstone contains more veins than the scenite, which last is greatly harder than any sandstone in the island; and we observe that the scenite contains a greater number of veins than the granite, although it be softer and less compact.’

anterior

anterior to the sandstone; as is pretty well shewn from the appearance of a breccia that lies on its surface, which had been interposed between it and the sandstone, before the causes which formed the glee had carried away the sandstone.'

The following description of the Pitchstone, from Brodick Wood, illustrates the author's method of characterizing minerals. He seems judiciously to have adopted the style of Werner and Kirwan.

**PITCHSTONE, Brodick Wood.**

'*Colour.*—Dirty green, but the number of distinct concretions give it a light hue.

'*Lustre.*—Greasy.

'*Transparency.*—Transmits a very little light at the edges.

'*Hardness.*—Gives a few sparks with steel.

'*Fracture.*—Uneven, conchoidal, and sometimes splintery, with numerous distinct concretions. In the gross is often slaty.

'*Fusibility.*—At 75° formed a compact glazed mass, coloured red and white. At 100° it forms a compact mass, having, however, in some parts the appearance of pumice\*.

'The different species of this genus have been found to differ considerably in their degree of fusibility, but in none so remarkably as the one now described. Mr. Kirwan, who has made the most satisfactory experiments upon their fusibility, observed, that the most fusible formed an enamel at 130°, but in general were far more refractory, some refusing to melt at 160°. Widenman also found them to differ considerably in this respect. It will be difficult, then, to say with confidence, that either of the Arran stones belongs to this genus; at least, if we are to carry the character of fusibility so far as Mr. Kirwan has done in the case of the Gemeiner Kiesel Schiefer of Werner.

'It decomposes by the action of the weather, in the form of a white tegmen; which is often separated into layers. It is also frequently traversed with another species, which has a greater degree of lustre, and is more difficultly decomposable by the action of the weather. On account of this last circumstance, specimens of this kind, when decomposing, present a striped surface of dark green and white, the dark green being the undecomposed species. Gerhard, in his Mineral System, mentions a species of gneiss and granite, that contains obsidian, a stone much allied to pitchstone. Townson, in his travels through Hungary, remarks, that this gneiss is a species of obsidian, with black and white layers, containing also probably a few crystals of adularia, and scales of mica. The stone I have now described appears to be of the same kind, and this is rendered more probable from its sometimes containing felspar.'

The *Appendix*, which includes observations on Peat, Kelp, and Coal, is worthy of notice.

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\* The Abbé Spallanzani, in his travels through the two Sicilies, remarks, that pumice cannot be formed from any kind of natural glassy substance; the fact mentioned above, renders this somewhat doubtful.'

*Peat.* Mr. Jameson informs us, from Torfocus, that peat was first made known to the inhabitants of Orkney and Shetland by a Norwegian called Einar; who, from that circumstance, received the name of Torf-Einar. He seems to think that peat is a substance peculiar to colder climates; and his subsequent observations appear to sanction his opinion. We refer the reader to pages 152 and 153. The author then enumerates the different undecomposed vegetable matters, which have been found in peat mosses; and at page 156, we have an account of a substance resembling the mineral tallow of Mr. Kirwan, which Mr. Jameson found in peat. Then follows the analysis of the peat from Glen-Cloy, in the island of Arran. This comprehends an examination of the matter soluble in water and alkali, with a detail of experiments on the acid of peat. This acid Mr. J. imagines to be of the same nature with the suberique; and he thinks that both are compounds of carbon and oxygen, differing from the carbonic acid only in the proportion of their constituent parts. He was led (he says) to form this opinion, as he was able to produce an acid nearly similar to the suberique, by digesting the nitrous acid on charcoal. We cannot detail these experiments: but we are not of opinion that Mr. Jameson has by any means proved the identity of the component parts of the carbonic and suberique acids. Our objections are founded on two facts—1. the great difficulty of freeing charcoal from hydrogen: 2. suberique acid, when exposed to the air, gradually acquires a brown colour; as is the case with vegetable matters when they lose their hydrogen.

The author next considers the different theories which have been proposed to explain the origin of this substance. He notices particularly that of Dr. Anderson and Dr. Darwin; and he concludes by stating his own conjecture, that vegetable matter is deprived of a considerable portion of its hydrogen; in which idea he coincides with an opinion delivered by Mr. Hatcher in the fourth volume of the *Transactions of the Linnæan Society*.

*Kelp.* We are happy to find this important article of Highland industry noticed by Mr. J.; for there can be little doubt that much is to be done towards its improvement. We defer giving our opinion of the author's observations and experiments, until he favours us with a farther detail, which is here promised.

*Coal.* We have not room even for abridging Mr. Jameson's remarks on this substance: but we think that they are likely to be useful to those who may not have an opportunity of consulting the different works which treat on this subject.

On the whole, we cannot but congratulate Mr. Jameson on the rank among successful mineralogists, and respectable  
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writers, which his volume (short as it is) entitles him to hold; and we look with pleasing expectation for the author's farther researches in which he may hereafter indulge.

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ART. III. *A Course of Mathematics*, composed, and more especially designed, for the Use of the Gentlemen Cadets in the Royal Military Academy at Woolwich. By Charles Hutton, LL. D. F. R. S. 2 Vols. Svo. 15s. Boards. Robinsons. 1798.

SINCE authorship has become a trade, the love of gain has operated in the *literary* as it has ever operated in the *mercantile* world, and books have been produced in proportion to the demand for them. In former times, when the sole incitement to publish was the desire of fame, or the hope of instructing mankind, books appeared in small numbers, and were only of certain descriptions; now, since the motive which impels to authorship is different, since avarice is more active and predominant than ambition, books have been showered on us in the largest abundance; diversified in their character, and unlimited in the variety of their subjects. That evils have accompanied this abundance cannot be denied; the fears of public censure and the hopes of public applause have been weakened by the love of gain; some of the books which have appeared add nothing to truth, many contain falsehood, and few amply repay the toil of perusal. Such evils were indeed to be foreseen; for it would be absurd to expect that a building, erected according to the circumstances of the moment, or in the view of present gain, should have the solidity and perfection of one which was destined to last through all time. If, however, we balance opposite arguments, and compare the good with the evil that has resulted from this change of motive, mankind will appear perhaps to have gained by it. Our treatises on certain subjects may be less profound than they were formerly, but they are more numerous; and we may be allowed to hope that there is no author who will not contribute *something* to the common stock of knowledge. If former works contained a greater variety and richness of matter, there were few persons only to whom it could be imparted; now we have books level with every capacity, and adapted to diffuse knowledge through all ranks. The elaborate refinement and scrupulous exactness, which care and long meditation gave to the productions of past times, are now to be hoped from frequency of practice and repetition of trial; and when the experiments are numerous beyond computation, we may allow for many failures.



If we turn from the character of these literary productions to the effects of their influence on society, the advantage will evidently appear to be with modern times; for, if knowledge existed formerly in larger separate masses, it is now without doubt more generally diffused; and what moralist will deny that knowledge contains the germs of virtue and happiness? If, in the luxury of present times, the temptations to vice be increased, exhortations to goodness are more frequent; and moral depravity is assailed on every side, and under every form, in prose and in poetry, by novels and by serious essays. In past times, men were rarely impelled to the quest of knowledge, and never allured; science was difficult of access, and her features were harsh and forbidding. Now she advances to meet the student, and strives to captivate by every art; the curiosity of the inquisitive is excited, the idle are tempted to useful occupation, and the busy resort to her for relaxation.—We are wandering, however, far from our limits; substantial criticism must not vanish “in the fume of delectable speculation.” We have been tempted to digress, by observing how sedulously the wants of the studious are supplied; and we have been led into reflections similar to those which we expressed in a former article\*. The present work is one of those which are produced in the abundance of modern times, to suit the variety of capacity and disposition which is found among men: for the general objects of intellectual pursuit are not only different, but each object is pursued with different means and views; language, poetry, antiquities, mathematics, are the classes into which the objects of mental inquiry are distributed: but (to take an instance that suits our present purpose) the science of mathematics is studied under a difference of views and circumstances; for some students are ambitious of a variety of knowledge, while others only aim at correctness; some are contented with the spiritual and philosophical utility of mathematical science, others demand a gross and material utility; some seek for truth,—truth naked and abstract,—and some require that it should be clothed with power, and subservient to the purposes of common life.

Adapted to the dissimilitude of taste and capacities, books have been written,—which are either systematical and coherent, or familiar and illustrative; speculative, or applied to practical purposes; either exact in their logical deduction, or copious in the variety of their matter. Under what description the present treatise falls, and what are the recommendations which sanction its appearance, will be understood from the author's preface:

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\* See Rev. July last, p. 301, &c.

‘ A short and easy Course of the Mathematical Sciences has long been considered as a desideratum for the use of Students in the different schools of education: one that should hold a middle rank between the more voluminous and bulky collections of this kind, and the mere abstract and brief common-place forms of principles and memorandums.

‘ For long experience in all Seminaries of Learning, and particularly in the Royal Military Academy at Woolwich, has shewn, that such a work was very much wanted, and would prove a great and general benefit; as for want of it, recourse has always been obliged to be had to a number of other books, of different authors, selecting a part from one and a part from another, as seemed most suitable to the purpose in hand, and rejecting the other parts: a practice which occasions much expence and trouble, in procuring and keeping such a number of odd volumes, of various modes of composition and form; besides wanting the benefit of uniformity and reference, which are found in a regular series of composition.

‘ To remove these inconveniences, the Author of the present work has been induced, from time to time, to compose various parts of this Course of Mathematics; which the experience of many years use in the Academy has enabled him to adapt and improve to the most useful form and quantity, for the benefit of instruction. And, to render that benefit more eminent and lasting, the Master General of the Ordnance has been pleased to give it its present form, by ordering it to be enlarged and printed.

‘ As this work has been composed expressly with the intention of adapting it to the purposes of academical education, it is not designed to hold out the expectation of new inventions or discoveries: but rather to collect and arrange the most useful principles in a convenient practical form, demonstrate them in a plain and concise way, and illustrate them with suitable examples: rejecting whatever seem to be matters of mere curiosity; and retaining only such parts and branches, as have a direct tendency and application to some useful purpose in life, especially in the military profession, for which the gentlemen educated at this Academy are intended.

‘ As a work of such a nature must necessarily consist of matters which have, in a manner, become common property, and in a great measure are contained, in some shape or other, in most books of this kind, it will not be imputed to the author, as a crime, that he has availed himself of the materials of some of the best books on these sciences, from whence he may have extracted, or which he may have imitated; whether they be any of his own former publications, or those of other authors.

‘ Nevertheless it is expected that something new may be found in many parts of these volumes, as well in the matter, as in the arrangement and manner of demonstration, especially in the geometrical part of this work. And here the author hopes he will not be too severely criticised if, through a desire of rendering this branch more easy and simple, he has in some instances deviated a little from the tedious and rigid strictness of Euclid, particularly in the doctrine of ratios and proportion, which has always been so greatly

greatly complained of, especially by young students in these sciences.

The plan of a course of mathematics is not new. In England, we have treatises which contain most of the branches of mathematical science. In France, there are several: two, well known, entitled *Cours complet de Mathematiques*, have been published by l'Abbé Sauri and M. Bezout; the first in three volumes 8vo., the second in six volumes 8vo. These do not comprehend such a variety of subjects as the present *Cursus*, but they more fully and minutely treat particular subjects. Works of this kind undoubtedly have their use; there are many who, from situation or inclination, wish to leave the quest of mere speculative truth, in order to be busy in the fruitful and operative parts of science. The character of the performance, and of its execution, is fairly given by Dr. H. in his preface: there is nothing exaggerated; nor have we discovered any excellencies which his modesty forbore to mention. We could have wished, however, that the author had quietly enjoyed the conscious satisfaction of having designed and executed a work of public utility, and had not been impelled to make an irreverent attack on the great father of geometry. A charge is brought against Euclid which it will be difficult to establish; and, if his method be faulty, it is vain to look for its correction in the present volumes. Those who admire the elements of Euclid, for the luminous arrangement and close connection of his truths, complain not of his tediousness, when, in the chain of his reasoning, they can find no unnecessary link; and those who are strenuous for mathematical rigour will not deem the want of it compensated by illusive facility and conciseness. If Euclid's doctrine of proportionality presents many difficulties to the learner, let it be recollected that the subject is intricate; and, when the length of his steps is reprobated, his adversaries should produce a treatise which unites equal precision and evidence with greater conciseness. The doctrine of proportion might easily be expedited, if there were no such things as incommensurable quantities: Dr. Hutton, in deviating from Euclid, has lost sight of these quantities altogether; and the facility, proposed in the preface, is accomplished by the omission of those parts which alone render the subject difficult.

The greatest portion of the contents of these volumes is extracted, with occasional alterations, from the "Mathematical and Philosophical Dictionary" of Dr. H., which we reviewed in the months of February and April 1798. We cannot, therefore, with any propriety, exercise particular criticism on the subjects of the present volumes. Our judgment has been already given, and we find no reason to alter it.

Whatever be our opinion, however, of the ability with which the several distinct parts of mathematical science are here treated, an estimate of the publication, considered as a whole, is easily formed, and may be given without scruple. There is a description of students (as we have already said) to whom a work on a plan like that of the present can be properly adapted : a description which includes those who love science to be rather familiarized than logically discussed, and seek concise, practical, and commodious rules, without being solicitous concerning the exactness of the principles, and the rigour of demonstration, on which the rules are established. To such, then, the present *Cursus Mathematicus* may be recommended ; for it is executed in a manner which, when we refer to the original design, deserves to be called able and judicious. If we have not found frequent opportunities of praising the mode in which a particular science has been treated, we have recollected that each science could not have been accurately and fully considered, without frustrating the plan of the whole. Within no very extended compass, the student may here find great variety of matter ; may acquire much practical knowledge ; and may form general notions of the grounds and methods of the several sciences : but let him not be disappointed if he should perceive that, in the present volumes, there is neither curious inquiry, nor deep disquisition ; no new invention of truth, nor detection of long-received error ; and that neither are doubtful principles scrupulously weighed, nor wavering systems firmly established.

ART. IV. *The Love of Gain : a Poem.* Imitated from the Thirteenth Satire of Juvenal. By M. G. Lewis, Esq. M. P. author of the *Monk, Castle Spectre, &c.* 2d Edit. 4to. pp. 51. 3s. 6d. sewed. Bell, Oxford-street. 1799.

THIS imitation of one of Juvenal's best compositions opens in a style very different from that of the celebrated original. Instead of the forcible perspicuity and compactness of the Roman poet, we are here presented with a confused mass of figures and expressions, in which it is difficult to discover even the writer's meaning. This unpromising outset is succeeded, however, by some vigorous lines, which a severer degree of labour might have rendered strongly impressive. The Roman Satirist thus commences :

*‘ Exemplo quodcunque malo committitur, ipsi  
Displicet auctori. Prima est hac ulio, quod, se  
Judice, nemo nocens absolvitur, improba quamvis  
Gratia fallaci Prætoris vicerit urna.’*

Mr.

Mr. Lewis's imitation opens thus :

' Though oft, the heart when raging passions storm,  
To Vice we kneel, and fain would veil her form,  
Her native darkness ever mocks disguise,  
And crimes look foul, e'en in their author's eyes.  
Here the first mark of heav'nly vengeance view,  
Vice, false to others, to herself is true !  
When the pack'd jury, and the quibbled flaw  
Delude the eye, and lame the arm of law,  
When Erskine's wit the culprit-client saves,  
And fraud unscurged offended justice braves ;  
Still is the wretch in private doom'd to hear  
From his own heart a verdict more severe.  
There dwells a judge, whose voice no bribe can pay,  
No party silence, and no flattery sway ;  
The sinner shrinks, before himself arraign'd,  
And almost sorrows, that his cause is gain'd.'

We observe that Mr. Lewis sometimes avoids a direct imitation of the strong images of his original : thus, that passage which characterizes, with so much energy and truth, the internal sensation of agonizing regret, *spumantibus ardens visceribus*, is turned to a display of the external marks of that feeling :

' While, then, we mark your breast with passion rise,  
Your trembling lips, clench'd hands, and flashing eyes.'

Though we think that this passage is unequal to Juvenal, we must allow the four following lines, lofty as they are, to be very happily dilated by the imitator.

" *Magna quidem, sacris que dat precepta libellis,  
Victrix Fortune Sapientia. Ducimus autem  
Hos quoque felices, qui ferre incommoda vite,  
Nec jactare jugum vitâ didicere magistrâ.*"

' Blest is the man, whom philosophic lore  
Beyond proud Fortune's reach has taught to soar ;  
Who, when she frowns, her falshood not reviles,  
Nor boasts her favour when the harlot smiles.  
Nor him less happy count, whose years have bought  
Precious experience, and deep-searching thought,  
Wisdom to know all bliss is insecure,  
Courage to hope, and patience to endure.'

A great part of the remaining lines is easily, but we think somewhat carelessly, turned. The following passage, however, is spirited and judicious :—for Juvenal's lines,

———" *Multi  
Committunt eadem diverso crimina fato.  
Ille crucem pretium sceleris tulit, hic diadema :*"

Mr. Lewis gives us these :

" Here see with honours crown'd, there whelm'd with grief,  
The Indian spoiler, and the English thief ;

And mark what varying fates, their plunders stop,  
 Who robb'd a nation, and who robb'd a shop.  
 Rascals alike, by Fortune's wayward sport  
 One goes to Tyburn, t'other goes to Court;  
 And while this rogue is doom'd in air to swing,  
 That for a peerage kneels to thank the King."

We should greatly exceed our limits, were we to extract all the lines which have pleased us, in turning over these pages. Happy passages rise unexpectedly from the general level of the performance: but we also remark occasionally the luxuriance of language which distinguished some of the author's former productions, and which exceeds in our opinion, the limits of just taste. Such is that line in the description of the inward pangs of the guilty:

'His burning tears fall inwards on his soul.'

In the whole of this delineation, the original appears again unattainable; particularly in these fine lines;

"*Perpetua anxietas nec mensa tempore cessat,  
 Faucibus ut morbo siccis, INTERQUE MOLARES  
 DIFFICILI CRESCENTE CIBO:*"

Mr. Lewis has here introduced, with very bad effect, a Harpy to tear 'the untasted food away;' and we think that he has been still more unsuccessful in his imitation of the noble description of the dreams of a delinquent; for the puerile machinery of ghosts and dæmons is far inferior to the sublime and appropriate spectre of Juvenal:

"*Nocte brevem si fortè indulsit cura soporem,  
 Et toto versata toro jam membra quiescunt,  
 Continud templum, & violati Numinis aras,  
 Et (quod præcipuis mentem sudoribus urget)  
 Te videt in somnis. TUA SACRA ET MAJOR IMAGO  
 HUMANA turbat pavidum, cogitque fateri.*"

Next mark, my friend, his slumbers!—If Repose  
 Lists to his suit, and bids his eye-lids close,  
 Mark what convulsions heave his martyr'd breast,  
 And frequent starts, and heart-drawn sighs attest,  
 Though Nature grants him sleep, that Guilt denies him rest.  
 Now groans of tortur'd ghosts his ear affright;  
 Now ghastly phantoms dance before his sight;  
 And now he sees (and screams in frantic fear)  
 To size gigantic swell'd thy angry shade appear.  
 Swift at thy summons rush with hideous yell  
 Their prey to seize the Denizens of hell!  
 Headlong they hurl him on some ice-rock's point,  
 Mangle each limb, and dislocate each joint;  
 Or plunge him deep in blue sulphureous lakes;  
 Or lash his quivering flesh with twisted snakes;

Or

Or in his brain their burning talons dart ;  
 Or from his bosom rend his panting heart,  
 To bathe their fiery lips in guilty gore !——  
 Then starts he from his couch, while dews of horror pour  
 Down his dank forehead—wings his hands, and prays to  
 sleep no more.

We cried out with Polonius, "this is too long," before we had run through half of these lines. The licentious use of the Alexandrines, and the unmeasured quantity of the concluding line, certainly weaken where they were meant to invigorate. Lest the reader, however, should apply our exclamation to this review of the poem, we shall here close our remarks; having fully exemplified the beauties as well as the defects of Mr. Lewis's poetry.

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ART. V. *Letters of a Traveller*, on the various Countries of Europe, Asia, and Africa; containing Sketches of their present State, Government, Religion, Manners, and Customs, with some original Pieces of Poetry: edited by Alexander Thomson, M.D. 8vo. pp. 520. 7s. Boards. Wallis, &c. 1798.

**T**HE editor, or author, of this publication has chosen for his lucubrations a field not less extensive than the whole of the antient continent: but we must remark that the subjects mentioned in the title-page attract very little of his attention, which is much more frequently engaged in describing palaces, than in delineating the manners and politics of their inhabitants. Some of the countries described, he informs us, he visited in person; and, in treating of the others, he professes to adopt the latest accounts of the most intelligent travellers.

To read again what it is sufficient to read once; to view a brief and unsatisfactory representation of what had previously been exhibited with clearness and vivacity; to be told, with sententious gravity, that of which nobody is ignorant; form part of the lot of a reviewer; and to that lot we have submitted on this as on many other occasions. With the most patient obsequiousness, we have followed this traveller from the inhospitable shores of Greenland, to the southern extremity of Africa: we have again been amused with the well-known process of whale-fishery; again have stared at enormous Krakens disporting in the Norwegian ocean; and again have shuddered at the fatal vortex of Malestrom. With the devotion of a pilgrim, we have once more visited the principal buildings consecrated to religious worship; the church of St. Peter's, and even St. Paul's and Westminster Abbey, have again been brought under our inspection: and, if we have not counted the pillars, we have at least verified the dimensions. The monuments

numents of antiquity scattered over this immense surface have been again recalled to our attention; and the prodigies of nature and art, from the cave of Fingal to the wall of China, have once more been brought within the scope of our observation.

The traveller who delineates manners is still new, and still interesting. "The proper study of mankind is Man;" and the incessant fluctuation of character originating in political institutions, and displayed in social habits, affords a perpetually renovating source of entertainment to a contemplative mind. Not so the measurer of arches, and the enumerator of columns. When an edifice has once been perspicuously described, the succeeding traveller can only repeat, or describe it perhaps worse; and although the *Venus dei Medici* will continue to be viewed with rapture, while beauty and symmetry excite admiration, we really hope that none of her adorers will again take the trouble of exposing her charms to the public with all the minuteness of mensuration! But has the delineator of manners nothing to avoid? yes; let him especially beware of telling us that the French are lively and ingenious, the Spaniards grave and indolent, the Dutch phlegmatic, and the Italians jealous. Such information, in the year 1799, is insupportable.

It is time that we should return to the publication before us. Thirty-one letters relate to Europe; and in these, although we meet with nothing new, we find little to correct. The traveller informs us of no incidents occurring in his journey, and we are led through no determinate route; the principal rivers, mountains, and cities, are mentioned according to their relative importance. It were uncandid to doubt that he had actually visited many of the countries described; yet of Smyrna, which is expressly included by our traveller among the cities which he had seen, he tells us that it contains *several thousand* inhabitants: while Mr. Dallaway\* says that the population of Smyrna is computed to exceed 100,000 persons.—'By the most moderate computation,' says Dr. Thomson, 'Constantinople is supposed to contain about 600,000 inhabitants;' yet the intelligent writer whom we have just quoted states its population at only 400,000, inclusive of the extensive and populous suburbs, Galata, Pera, Tophana, and Scutari.—The description of the isles of the Archipelago, and of the majestic ruins scattered over the western borders of Asia, is the portion of this work which will afford most pleasure in the perusal.

Nine letters are devoted to Asia. Our orientalists will be qualified to appreciate the author's knowledge of that country,

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\* In his work entitled "Constantinople, antient and modern." See Rev. N. S. vol. xxv. p. 121.



when they are informed that he describes the Persians as differing from the Turks, 'by adhering to the comments of Hali;' and that the Mahrattas are said to be a Tartar tribe, 'and a kind of mercenaries, who live on the mountains between Hindustan and Persia: though originally Gentoos, they are of bold active spirits, and pay no great respect to the principles of their religion.'

The remaining letters relate to the countries of Africa which border on the Mediterranean; and, as this subject is less exhausted than others, and the author appears to have visited these parts himself, we have perused his remarks with satisfaction.

It now becomes necessary to advert to the original pieces of poetry mentioned in the title-page. They consist of two impromptus, an ode on leaving Greece, and an address to the Knights of Malta; the latter of which we subjoin:

'I had the honour,' says the author, 'of receiving an invitation to their entertainment, and having got a hint that a poetical compliment from a British traveller would be acceptable to the Knights, I wrote the following lines on the occasion:

'Hail! Malta's valiant sons, a glorious band!  
Fam'd for great deeds o'er earth's remotest land;  
While papal states their annual tribute pay,  
Albion presents you with a votive lay:  
Herself a power whom gen'rous passions rouse,  
She loves your valor, though she hates your vows;  
Hates a restraint that violates nature's laws,  
And dreads the prospect of a perjurd cause.  
Long may your isle thro' prosp'rous years endure,  
In virtue great, from Turkish rage secure;  
Long may the Christian faith your zeal inspire,  
And ancient glory fan the sacred fire.'

The generosity of Albion, contrasted with the conduct of the papal states, in the 3d and 4th lines; the modesty of the author when he mentions his own country, in the 5th; and the elegant compliment conveyed to the Knights in the 8th; cannot escape the reader's penetration. "*Dixin' ego in hoc esse vobis Atticam elegantiam?*" Ter.

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ART. VI. *Sermons: chiefly upon practical Subjects*, by the Rev. Samuel Bishop, A. M. late Chaplain to the Bishop of Bangor, and Head Master of Merchant-Taylors' School. Published by Thomas Clare, A. M. 8vo. pp. 364. 6s. Boards. Cadell jun. and Davies. 1798.

THE deceased author of this volume has already appeared before us in the character of a poet, (Rev. vol. xxii. N. S.) and although we could not bestow on his effusions of fancy, all

all that praise to which his editor conceived they were entitled, we discovered in them a flow of moral sentiment, many indications of a benevolent disposition, and a mind imbued with the importance of religious truth. This favourable opinion of Mr. B.'s character is fully confirmed by the present publication. The sermons treat on interesting and important subjects: but they are recommended rather by an impressive statement of those truths which carry conviction along with them, than embellished by any uncommon powers of eloquence, depth of research, or novelty of opinion.

One of the best sermons is the seventh, on the text, *Fools make a mock at sin*:—a subject which has employed many able pens, but is still not exhausted: for what understanding, however enlarged, can *fully* comprehend the fatal effects of folly, wickedness, and impiety? The sermon of Atterbury on the Scorners is well known: it is quoted by Addison in one of his Spectators, and is honoured by him with the appellation of *admirable*. Although Mr. Bishop may not equal that great writer in eloquence, he does not seem to be much inferior to him in good sense; as the reader may judge by the following extract:

‘ And I affirm, in the first place, that to mock at sin, to make the detestation of it in others a subject of ridicule, or the indulgence of it in ourselves a matter of indifference, is to affront the majesty, to depreciate the wisdom, and to impeach the justice of the Most High. The Lord God Almighty hath thought proper to set before us in his laws the distinction between right and wrong, between good and evil: he hath thought it worthy his care for us, his bounty towards us, and his sovereignty over us, to give us those laws; that in learning what is good we might follow it, and in knowing what is evil we might avoid it. He hath been pleased to enforce our observance of the good we should follow, and our abhorrence of the evil we should avoid, by sanctions which he deemed it neither beneath his greatness nor his wisdom to establish—by rewards promised to our obedience, and by punishments denounced against our transgressions. To mock at sin, therefore, is to make a jest of those transgressions which the God of heaven and earth hath taken all these methods to prevent and to discourage; it is to make a jest of the commands and instructions which he hath given; it is to set at nought Him who can punish, and to challenge the eternal truth of Him who hath declared that he will punish wilful and avowed disobedience.

‘ Whoever mocks at sin may justly be esteemed so far criminal, when seen in the first and most obvious relation in which we can regard him—as a creature dependent on the Power by which he was created. Let us observe him next as a rational being, that we may collect what it is for him to mock at sin when he appears in that light. Is it not to undervalue and misapply, with respect to his duty,

duty, that very faculty which he employs and listens to, with respect to every other concern that interests him? Is it not to turn the very characteristic advantage with which he in preference to other creatures is blessed, against the munificent and awful giver of this glorious distinction? Is it not to set vanity above reflection, presumption above conscience, and conceit above deliberate judgment? Is it not to degrade a faculty, designed to render men more worthy of God, by enabling them to distinguish, and therefore to prefer to things of a base and criminal nature, the best, the most holy, the most becoming things? And does not the mocking at sin, the treating it as a trifling or laughable object, while it stands condemned upon these principles, does it not (exclusively of its guilt with regard to God) imply the most abject abasement to which a reasoning creature can possibly reduce itself?

‘Proceed we to another character which all men bear alike, and with respect to which the mocking at sin carries a new face of guilt. Men are not only endued with reason, but prepared to give and receive comfort as social beings. Considering them in this view, conceive only what it is for them to mock at sin. It is to make light of that which most immediately and most fatally strikes at the very foundation and security of all connected happiness upon earth. Are not by far the greater part, are not, strictly speaking, all the miseries which we suffer in our social and relative capacities the consequences, in some view or other, of the neglect or transgression (either in the sufferers themselves, or in those through whom they suffer) of the laws of God? What else is it that interrupts the tranquillity of communities, and introduces the confusions which rend and dissipate them? What else is it that intercepts private joy, that undermines private confidence, and invades private property? Is not its baneful influence upon society but too visible in all the vile machinations of malice?—in all the mean condescensions of fraud?—in all strifes and envyings?—in all the revengeful, avaricious, oppressive sentiments, purposes, and actions, whose effects we so often lament among our brethren in the world, and so justly complain of as obstacles to our own peace and enjoyment? If sin be so fatally destructive of the happiness of men, is not the making it a subject of mockery an insult upon society? Is it not more? Is it not an actual injury to mankind?—For a man, a member of society, to mock at sin, to laugh at that which renders his brethren miserable, to endeavour to make the abhorrence of it contemptible, and to pretend that there is a superiority of sense and spirit in committing it without restraint or reluctance, is a degree of baseness and barbarity which language cannot easily express.’

We think that this sermon is deserving of particular attention in the present age, when a passion for burlesque and ridicule has infected most orders of society, and has contributed to debase our taste, if not to corrupt our morals.

The eighth sermon we also recommend, as containing some excellent observations on the nature and end of Prayer. The

author's sentiments on praying with the spirit and understanding are so judicious, that we shall lay them before our readers:

'How then shall we pray with the spirit?—In one instance, doubtless, by collecting all the strength of our faith at the time of presenting ourselves before our God; by keeping constantly in memory while we pray, the great properties which we adore in him—his mercy, his truth, his holiness, his justice, his power; by our full reliance upon him, considered as possessed of such attributes as these; and by our hearty desire to pray, as we ought also to desire always so to live, that our service may be acceptable to a being whom we know to be most merciful, and true, and holy, and just, and powerful.

'Our fervency and zealous attention must discover itself also in our prayers, and testify the spirituality of them. We are not to think that the cold languid reading of a petition, or the sitting vacantly quiet while it is read, with the thoughts perhaps wandering and the heart unaffected,—we are not to think such a performance has the qualities which it ought to possess, or will produce the effect which we wish it should. Our God who tries the hearts of men will not be satisfied with so lifeless a sacrifice. It is absurd to expect that a God of infinite purity, knowledge, and majesty, will vouchsafe to take notice, or at least such notice as we wish, of an address in which we do not think it worth our while to be serious. The power, not the form only, of godliness must evidence our sincerity; and our being sincere in asking for what we deem good for us, is surely the least thing which we can do in order to obtain it.'

The other sermons, though not all of equal merit, are replete with valuable instruction, conveyed in concise and energetic language; and they seem calculated to convince the understanding, to meliorate the heart, and to regulate the affections.

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ART. VII. *Practical Observations on the Diseases of the Army in Jamaica*, as they occurred between the Years 1792 and 1797; on the Situation, Climate, and Diseases of that Island; and on the most probable Means of lessening Mortality among the Troops, and among Europeans in tropical Climates. By William Lempriere, Apothecary to his Majesty's Forces. 2 Vols. 8vo. 13s. Boards. Longman and Rees. 1799.

THE unprecedented mortality among our troops serving in the West-Indies, during the present war, renders every man anxious to discover the causes which have bereft this country of so many valuable lives. It will therefore be acceptable information to our readers, that we have here the observations of a sensible and candid writer, drawn from his own experience, during a considerable number of years, and delivered in unaffected and perspicuous (though not always correct) language.

Mr.

Mr. Lempriere assigns, as the general cause of febrile epidemics in Jamaica, 'the action of heat on moisture;' and he points out the following as the most noxious sources of exhalations, on the plains and sea-coast:

'1. The action of a powerful sun on lagoons, or extensive pieces of stagnant water; affording growth to vegetable productions, and from which constant, moist, and unhealthy exhalations arise.

'2. The exhalations of swampy ground, or earth which is constantly moist, without being covered with water.

'3. The exhalations of muddy banks of rivers, which have been overflowed in consequence of the heavy rains, and afterwards exposed to the action of the sun.

'4. The exhalations of flat land, near the influx of rivers to the sea, produced by occasional inundations, and the washing up of dead vegetable matter.

'5. The exhalations of flat land of a quality to retain moisture, for a considerable time after the falling of the rains.

'6. Another cause may be attributed to large tracts of land being covered with brush-wood, particularly in the Savannas; which from retaining moisture long, from the dead vegetable matter concealed in these small woods, and from their obstructed air, produce exhalations, which give rise to disease in a bad form, particularly when they are first cleared, and the ground is more directly exposed to the action of the sun.'

The first part of the work treats of the diseases which are endemic in Jamaica; it contains a great variety of information, and may be read with much advantage by persons who are interested in the local circumstances of the island. To readers in general, it will be less acceptable; and we shall therefore pass on to the second part: only remarking that the author's account of the situation and healthiness of the military posts seems to merit the attention of government.

Mr. L. considers the yellow fever, which he calls the *tropical continued fever*, as an epidemic disease long-known in the island, and *not* contagious. We must submit, in our opinions on this subject, to the decision of authority: but we think that Mr. L. has not stated the origin of contagion quite correctly: he supposes it to originate in the effluvia of animal matter, in a state of putrefaction: but he does not say whether he means this of dead or of living animal matter. Febrile contagion appears to arise from the *confined effluvia* of living persons. Whether that state of the constitution, which produces such effluvia, should be denominated *putrid*, is a different question. Mr. L. observes that typhus very rarely occurs among the inhabitants of Jamaica, though the Negroes live in close and filthy apartments:—but we apprehend that the white people are exempted from such causes of typhus; and we know that the Negroes

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are less liable to the action of contagion than whites, from the history of the Philadelphia fever.—There is more weight in his observation that the tropical fever has been chiefly confined to newly-arrived Europeans.—We shall add his principal reasons for denying that this epidemic was infectious.

‘ Negroes are seldom attacked by fever in this form, unless they had visited Europe, and had newly arrived \* ; yet they are equally subject with the white inhabitants to the endemic remittent of the country. White natives of the West Indies, with the same exception, are equally exempted from its attack ; as also are Europeans who have resided some time in a tropical climate, and who have experienced one or two attacks of the common remittent. These circumstances deny it to possess the infectious influence of a contagious fever ; and as a further proof, I may adduce, that in no instance under my observation, did any attendant upon the sick labouring under this disease, take this fever, except persons under particular circumstances of constitution, to be hereafter noticed ; though many of them remained in the sick rooms, until after the patients’ death. In no instance were the nurses of colour affected by it ; and in the few instances where orderly men attending on persons ill of this disease were seized with fever, it never failed to put on the remittent form, which certainly in many cases owned a bad type, and sometimes proved mortal ; but which prevailed a distinct yet cotemporary disease with the continued endemic ; affecting not only Europeans of long residence, but even the natives themselves with uncommon malignity ; any other debilitating causes, as well as the fatigue and want of rest arising from attending the sick, would have excited the same fever ; which must prevail on occasion among the attendants of the sick in common with others.’

Mr. L. accounts for the great prevalence and fatality of this fever, in late years, from a state of the atmosphere particularly favourable to its progress.

The disease among the sailors, which occurred about the same time, was totally different, according to our author : it was the typhus, generated during the voyage, by the number of troops crowded on board the transports ; and communicated, by the usual mode of infection, to ships which had previously arrived in port. Mr. L. says that this fever was not communicated to the inhabitants of the coast-towns :

‘ Therefore it appears that there were two distinct fevers at Jamaica, which proved very fatal to newly-arrived Europeans.—The one, extending its influence to those who had resided a year or more in the country, without having experienced any sickness, or much relaxation from the climate ; but acting with more force on persons

\* \* This remark, which previously has been made by Dr. Jackson, when treating on the fevers of Jamaica, has been fully confirmed by my own experience during the present war.’

of full habits, who lately had arrived from Europe, especially those between the age of sixteen and forty; on men more than women; and on those even more than on children, or on persons who had passed their fiftieth year, and to which Europeans have ever been subject on their first arrival in the West Indies. This disease arises from the action of very powerful marsh miasma on constitutions not assimilated to the climate; which, aided by the predisposing causes of the intense heat that prevails during the hot months most productive of this form of fever, by intemperance, and by exposure to the sun: these circumstances combined, produce the tropical continued fever.\*—

\* The other, was the common typhus fever\*, produced by causes existing in the ships, or derived by them from places where it already existed; having invariably shewn itself before the vessels arrived at a tropical port, where it then in some degree changed its form, and acquired some of the symptoms of the tropical endemic, gradually losing its contagious property; the force of which seemed to be diminished by the climate, as its influence did not extend, but in very few instances, beyond the original source of the disease; and in no instance did it extend to situations out of the direct and constant line of communication with the shipping: except in that of the Irish brigade, who probably carried the fomites in their clothing; to destroy which, or stop the progress of the disease in any way, but very inadequate means had been adopted.

Mr. L. imputes the unusual prevalence of the yellow fever, in 1793, and the succeeding years, to the action of a very hot season, after uncommonly heavy rains, on the constitutions of a great number of Europeans, newly landed on the island, in consequence of the war. We shall state his view of this interesting subject, in the words of his conclusion:

\* It appears from what has been said, that previous to the general appearance of the continued fever in Jamaica, a morbid state of the atmosphere had been induced, by the profusion of rain which fell in the May season of 1793, followed by an intense and oppressive heat; and that a change of weather during the subsequent cooler months, checked the progress of this fatal disease, which again returned after the following spring, with new vigour; and although in the spring season of 1794, there did not appear any thing extraordinary, such as might be expected to influence the diseases of the following season, yet from the type which the endemic remittent put on among the residents, and from its general prevalency, there did not remain a doubt of the continuance of that morbid state of the atmosphere, which had given rise to the continued form of the endemic among newly arrived Europeans.

\* It also has appeared that the unusual mortality which visited the island of Jamaica of late years, is to be attributed, in a very great

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\* Denominated Ship, Jail, and Hospital Fever, by authors, according to the local circumstances attending its generation.

degree, to the many strangers who arrived in the island together, and at improper periods of the year; to the long passages and delays of convoys bringing troops from unhealthy situations in Europe; and more particularly to the diseases generated among the troops and seamen, on their passage to Jamaica, arising from the defect of proper arrangements on their passage, and continuing with much mortality for a short space of time after their arrival.

We shall extract the whole description of the symptoms of the yellow fever, as it is the best that we have yet seen; though its length will constrain us to abridge our account of the remaining contents of the work:

‘The first attack of the continued fever is most frequently sudden, and in the morning, and when the person considers himself in a high state of health, being usually robust and plethoric, and but lately arrived from Europe; sometimes a slight rigor precedes the attack, but more frequently it is absent; and the febrile symptoms usher in the disease with more violence than they put on at any future period: the head becomes affected with a most acute intense pain which extends over the forehead, and through the optic nerves, conveying the idea of the upper part of the head being tightly girded with a cord, which, from the severity of pain, sometimes obliges the patient to scream aloud; a pain nearly as acute, occupies the lumbar region, and extends downwards to the thighs, accompanied by great anxiety and restlessness, and with a peculiar appearance in the countenance not admitting of description; the frequent action of the eyelids upon exposing the eyes to a common day light, demonstrates an aversion to light, equal to that which prevails in violent ophthalmia, but without pain or inflammation: the pulse is marked by an increased action, in which might be observed a small degree of irregularity, each alternate stroke conveying the sensation of fullness and collapse; an obstinate costiveness generally attends these symptoms.

‘Profuse but partial sweats sometimes occur about twelve hours after the first attack, and a slight abatement of some symptoms may be observed; yet they seldom afford much relief, or amount in the least degree to a remission, the affection of the head generally continuing nearly with equal violence; at this time either a total solution of the disease takes place, or the febrile symptoms go off and give place to others of a more serious kind, or continue with little variation for twenty-four, or thirty-six hours longer, when in general they totally disappear, and are followed by others of a more alarming nature.

‘These symptoms, which usually follow the febrile state of the disease, may be said to constitute its second stage, and are of such kind that nothing but a previous knowledge of this fever, so as to enable the practitioner to discriminate the disease before this period, could persuade him to believe his patient yet in danger.

‘In thirty-six, but more frequently in forty-eight hours after the first attack, the febrile symptoms having totally disappeared, all the pains usually go off also, the skin becomes cool though not open, the



the pulse assumes a character not more frequent than natural, but still retaining a something, which to an intelligent observer, from experience, denotes danger; the thirst has abated, the tongue becomes moist, and the patient imagines himself so much better as to have lost all former apprehensions, and now considers himself in a state of convalescence.

‘ In this state, bark has been administered in substance by those unacquainted with the disease, and in some instances several doses have been retained, though more frequently but small doses of the decoction can remain on the stomach.

‘ The patient will now sometimes call for nourishment, and take small portions of chicken broth, or sago, or other light articles, without vomiting. In this deceitful interval of disease, symptoms arise which to those familiar with this fever denote the greatest danger.

‘ The pulse, though not more frequent and sometimes less so than in a natural state, yet betrays a peculiar vibrating action, with alternate fullness and collapse, having also some irregularity in the strokes, which however does not amount to an intermission: the skin, though cool, yet possesses a *husky dryness* on it, which conveys a disagreeable sensation when touched; and the countenance bears an unmeaning kind of smile, with a frequent sarcastic grin: the eyes appear suffused with a mixed red and yellow, and look despondent; and a fullness becomes observable about the face, parotid glands, and neck; and upon careful examination, a slight yellow suffusion, blended with a red blush, will now be found to have commenced immediately under the ears, as yet covering but a small portion of the face and neck. while the whole surface of the body exhibits an appearance as if recovering from Mosquito bites, which however is soon succeeded by a general yellow suffusion. During this fallacious stage of the disease, though there be not any marked injury of the intellectual faculty, yet there is a hurry or anxiety (without apparent uneasiness) in every thing the patient says or does; he seems particularly happy in conversing with his friends, but his answers in conversation are given as if in haste, and his medicine and his nourishment are taken in the same hurried kind of way.

‘ In the course of twelve or fourteen hours from the cessation of the febrile symptoms, a slight vomiting comes on, but sometimes so small in quantity as not to be considered equal to what had been received into the stomach; but which may be distinguished from a return of the aliment by its consisting of a clear, watery, but ropy fluid: at this time the patient becomes restless, sighs frequently with laborious respiration, and complains of a gnawing uneasiness at the stomach, similar to cardialgia. Notwithstanding this, he continues to consider himself better; but every succeeding hour increases these symptoms, and the vomiting becomes large and frequent; that which is now thrown up is more ropy than hitherto, and when suffered to subside, leaves a brown dirty matter on the bottom of the vessel in which it had been received; the uneasiness, or rather pain of the stomach increases, and is relieved only by a severe fit of vomiting; the restlessness amounts to a degree of unmanageableness that renders it difficult to keep the patient in bed, though unat-

tended by any other appearance of delirium: an erect posture now never fails to produce vomiting and syncope, notwithstanding which, the muscular strength seems unimpaired; the pulse becomes slower, more full, and more irregular; the skin continues cool, but also remains *dry* and *husky*; the thirst at this period has become intense, although the tongue continues moist, but it has now assumed a livid hue; the quantity thrown up in vomiting is increased to such a degree, as to exceed what has been received into the stomach, in so much as to astonish the bye-standers, and every hour it becomes more dark, and deposits a larger quantity of the brown sediment; at this stage of the disease, the countenance betrays the greatest degree of despondency and horror, frequently assuming that unmeaning smile before noticed; the stools become frequent, and correspond in appearance with that which is thrown up by vomiting, and the urine exhibits a dark coffee-coloured tinge which stains linen with the same hue: in this manner the disease continues advancing, until the true black vomit supervenes, (which evidently is mixed with streaks of blood,) until the patient's stools are black and bloody like his vomit, and until his urine darkens in proportion: now sometimes hemorrhages are seen from the nose and mouth, but invariably the countenance puts on unusual horror and despondency, and the face becomes convulsed; soon afterwards convulsion affects the whole frame, and the patient makes astonishing muscular exertions to rise from bed, and to extricate himself from the hands of his attendants, who with difficulty confine him to his situation: at the end of one of these convulsions, he is carried off by death.

Our author admits, however, that a variety of fever did prevail in Jamaica, which resembled the yellow fever in many symptoms, and which was contagious:—but he asserts that, so far as it was infectious, it varied in its appearance from the tropical or yellow fever. He seems to think that this infectious fever was the disease which cut off so many of our troops in St. Domingo. Here is authority against authority! for the physicians, who saw the epidemic in St. Domingo, assure us that it was not infectious.

The preventive plan consists chiefly, according to our author, in bleeding, and repeated purging, before the men land in the West Indies. We have been told that the debility produced by a course of mercury, during the voyage, has been found a protection against the epidemic.

With regard to the practice, Mr. L. advises that the patient should be put into the warm bath, and should remain in it as long as there is no danger of syncope; jalap, calomel, and antimonial powder are afterward to be given, in small but repeated doses, that they may operate both as diaphoretics and purgatives. Glysters are to be thrown up at the same time; these, with the warm bath, are to be repeated, if no relief be procured; and a blister is to be applied to the abdomen, where the patient complains most of pain. He prohibits emetics.

When these first attempts do not succeed, Mr. Lempriere recommends the exhibition of the eighth of a grain of the Hydrargyrus Murarius, every hour, till some affection of the mouth shall come on. The bark must be given, as soon as the first violence of the symptoms is abated.

Emetic tartar is said to be extremely injurious, in all fevers incident to the inhabitants of the West-India islands.

The remaining observations on the diseases of the army, though very judicious, contain nothing sufficiently novel to require particular notice.

In speaking of the cure of ulcers, we are surprised that the author has not mentioned the success attending the use of Mr. Baynton's plaister-bandage; one of the greatest improvements of modern surgery:—especially as, we believe, it has been introduced in the military hospitals in the West Indies. Probably, this valuable method was not known in the islands during Mr. Lempriere's residence in Jamaica.

ART. VIII. *A Detection of the Fallacy of Dr. Hull's Defence of the Cesarean Operation.* By W. Simmons, Member of the Corporation of Surgeons in London, and Senior Surgeon to the Manchester Infirmary. 8vo. pp. 103. 2s. 6d. Vernor and Hood.

IT is with great reluctance that we proceed in our review of this controversy, which becomes in its progress more personal, and consequently less interesting to the public. Even though we should admit that the severity of the performance before us had been provoked by Dr. Hull's work, which was reviewed in May last, yet we cannot perceive that any public utility can arise from this species of warfare. It is more unnecessary in the present instance, because the arguments and authorities produced by Mr. Simmons appear to be decisive of the question in his favour. Of these authorities, that of Dr. Osborne is the most remarkable; and a case of extreme distortion, in which his skill delivered the patient successfully by the common practice, authorizes Mr. Simmons's general conclusion that the Cesarean operation is now superseded by safer means. We have hitherto declined to state our opinion concerning the propriety of performing this operation, in the hope that some new facts would be brought forwards by its defenders: but, as the result of all the cases in which it has been performed, in this country, is that the mother has died, we hope that it will never again be attempted, while the parent is alive. The catalogue of ill success is already too long.

We shall quote from this pamphlet some remarks on a point of English history: the question is, whether Edward VI. was

extraeted from the womb by the Cesarean operation.—Dr. Hull had remarked, on some citations which he had produced to establish this point; “if you admit the authorities brought forwards, as proving satisfactorily the operation to have been performed upon Queen Jane Seymour, it will follow by your own concession, that it has been performed once, at least, without endangering the life of the mother, even in England.”

‘It seems then,’ says Mr. Simmons, ‘that if a patient dies two days after an operation, it is sufficient proof to the Doctor that her life was not endangered by it. It is rather unfortunate for gentlemen, who reason in this way; that the law of the land might draw a different conclusion; unless indeed the satire of Pliny be applicable to professional men in this country;

“Nulla præterea lex, quæ puniat inscitiam capitale, nullum exemplum vindictæ: discunt periculis nostris, et experimenta per mortes agunt.” \*

‘I will not venture to provoke the indignation of this extraordinary scholar, by attempting a translation of the above sentence. But I hope that he will permit me to introduce a satire of a lighter character in our own language, which it might be convenient to insert in the Diploma of a Cæsarean operator.

“And we do further charge all mayors, justices, aldermen, sheriffs, bailiffs, headboroughs, constables, and coroners, not to molest or intermeddle with the said doctor, if any party whom he shall so pill, bolus, lotion, potion, draught, dose, drench, purge, bleed, blister, clister, cup, scarify, syringe, salivate, couch, flux, sweat, diet, dilute, tap, plaister, and poultice, should happen to die, but to deem that the said party died a natural death, any thing appearing to the contrary notwithstanding.” †

‘As I have not studied English history in French books of midwifery, I shall favour the Doctor with an extract from an authentic English historian, that will probably correct his opinion, which is certainly of no consequence to the point in question. Indeed if the Doctor’s book had not given me a just idea of the character of his mind, I should have been somewhat surprised at an avowed advocate for the Cæsarean operation expressing so inconsistent an anxiety to prove, that the operation had been performed in a case, where the consequences were fatal according to his own acknowledgment.

‘Burnet, speaking of the birth of Edward VI. and of the death of Queen Jane Seymour, his mother; says—“He was born at Hampton Court, on the 12th of October, being St. Edward’s Eve, in the year 1537, and lost his mother the day after he was born; who died, not by the cruelty of the Chyrurgeons ripping up her belly to make way for the Prince’s birth, (as some writers gave out, to represent King Henry barbarous and cruel in all his actions; whose report has been since too easily followed,) but as the original letters that are yet extant, shew, she was well delivered of him, and the

\* Plinii Secund. vol. 3. lib. xxix. cap. I. p. 190. Ed. Elsevir.\*

† Foote, Devil upon Two Sticks, Act 3.

day following was taken with a distemper incident to women in that condition, of which she died." \*

We should not have conceived that any farther controversy could have taken place, after the arguments and facts contained in the present pamphlet; unless some information, absolutely new and unexpected, could have been afforded. Dr. Hull, however, has published a rejoinder, which we shall speedily notice: but we shall not be disposed to bestow much more of our own time, and that of our readers, on this subject.

ART. IX. *The Natural Son*; a Novel. Translated from the French of M. Diderot, Author of the Nun, James the Fatalist, &c. 12mo. 2 Vols. 7s. Boards. Longman. 1799.

ALTHOUGH the productions of this writer are all eccentric, they yet bear a strong resemblance to each other. They display, in an equal degree, eloquence, facility, and knowledge of the heart: but they also betray the same turn for licentious description, and for tedious dialogues: with a metaphysical subtlety, in tracing the operation of the passions, which puzzles instead of interesting the reader. It is another characteristic mark of these novels, that Diderot has not taken the trouble of inventing a plot for any of them. Careless of the general result, he seizes a few favourite ideas, connects them together by the first story that occurs to his memory, finishes a scene or two with spirit, and then all evaporates to dry narration. They are the offspring of a genius, fertile and happy, but changeable and fastidious. A tendency to depravity pervades them all. The author loves to dilate on those passages from which every reader of delicacy would shrink; he is fond of describing low life, not for its simplicity, but for its vulgarity; and he never fails to attack some principle of morality, under the title of *prejudice*. Such is the singular result of this writer's labours as a novelist: we shall now attend, more particularly, to the work before us.

The plot of this novel is taken from the celebrated story in the books of casuistry, in which a young man ignorantly marries his natural sister, of whom he had likewise ignorantly been the father †. In this novel, the horror of the original incidents is mitigated, by representing the unfortunate couple as the offspring of an indiscreet mother, who had separated them in their infancy; they meet again, by a series of adventures not

\* History of the Reformation, vol. ii. p. 1.

† The same story serves as the foundation of Kotzebue's *Adelaide of Wulfgingen*.

extremely probable, after each of them has embraced a religious life : they conceive a passion for each other ; and, forgetting themselves in one of their interviews, in the garden of the monastery, day surprises them, and Sophia takes refuge in the cell of her lover. Their relation is recognized too late, and Sophia becomes a mother. In this cell, we are told, the ill-fated family resided during *several years* ! Detection and imprisonment at length take place : but a period is put to their sufferings, by the intervention of powerful influence.—The translator, however, represents his hero and heroine as so unable to endure the consciousness of the crime which they had unknowingly committed, that Sophia becomes a lunatic, and Julius destroys himself. For this deviation from the original, he has pleaded public utility :

‘ A crime is ignorantly committed, and the moral of the tale requires, that it should meet, if not with punishment, at least with some attendant misfortune. This, surely, is necessary, if an amiable prejudice, ought rather to be confirmed than overthrown, or the English moralist to prevail over the French philosopher. For, though every opinion that is admitted without investigation, may be deemed a prejudice, yet such opinions are often founded in philosophical truth, and general utility.’

We think, however, that a work thus altered ought not to be announced simply as a translation. It is, in part, a new production. A translator is expected to adhere, as rigidly as the nature of language will permit, to the work of which he undertakes a version ; if he should correct and alter his original, he ventures beyond his task, and the public judgment must be exercised anew. The opposition to then prevailing opinions, manifested in Diderot's lighter works, may be explained from his history. He was one of the compilers of the *Encyclopédie* ; and he had seen the whole of the first impression, the fruit of many laborious years, carried prisoner to the Bastile, in consequence of the outcries of religious enthusiasts. He therefore looked with a prejudiced eye on established doctrines ; and he may be regarded as one of the chief teachers of the libertine philosophy, which excuses all actions to which natural temptations can be assigned. In the ardour of hostility against oppression, Diderot became the defender of crimes.—Even while, however, we disapprove the principles, we must admire the execution of many parts of the work. We shall present our readers with the picture of a man of the world, by this masterly artist :

‘ Figure to yourself a veteran colonel, full of arrogance and ambition, whose thoughts are constantly employed on the great offices he pants for, the intrigues of the court, and the pleasures of the capital ;  
and

and who, after having been possessed of 100,000 livres a-year, is now obliged to bury himself perpetually in the country, which he abhors; because his follies, having reduced his fortune to a tenth part of that sum, leave him no other choice of life. These disappointments have so soured his temper, that he is a tyrant to every one around him. At first, however, he deceives with false appearances; for his manners are gay and lively, his conversation witty and elegant, and the habit of frequenting the best company, has taught him to speak with judgment on every subject. He appears equally ready on the most abstract sciences, ancient and modern languages, general literature, politics, and moral philosophy. But a little closer observation discovers, that this dazzling erudition is limited to a superficial paucity of ideas, which are borrowed from others, and perpetually recur. Some men there are, who have never opened a single volume to study for themselves, but have gleaned here and there, from the conversations of men of learning and talents, a few important truths which they constantly employ, like pence and farthings, on every common occasion. Suffer them quietly to count over their small change, and they appear to satisfy every wish; but, ask them for others, and they are quite at a loss. These men are averse to dispute and discussion, because all their knowledge, their judgment, and their talents consist in the mere jargon of memory. The minds and conversation of such men resemble a number of leaves, torn from various works, and heaped together without order or observation.

‘If these men were merely ignorant, they might be pardoned. But, as contradiction quite deranges them, they treat you with insult, for want of ideas; thinking, the way to gain the victory is to have the last word.’

We shall conclude this review with an extract on a subject of the highest consequence; and which, though really long, our readers probably will not think so.

“The education of children,” said I, “is the most important of all arts. Our first ideas, our earliest habits, fix our future character, and their influence, be it good or evil, continues through our whole life, without a possibility of prevention. ’Tis an art attended with the greatest difficulties, and long, very long, have men vainly attempted to overcome its early bias. Rousseau himself, however sublime his genius, almost trembles at their contemplation.

“I do not pretend,” said she, “to contradict the great man you speak of, nor to criticise the principles laid down by any writer, still less to form a system of education. My knowledge is not sufficiently extensive for that task. I admire and love the author of *Emelius*, for his purity of sentiment, and depth of thought, which seem to spring immediately from Nature herself. Yet, perhaps, he was wrong in speaking of our duties, in so discouraging and so awful a manner; for he has thereby made parents despair of fulfilling them. In constant fear of committing errors, and dreading the consequences of those which are unavoidable, they no longer venture to think for themselves, and merely learn by rote the maxims of Rousseau. To apply these on all occasions, appears to them a sufficient guide, whereas the

the effect, in lieu of answering their expectations, is generally opposite to their wishes. Thus disappointed in their hopes, out of humour with their system, scarcely knowing what they do, they are convinced a good education is impossible, and that Rousseau has only uttered a series of theoretical paradoxes, absolutely impossible to put in practice.

"I have pursued a very different method. The work of Rousseau appeared to me full of valuable truths, with which, however, it was less important to load the memory, than to employ them in forming our mind, and directing our reflective powers. By tracing them to their source, and observing the first principles from whence they flow in the clearest and most easy manner, I was enabled to recur to them when necessary, and thus every difficulty vanished from my mind.

"It does not require a very brilliant genius to educate children well. To render that qualification necessary, would not accord with the wisdom of Nature. The females of birds afford their young every care and every instruction their helpless infancy demands, without committing the most trifling error. Why should not woman possess the same maternal instinct, and in that perfection, which our superior organization admits. Nature, indeed, has given us the impulse, but our prejudices and our institutions efface it from the mind, and substitute a destructive vanity in its place. Pure maternal love, when combined with sweetness of temper, and a good understanding, excels the dogmatical maxims of the most brilliant systems. 'Tis the only guide we ought to follow, the only rule that is infallible.

"I speak from my own experience. My children have had no nurse, no governess, no instructor, but myself. They are not prodigies of learning and accomplishments, but they are good and happy, and that is all I wish. In these objects I have succeeded without difficulty. Convinced with Rousseau, that children enter the world free from every vice, I have permitted their minds to unfold of themselves, removing them from whatever might injure their uncorrupted minds, and keeping them constantly under my own eye. This strict attention, far from being a restraint on them, has been the means of procuring them every pleasure. Of all the individuals they ever see, no one loves them so well, or bestows on them more tender caresses than myself; no one contrives for them so many enjoyments, or bears their noisy mirth with more patience. They have no need of harsh commands, but run to me the moment they see me, and scarcely quit me without crying. How could I prevail on myself to interrupt the happiness of these interesting little creatures, to fill their heads with a crowd of irksome ideas, and their memory with words which, seeming destitute of meaning, are, for that reason, very ill learnt. I had rather my children could not read, than see them learn amidst tears and grief, and trouble.

"I perceive, by your surprize, that you accuse me of excessive indulgence. You are mistaken. Remember what I have said.—What occasion can I find to improve or correct perfect innocence? How should they have any faults? Nature has given them none, and I endeavour only to perform good actions in their presence. How then should they become liars, or learn to be disobedient and idle? I never  
talk



talk to them of tasks or lessons, or duties to be fulfilled, nor do they ever receive from me the least reproof. All they say, all they do, all they learn, proceeds entirely from their own free will. I neither restrain their liberty nor their pleasures, and they cannot feel the smallest motive to deceive me.

"Do not imagine this method makes them ignorant. My daughter, who is but nine years old, knows enough of music to sing accurately, and accompany her voice with the harp. She speaks Italian like her native tongue, and draws very prettily for her age. Her two brothers possess nearly the same accomplishments, though less perfectly, because they are younger. A mother has many ways of instructing her children, without tormenting them. Every thing she does herself they are desired to imitate. My children saw me playing on my harp, and immediately they put their little hands on the strings, and, finding they produced pleasing sounds, begged me to teach them to play. Every thing they know, they have learnt in the same manner.

"I doubt whether all this attention can be irksome to a mother who is really fond of her children; for with them she finds pleasure the world can never give. What a delightful enjoyment to see these lovely little creatures playing about! They are the gift of Nature to render man attached to life. How charming to watch the gradual unfolding of their reason, and listen to their interesting simplicity, which may often instruct even the wisest philosopher. How pleasing to guard them from every prejudice and every vice, in a peaceful retreat, where their hearts may be open to filial and fraternal love, and to every noble sentiment.

"Infancy is the age most worthy of our observation; for that alone presents us with a picture of man in perfect innocence. Virtue is a fruit which rarely arrives at maturity, so many unfavourable winds blast it in the bud.

"Such, my dear sir, is the method I employ in educating my children; which, though I describe it to you without order, is simple, and easy to be understood. It would be useless to detail every particular, or exemplify its application to every incident. Your own discernment will render it superfluous. You will perceive that it entirely accords with Rousseau, and that I have practised his maxims, though I have derived them from Nature. For she was his conductor, and always inspired his pen.

"The only point in which I shall venture to blame him, is the air of importance he gives to the most trifling objects. The difficulties he talks of are mere illusions. Though his recommendation to make the clearest and most satisfactory replies to the enquiries of children, is very just, his maxim that we ought never to be the least embarrassed with their questions, I cannot adopt. When a child talks of things totally beyond the powers of its comprehension, what inconvenience can arise from saying, *I do not know*, or *I do not understand it*? Is it necessary to pretend to know every thing, when conversing with those who are ignorant of every thing? and is it not better to give them examples of modesty, than of vanity and conceit?"

ART. X. *An Essay on the Character of the Apostles and Evangelists.* By the Rev. Richard Graves. 8vo. pp. 360. 5s. Boards. Dilly, 1798.

THE perverseness of the human mind has been a subject of lamentation in all ages; and in the present times this unhappy turn has been but too manifest in the various attacks which have been made on the Christian religion. Every art of sophistry has been employed to controvert the arguments by which it is supported; and all the powers of wit and ridicule have been exerted in order to expose its professors to contempt. In the beginning of the present century, Tindal, Toland, Collins, and Shaftesbury, were considered as the great advocates for infidelity; and the novelty of their opinions gained for them a temporary reputation. Chubb, Woolston, Morgan, and Bolingbroke, followed the same course. The objections of these writers were answered by men of the most distinguished learning and talents. The Christian religion was subjected during the dispute to a very severe examination; and the more it was examined, the more manifest were the proofs of its divine original. Driven, therefore, from the field of argument, our Deists in England contented themselves with venting their spleen against revelation by jests or sneers, and seldom ventured to support their opinions by any thing like reasoning: but on the continent it was very different; for there the arguments of our early Deists were revived under a different form; were spread abroad with wonderful activity; and, recommended by the wit of Voltaire and others, have left impressions on the minds of many, which, we fear, will not easily be erased. It must be confessed that the French writers, in the cause of infidelity, have been bolder than the English; and M. Boulanger, whose works are distinguished by the title of *The Philosophic Library*, has expressed himself with a degree of presumption seldom equalled.

Sensible of the fatal effects of the propagation of opinions not less contradictory to reason than disgusting to every moral feeling, and actuated by the purest principles of benevolence, Mr. Graves has written the work now before us; which may be considered as a valuable addition to the many excellent books that have already appeared in our language on the same side of the question.

The author begins with a definition of enthusiasm; and he seems to think that blind credulity, and dictatorial positiveness, form the two leading and essential marks of an enthusiastic mind.—The work is then divided into six chapters; of which the *first* shews that the Apostles and Evangelists were not enthusiasts,

thusiasts, because they did not embrace the faith which they taught, till they had received sufficient evidence of its divine original.—In the *second*, it is argued that the Apostles were not enthusiasts, from their not requiring faith in others without supplying sufficient evidence.—In the *third*, the general conduct of the Apostles is proved to be inconsistent with the supposition of their having been enthusiasts.—The *fourth* and *fifth* chapters relate to the writings of the Apostles and Evangelists; and in the *sixth*, the doctrines of the Gospel are vindicated from the charge of enthusiasm.

Such is the author's plan; and we shall now proceed to extract some passages, which, we doubt not, will be gratifying to every friend of religion and virtue.—The following are Mr. G.'s observations on the nature of our Lord's miracles:

\* The least attention to the evangelic history will satisfy us, that the subjects of our Lord's miracles were most generally such as no power of imagination, no delusion of enthusiasm, could possibly influence. \* To turn water into wine—† to feed 5000 persons at one time on five loaves and two fishes, and ‡ 4000 at another, on seven loaves and a few small fishes—§ to restore a withered limb—to give sight to a man || forty years old, who had been *born blind*—to raise from the dead a carcase that was ¶ carrying out to the grave; and another ¶ that had lain four days in the tomb: in these and a variety of other miracles which our Saviour wrought, no force of imagination could have the smallest influence. In truth, nothing can be more repugnant to reason or experience, than the supposition that our Lord's miracles were the effects of any force of imagination, or enthusiastic impulse; or that if any delusion had taken place with regard to them, it would not have been immediately detected and exposed. In proof of this let us briefly consider their infinite variety, and their uniform success—the public manner in which they were performed—their being frequently wrought in the presence of his most inveterate enemies, and attended with circumstances which attracted the immediate attention of these enemies, and excited the severest scrutiny. These circumstances do not vindicate them more clearly from all suspicion of having been produced by the artifices of fraud, than from all possibility of being accounted for by enthusiasm.

\* The impulse of fanaticism will produce its effects irregularly, uncertainly, and imperfectly, according to the different nature of the disease, the force of imagination in the diseased, the temperature of the constitution, and a variety of other circumstances; and these effects will be often as transitory as the power that produces them is variable. Not such were the effects of that truly divine power possessed by our Lord; which operated uniformly and equally on every

\* John ii. 1—12.

† Luke ix. 14. John vi. 10.

‡ Matt. xv. 32—38.

§ Matt. xii. 9.

|| Luke vi. 6.—21.

¶ John ix.

¶ Luke vii. 11—17.

¶ John xi. 1—54.

disease, on multitudes of different tempers, ages, habits, religions, so as never once to fail; and this at the first application, completely and permanently, so that no one complained of a relapse, or of having been imperfectly healed. Nothing is more clear in the gospel history than this, the evangelists relate confidently that our Lord healed multitudes at \* Capernaum, at the † sea of Galilee, afterwards in the plain, through all the cities and villages of Galilee; at Genesareth, even in the ‡ temple at Jerusalem on the sabbath day, shortly before his crucifixion. In all these places were brought unto him *all who lay sick of divers diseases*, the “blind, the dumb, the lame, sick persons borne in beds, § those that had the palsy, demoniacks, lunaticks; and he healed them all—every one, as many as touched him were made whole.”

‘Of these miracles multitudes were witnesses, who attended him from place to place; sometimes crowding the houses where he was, so that there was “no room, no, not so much as about the door;” thronging round him in the streets, following him to the sea; to the most retired and uninhabited parts of the country, the mountains, the desert—staying with him near “|| three days together; so that he and his disciples had not leisure scarcely even to eat”—and these multitudes came from various and distant places; for great multitudes, says the evangelists, “§ followed him from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan, from Idumea, and they of Tyre and Sidon, and his fame went through all Syria, and they brought unto him all sick people, and from all the region round about Genesareth.”—And what is most important to observe, amongst these witnesses of our Saviour’s miracles, we often find his most inveterate enemies, the priests and scribes, the Pharisees and Sadducees, who very early conceived a rooted aversion to the humble and pure Jesus, and watched the progress of his ministry with a jealousy which raged with still increasing fury, till it glutted itself with his blood.

‘These enemies always attended the synagogues where he frequently wrought his miracles; they often also mixed with the multitude, and watched to detect any thing censureable in his conduct.—Did he assume the character of the Son of God, and the power of forgiving sins, they were ready to accuse him of blasphemy.—Did he eat bread with unwashed hands, in opposition to their traditions, they were filled with indignation.—Did he neglect to imitate their hypocritical austerity in fastings—and did he associate with the humble and penitent converts, they reproached him with being a wine bibber, a friend of publicans and sinners.—Did he restore health and vigour to the diseased, even these works of mercy, if performed on the sabbath, they condemned as impious violation of that sacred day.’

\* Luke iv. 40. v. 17—26. vi. 12.—19. viii. 1. Matt. iv. 23—25. ix. 34. xi. 4. xiv. 35. Newcome’s Harmony, s. 28, 29, 30—34, 35. 32—68. † Vid. Appendix. — ‡ Matt. xxi. 14.

§ Matt. iv. 23. John xii. 37. || Matt. xv. 32. Ib. xiv. 13.

§ Matt. iv. 25. Mark iii. 8. Luke iv. 38—44 and 5. 1—17. John vi. 2.

The third section of the second chapter, on Christ's prophecies, is very interesting.—On the famous prophecy of the destruction of Jerusalem, Mr. Graves makes these remarks :

‘ The very obscurity of some parts of this prophecy seems as inconsistent with fraud, as the plainness and exact accomplishment of others is unaccountable on the supposition of fanaticism. An impostor writing *after* the event, would take care not to diminish the credit of his supposed prediction, by leaving its application *doubtful* or obscure ; yet it is certain many Christians did very early so far mistake this prophecy, as to apply it not only to the destruction of Jerusalem, but also to the end of the world ; and to expect the immediate approach of the final judgment, an error which St. Peter and St. Paul in different passages expressly and earnestly correct, and in a manner totally remote from every appearance of enthusiasm or imposture. Enthusiasts would more probably cherish than detect such a delusion, calculated as it was to make a deep religious impression on the minds of men ; and impostors, if they found it necessary to correct an erroneous interpretation of any supposed prediction uttered by themselves, would naturally point out its exact accommodation to the event, which alone they had intended to mark out by it, and would be doubly cautious of exposing themselves to new difficulties, by uttering new predictions ;—whereas St. Paul, addressing the \* Thessalonians, and warning them, “ not to be troubled by word or by letter as from us, that the day of Christ is at hand,” adds a declaration, that that day should not come till after some signal apostasy, and the revealing of some mighty and unrighteous power, which he terms “ *the man of sin*,” the character and progress of which, he reminds them he had already in conversation described to them, and now therefore only briefly touches on.’

We shall next make an extract from the third chapter, which describes the nature of enthusiasm, and its effects on the human mind ; fully vindicating the Apostles from every imputation of that sort.

‘ Now, we ever find that, so far as this prevails, reason and judgment are proportionably laid aside ; the mode in which this weakness displays itself, will necessarily vary with the peculiar temper and character of him who labours under it ; but in every temper and character extravagance and folly will appear. Is the enthusiast naturally gloomy and despondent ? we shall find him overpowered by religious melancholy and abstraction, devoted to excessive mortification and fantastic penances. Is he sanguine and violent ? we shall see him rush forward in the hot pursuit, to which he conceives himself driven by a divine impulse, without any regard to reason or discretion, perpetually trampling on the restraints of order and decency—not only ready to sustain, but impatient to search out and court persecution, danger and death. In both cases he is alienated from and unfitted for the relations and offices of common life ; such men will not la-

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\* Thess. the entire 2d chap.

bour, it is unworthy their sanctity; they will despise all human distinctions as beneath their notice: thus, though the end pursued may be religious and praise-worthy, the means employed to attain it will be found, in some respect or other, extravagant and absurd. Now the conduct of the apostles, as it is *incidentally* disclosed to us by the artless historian, who has described the first establishment of Christianity, appears entirely free from these various weaknesses.

\* We discover in their mode of life no melancholy; no abstraction from society, no aversion to labour; in the interval between the resurrection of their Lord and the commencement of their own public ministry, we find they had returned to the calm and humble pursuit of that laborious industry which had originally formed their sole occupation. They were employed in \* *fishing* on the lake Tiberias, when our Lord appeared to them, and by the miraculous success, which at his word they obtained, convinced them he still retained the same divine power which they had seen exercised on a similar occasion in the commencement of his ministry. Such a situation and employment were as remote from enthusiasm as can be imagined.

St. Paul's activity, zeal, and, above all, the fervour of his imagination, have induced the infidel writers to single him out as the peculiar object of their enmity; and, if we rightly remember, no man ever treated that illustrious Apostle with greater indecency than Morgan: but his character has been ably defended by many writers; and among the rest, George Lord Lyttelton acquired considerable reputation by his excellent book on the conversion of St. Paul.—Mr. Graves quotes his Lordship with great respect; and the arguments which he employs, in the fourth section of the third chapter, cannot but be highly satisfactory to every fair and candid inquirer.

On the style of the historical parts of the New Testament, the author thus expresses himself:

‘What then are the characters which reason would lead us to expect, and which experience proves generally prevail in the compositions of enthusiasts? In such men the imagination is violently heated, a confusion of ideas ensues, the style becomes forced and obscure; full of mysterious and metaphorical, dark and distorted allusions; with this obscurity is most frequently combined an exaggerated and extravagant strain of thought and expression; nothing is attributed to natural causes; every thing is spiritualized and magnified; common events are described as secret providences, uncommon as decided miracles: but neither the obscurity nor the exaggeration of enthusiasm are so conspicuous or so offensive, as the heat and violence, the arrogance and bitterness, which are too frequently found in such men as conceive themselves to be the only favourites of heaven, and pronounce the rest of mankind to be alienated from; and offensive to God, and who naturally betray this self-exaltation and uncharitableness by a strain of affected humility, and real ostentation, by overbearing dogmatism and virulent invective.

\* Thus obscurity and extravagance, self-exaltation and uncharitableness, are the natural characters of enthusiastic compositions. Now compare these with the style of the historical works of the New Testament, and the contrast is surely most clear and decisive. In these compositions, simplicity of style and structure, and its attendant perspicuity, form the leading features; every thing is clear, unforced, unadorned; the sentences are short and intelligible; the language plain and natural; no superfluous or far-fetched epithets—no accumulation of synonymous, or nearly synonymous words, to amplify or impress the ideas of the speaker—no involved circumlocutions—no effort to express things in a bold, emphatical manner. This simplicity of style and structure is essentially connected with, and evidently arises from the \* simplicity of the design. The writers of these narrations appear solely “as Christ’s humble attendants, selected for introducing to the knowledge of others this infinitely higher character, who is himself in a pre-eminent sense, the mouth, and the oracle of God;” it is this subordinate part which they professedly and uniformly act. Struck with the ineffable dignity of the Messiah whom they serve, they lose no opportunity of exhibiting him to the world, and appear to consider the introduction of their own opinions, conjectures or reasonings, unless where they make a part of the narration, as an impertinence; they sink themselves in order to place him in the most conspicuous point of view; they preach not themselves, but Christ Jesus, the Lord. Hence in the historical part of the New Testament, we never find the least trace of any attempt to shine by studied expression, composition, or sentiment; plainness of language is always preferred, because the best adapted to all capacities, though in a style by no means slovenly, yet in little points, as about those grammatical accuracies, which do not affect the meaning and perspicuity of the sentence, rather careless than curious. In this sort of simplicity, our Lord’s biographers peculiarly excel; and surely this is very opposite to the turgid and obscure productions of a mind inflated and confused by fanaticism.

‘ But the turn of thought and expression is not only clear and intelligible, but in the highest degree moderate and calm; so far from exaggerating trifles into importance, and indulging the extravagancies of enthusiasm, that the most striking displays of wisdom, the most engaging exertions of beneficence, calculated to rouse the warmest admiration and gratitude, are related with perfect coolness, without any marks of wonder, or exclamations of sympathy: nay further, the most stupendous exertions of miraculous power—the course of nature suspended—all manner of diseases healed by a word—the winds and waves controuled by their master’s voice; and even the depths of the grave yielding back the dead to life at his command. Events such as these, the history of which we cannot peruse without astonishment, which seem necessarily to call forth the

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\* \* Vid. Dr. George Campbell’s preliminary dissertation to his translation of the gospels, in 2 vols. 4to. Lond. 1789—vol. 1st. 3d dissertation, § 44, p. 66, § 18, p. 82, and § 24. p. 95.”

strongest expressions of wonder and reverence, the boldest flights of enraptured eloquence; even these are related as coolly as the most common occurrences, laid before the reader with all their minutest circumstances, but laid before him briefly and plainly, without any attempt to magnify their greatness or their consequences.

The same calmness of mind is equally conspicuous in the unimpassioned, but not unfeeling manner in which the evangelists relate the cruel sufferings of their divine Lord, as well as the obstinacy, the perverseness, the insatiable malignity of his enemies; in all their narration, not one opprobrious epithet, not one severe expression escapes them; can any thing more strongly distinguish them from fanatics, whose fury and hatred perpetually burst forth, when roused by opposition of any kind, much more when such opposition inflicts the severest personal injuries, and pursues with contempt and persecution the most sacred objects of religious reverence? Such calmness, rarely, if ever attained by philosophic wisdom, is surely utterly inconsistent with fanaticism.

From the *style*, Mr. G. proceeds to the *facts* of the evangelic history; and in this part of his subject, he is equally sensible and judicious.

The *fifth* chapter, which treats chiefly of the Epistles of St. Paul, contains much good matter, well arranged, and applied to the best of purposes—the vindication of those writings in which we all feel, or as Christians *ought to feel*, the deepest interest.—Had we not such daily proofs of the pertinacity of the human mind, we might suppose that few arguments were necessary to prove that the morality of the gospel could not be dictated by a spirit of enthusiasm. The *sixth* chapter, which is employed on this subject, we have read with entire satisfaction; and many valuable extracts might be made from it, had we not sufficiently extended this article.—Besides the general praise which we have bestowed on this work, we deem it right to observe that it possesses the discriminating merit of order in arrangement, judgment in selection of argument, and a style flowing and perspicuous. It seems to discover, also, a candid and humane disposition, with a love of truth, virtue, and religion.

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ART. XI. *Transactions of the Society instituted at London, for the Encouragement of Arts, Manufactures, and Commerce; with the Premiums offered in the Year 1798.* Vol. XVI. 8vo. 5s. Boards. Robson, Becket, &c.

THE plan of this valuable publication has been so repeatedly explained, that we have only to speak of the contents of each volume, as they successively come before us.

Among the new premiums now offered, we are particularly glad to find one for taking *Porpoises*: not more for the oil which



which they afford, than in order to prevent the destruction of *Salmon* by those voracious animals; whose devastations are thoroughly known to the Scotch, as well as to the English, *Salmon Fishers*. If the Society can institute a Premium which will tend to prevent the destruction of this most valuable fish, during the spawning season, by porpoises in human shape, by whom myriads are annually destroyed *in embryo*, they will be doing a still greater good to their country.

The papers published in this volume, under the class AGRICULTURE, are as follows:

On Planting Larch, by John Sneyd, Esq. of Belmont, in Staffordshire.

On the Plantations of Longleat, by Mr. Davis, Steward to the Marquis of Bath.

On Planting Oziers, by John Phillips, Esq. of Ely.

On the Cultivation of Wheat, by Mr. Henry Harper, of Bank-Hall, Kirkdale, Lancashire.

On the same, by Mr. Joseph Webster, of Bankside, near Doncaster.

On the Culture of Turneps, by Mr. John Exter, of Pilton, in Devonshire.

On the Culture of Potatoes, by Mr. Henry Harper.

On the Culture of Rhubarb, by Mr. Thomas Jones, of Fish-Street-Hill, and Enfield.

On the Improvement of Waste Land, by John Peart, Esq. of Settle, Yorkshire.

The Class CHEMISTRY contains only three papers, all of which relate to AGRICULTURE: namely,

On Preserving the Seeds of Plants, by John Sneyd, Esq.

On converting Weeds, &c. into Manure, by Mr. Browne, of Derby.

On the Culture of Poppies, by A. W. Devis, Esq.

The paper on Rhubarb, by Mr. Jones, is entitled to particular mention; equally on account of the matter which it contains, and of the manner in which it is conveyed.

Mr. Harper's papers are also interesting. Mr. H. is evidently a practical man, and seems to have no pre-conceived theory of his own; though he may be sometimes warped by the fashion of the day, or by the interested views of others.—His experiments in a field which had been a meadow for thirty years cannot, however, be of general use; for there is little land of that description, to be broken up for beans and wheat. Mr. H's paper on Potatoes is valuable.

Mr. Phillips's Dissertation on the Ozier is deserving of particular notice. It contains much information respecting the

varieties of this most valuable of the salix tribe, as well as on their cultivation.

Mr. Sneyd's Letter on preserving Seeds, in a state fit for vegetation, conveys a hint which, we believe, is new; and we think that it may be of use in importing seeds from distant countries. We therefore copy it:

'Many years ago, having observed some seeds which had got accidentally amongst raisins, and that they were such as are generally attended with difficulty to raise in England, after coming in the usual way from abroad, I sowed them in pots, within a framing; and as all of them grew, I commissioned my sons, who were then abroad, to pack up all sorts of seeds they could procure in absorbent paper, and send some of them surrounded by raisins, and others by brown moist sugar; concluding that the former seeds had been preserved by a peculiarly favourable state of moisture thus afforded them. It occurred, likewise, that as many of our common seeds, such as clover, charlock, &c. would lie dormant for ages within the earth, well preserved for vegetation whenever they might happen to be thrown to the surface, and exposed to the atmosphere, so these foreign seeds might be equally preserved, for many months at least, by the kindly covering and genial moisture that either raisins or sugar afforded them: and this conjecture was really fulfilled, as not one in twenty of them failed to vegetate, when those of the same kinds, that I ordered to be sent lapped in common parcels, and forwarded with them, would not grow at all. I observed, upon examining them all before they were committed to the earth, that there was a prevailing dryness in the latter, and that the former looked fresh and healthy, and were not in the least infested by insects, as was the case with the others. It has been tried repeatedly to convey seeds (of many plants difficult to raise) closed up in bottles, but without success; some greater proportion of air, as well as a proper state of moisture, perhaps, being necessary. I should also observe, for the satisfaction of the Society, that no difference was made in the package of the Seeds, respecting their being kept in husks, pods, &c. so as to give those in raisins or sugar any advantage over the others, all being sent equally guarded by their natural teguments. Whether any experiments of this nature have been made by others, I am totally ignorant; but I think that, should this mode of conveyance be pursued still more satisfactorily than I have done, very considerable advantages might result from it.'

#### On the POLITE ARTS.

Under this head, we find only one paper: but it is an ingenious communication, for which the Society voted to the author, Mr. Timothy Sheldrake, their Greater Silver Pallet. It is entitled, a *Dissertation on Painting in Oil*, in a manner similar to that which was practised in the antient Venetian school. The artist should peruse the whole of this Dissertation; to the general reader, it would be unintelligible.

The

The Papers in MECHANICS are

1st, An account of a newly invented *Mangle* for Linen, by Mr. Jee, with plates. Rewarded with the silver medal.

2d, ——— of an improved and detached *Escapement* for *Watches*, (with plates,) by Mr. John Prior. Rewarded with 30 guineas.

3d, ——— of a new machine for *Drawing Bolts in and out of Ships*, by Captain William Bolton, illustrated by a plate. Rewarded with the gold medal. This seems to be a very useful machine.

The Papers in COLONIES and TRADE are two.

The first is a communication from Mr. Alexander Anderson, relative to the culture of various useful Plants in the Botanic Garden in the Island of St. Vincent, established about 30 years ago, by General Melville. Rewarded by the Society's silver medal.—In this paper is an account of the *Artocarpus incusus*, or Otaheite Bread-Fruit, which our readers may not be displeased to peruse.

' In June 1793, of the original plants fifty were reserved in the garden, to yield future supplies for the different islands; of those, few were two feet high, or half an inch diameter in the stem; most of them from six inches to a foot in height. In October 1794 some began to produce fruit; in March following all of them. At present, most of the trees are about thirty feet high; the stem two feet from the ground, from three to three feet and a half in circumference.

' The fruit comes out in succession the greater part of the year; from November till March fewer than at any other time. But as there are six varieties of the tree and fruit in the garden, some kinds are loaded, whilst there is scarcely any fruit on the others; so that some one of them is always in fruit. The number one tree produces is very great, often in clusters of five or six, bending the lower branches to the ground. According to the different varieties, the fruit is of various shapes and sizes, in weight from four to ten pounds, some smooth skinned, others rough or tuberculated; taken from the tree before maturity, the juice is of the colour and consistence of milk, and in taste something similar. It issues for more than ten minutes in a continued stream, and thickens into a glutinous or adhesive substance.

' The fruit is in the greatest perfection about a week before they begin to ripen: at that period it is easily known, from the skin changing to a brownish cast, and from small granulations of the juice. When ripe it is soft and yellow, in smell and taste like a very ripe melon: in that state, hogs, dogs, and poultry, are fond of it. When half grown, boiled, it is good food for hogs and poultry. For bread, the best mode of dressing, is baking it entire in an oven as bread; when properly done, and laying aside prejudices, with a little custom, it is equal to, if not better than any kind of bread, as it is lighter and very easy of digestion. Boiled, like yams, it is very

good, and by many preferred to being baked. Negroes either eat it in that condition, or cut it in half, and roast it in the ashes. It may be sliced the same as bread, and toasted on a gridiron. For a pudding, scarcely any thing equals it. After baking or boiling, formed into a mass like dough, and then baked as biscuit, it is nearly the same as biscuit, and will keep as long.

‘ From the first appearance of the fruit (when of the size of an egg), it is three months before they are full, or fit for eating. Having no formation of seeds, the tree produces its progeny by suckers from its roots, at the time it begins to yield its fruit; and a large young family arises, at the distance of three to thirty feet from the parent stem. For two years past, several hundreds of them have been transported to the different islands.

‘ Independent of its utility, the tree is one of the handsomest, and for ornament would be anxiously sought after in any country. It is hardy, a tough wood, and resists the severest gusts of wind.

‘ Besides the Otaheitan, Captain Bligh brought from Timor some plants of the East-India Bread-Fruit, two of which he left in the garden. Although the fruit is esculent, yet it is far inferior to the other, and a bad substitute. It is ill-shaped, and of a soft pulpy substance; it has no seeds, but propagates itself as the former does.

‘ The seed-bearing kind, in its external habit, is hardly to be discriminated from the true, yet in fruit differs very much from it, containing no esculent substance but its seeds, in number from forty to eighty, and sometimes one hundred; in appearance like chesnuts when roasted or boiled, they are preferred, by many people, to Bread-Fruit. Negroes are very fond of them.

‘ The fruit is nearly the size of the Bread-Fruit, and is covered with prickles like a hedge-hog. As the seeds readily vegetate, Nature has no occasion for the pushing up plants from the roots, as in the Bread-Fruit. Previous to the arrival of the Providence, a young plant of it was sent to the Garden from Martinico for the true Bread-Fruit. It grows as fast, and gives fruit as soon, but rises to a larger and stronger tree. In the French islands it is known by the name *Chataignier du Malabar*.’

We find also in this paper a description of the *Laurus Cinnamomum*, or *Cinnamon*, three kinds; and of the *Caryophyllus Aromaticus*, or *Clove*.

The other paper contains a communication from Mr. Sievers, of Bauenhoff in Livonia, stating the manner of *Rearing and Treating Silk-Worms* in the northern parts of Europe.

This amusing communication, which relates to other matters than its title expresses, describes the manner of rearing and treating silk-worms, and of cultivating mulberry-trees, in the 58th degree of latitude, and to the east beyond the Baltic. It then proceeds to some general inferences; as that the white mulberry-tree is the only one which will produce good silk;—that the white mulberry-tree will thrive in England, and even in Scotland as far as Edinburgh, as a middling standard tree:—

that

that the seeds should be sown in plain but light garden land, rather somewhat sandy, without dung;—that the raising of silk-worms should be conducted with excessive cleanliness;—that no sun-shine, but only a temperate and broken light, should come on them;—that the heat of the room should be between 12 and 15° of Reaumur;—that the rearing of these worms may be conducted by the aged, and by children;—and that mulberry-trees would grow on Hounslow Heath, and on Finchley Common.

The remainder of the volume is occupied, as usual, with an account of the premiums distributed and presents received by the Society, and an alphabetical list of the members.

ART. XII. *A general View of the Agriculture of the County of Lincoln*; drawn up for the Consideration of the Board of Agriculture and internal Improvement. By the Secretary to the Board. 8vo. pp. 456. 9s. sewed. Nicol. 1799.

**E**VEN into the fens of Lincolnshire we have no objection to accompany Mr. Arthur Young; who, to a clear judgment, unites great perseverance, and treats even dry subjects in a manner which renders them interesting. Such a writer, coming with a degree of public authority to explore a country, is entitled to the most polite reception; and we record with pleasure the satisfaction expressed by the Secretary to the Board of Agriculture, on this subject. ‘He seizes with eagerness (as he observes in the Introduction) every opportunity of declaring that it was not possible to meet with a more liberal spirit of communication, than he experienced in the county of Lincoln; not confined to the nobility and gentry of fortune, from whom it might be expected of course, but from every class of the people: the clergy, farmers, graziers, and equally the inhabitants of towns; all were desirous to contribute whatever information was in their power; the numerous breeders of sheep and cattle were emulous in shewing their stock without reserve or mystery, and explaining their motives and reasons for adopting or adhering to this or that breed, with an openness and candour which will for ever give me a very high idea of the merit of that respectable class.’

This testimony is not only much to the credit of the inhabitants of the county of Lincoln, but it tends to stamp a value on the work, as containing a mass of *information* on which we may depend. The President of the Royal Society is entitled to particular notice, for the assistance which he afforded to the author in collecting materials: but indeed we never heard of a private individual in any part of the world, who was so constant

stant and unwearied a patron of science, of all kinds, as Sir Joseph Banks.

In return for the civility which Mr. Young experienced, he endeavours not only to give a true account of the fertility of Lincolnshire, but to exhibit its picturesque beauties; which, he contends, have not had justice done to them. He does not deny that its climate is insalubrious, and he confesses that it is a rich rather than a beautiful county: yet he observes that, 'upon the whole, it is a better county than general ideas have permitted some to consider it.'

'I viewed specimens, which ought to retrieve the county from the condemnations I have heard. About Belton, there are fine views from the Tower on Belmont; Lynn, and the Norfolk cliffs are visible, Nottingham castle, the Vale of Belvoir, &c. And in going by the Cliff-towns to Lincoln, there are many fine views. From Fullbeck to Leadenham, especially at the latter place, there is a most rich prospect over the Vale of the Trent, to the distant lands that bound it. These views over an extensive vale are striking, and of the same features are those from the Cliff road, to the north of Lincoln, to Kirtton, where is a great view both east and west to the Wolds, and also to Nottinghamshire. Near Gainsborough there are very agreeable scenes; from the plantation of H. Dalton, Esq. at Knaith, and from the Chateau battery of Mr. Hutton, at Burton, the view of the windings of the Trent, and the rich level plain of meadow, all alive with great herds of cattle, bounded by distant hills of cultivation, are features of an agreeable country. But still more beautiful is that about Trent Fall; from Sir John Sheffield's hanging wood, and the Rev. Mr. Sheffield's ornamented walk, following the Cliff to Alkborough, where Mr. Goulton's beautiful grounds command a great view of the three rivers. As the soil is dry, the woods lofty, and the country various, this must be esteemed a noble scenery, and a perfect contrast to what Lincolnshire is often represented by those who have seen only the parts of it, that are very different. The whole line of the Humber hence to Grimsby, when viewed from the higher Wolds, presents an object that must be interesting to all. This, with the very great plantations of Lord Yarborough, are seen to much advantage from that most beautiful building, the Mausoleum at Brocklesby.'

Suspecting the inaccuracy of the maps, Mr. Y. does not pretend to exactness in stating the extent of the country: but he here estimates it to contain 2888 square miles, or 1,848,320 acres; its rental, at 16s. 9d. per acre, he estimates at 1,551,189l.

Under the usual heads into which reports for the Agricultural Board are generally divided, Mr. Young has arranged a great variety of curious and interesting information. When we use the epithet *curious* information, we do not mean his tale about 'A Clergyman' (see p. 11) who was obliged to leap the hedges to pass to his church, and forced to box and thresh a

farmer who stopped him ;' nor that of ' the Lord of the Manor's right at Thong Castor (see p. 21) to whip the parson in his pulpit on Whitsunday ;' nor that about the female clerk setting her goose in the pulpit, p. 437. At these particulars the reader will smile, and the author probably intended that he should.

Even briefly to notice all the facts and details which particularly merit attention, in this report, would carry us beyond our limits. Had we space, we should select what the author mentions under the title *Property* in p. 17, and again, in p. 19.; as also his Description of Sir Joseph Banks's library, or Office, at Reevesby Abbey, p. 20.—the observations on stucco, especially the general datum on which this operation should be conducted, ' viz. that it is the property of caustic lime coming in contact with flint to crystalize,' p. 24.—on the new way of tiling, p. 34.—the excellent reasoning against small farms, p. 39.—on commutation of tithe, p. 55.—on poor-rates, p. 57.—on letting leases, p. 59.—on the failure of wheat sown after barley, p. 97.—on the drill husbandry as a general practice, p. 141.—on the benefit of potatoes as preparatory to corn, p. 144.—on the culture and manufacture of woad, as practised by Mr. Cartwright, p. 149, &c.—on parsley, cultivated as an artificial grass, p. 170.—on making hay, p. 195.—on the propriety of abandoning the use of *hay seeds* (containing the seeds of all manner of weeds) when laying down to grass, p. 207.—the short remarks on gardens and orchards, p. 212, and the judicious observations of Sir Cecil Wray on his plantations, p. 213.—on the objection to *wastes*, as nourishing a bad race of people, p. 223.—the liberal proposal of Sir Joseph Banks respecting the inclosure of East and West Widmore fens, p. 233 ; and his experiment to ascertain the principle of Mr. Elkington's mode of draining, p. 243, &c.—on *stickle-backs* used as manure, p. 259.—and on the burning of dry straw on land for the same purpose, p. 267.—and on the practice of *warping* in Lincolnshire, p. 277. which is a mode of raising land, and making soil, by letting in water, suffering it to deposit its sediment, and then letting it off. This last is mentioned as a most important improvement, worthy the attention of other counties.

Though we can only hint at these particulars, and are totally silent on many others, we will not quit this part of the volume without suffering the author to speak for himself on the great utility of the Lincolnshire drainages :

' There is not probably a county in the kingdom that has made equal exertions in this very important work of draining. The quantity of land thus added to the kingdom, has been great ; fens of water, mud, *wild fowl, frogs, and agues*, have been converted to rich pasture

pasture and arable, worth from 20*s.* to 40*s.* an acre. Health improved, morals corrected, and the community enriched. These, when carried to such an extent, are great works, and reflect the highest credit on the good sense and energy of the proprietors. Without going back to very remote periods, there cannot have been less than 150,000 acres drained and improved, on an average, from 5*s.* an acre to 25*s.*; or a rental created of £.150,000 a year. But suppose it only £.100,000, and that the profit has on an average been received during the period of thirty years; the rental has in that time amounted to three millions, and the produce to near ten; and when, with the views of a political arithmetician, we reflect on the circulation that has attended this creation of wealth through industry; the number of people supported; the consumption of manufactures; the shipping employed; the taxes levied by the state; and all the classes of the community benefited; the magnitude and importance of such works will be seen; and the propriety well understood of giving all imaginable encouragement and facility to their execution. These are the results of that government which so many, living and fattening under its protection, wish to exchange or hazard, for speculative legislation of a more popular cast. Early in the days of republican France, decrees issued for draining marshes; I do not ask, what progress has been made? But I would demand, if any drainages equal to this have been executed in that kingdom during a century? From Bourdeaux to Bayonne, in one of the finest climates of Europe, nearly all is marsh. What Frenchman has been so actuated by the blessings of republican security, as to lay out one louis on that or any other marsh or bog? These undertakings prove the reliance of a people on the secure possession of what their industry creates; and had it not been for common rights, all England would long ago have been cultivated and improved; no cause preserves our wastes in their present state, but the tenderness of government in touching private property. A farming traveller must examine this country with a cold heart, who does not pray for the continuance of a system of legislation which has tended so powerfully to adorn, improve, and cultivate the country, and to diffuse prosperity and happiness through the whole society.

In the chapter on *Live Stock*, containing more than 100 pages, the information is abundant; and it is valuable, because facts are given, with few comments. On the agitated question of the comparison of the new Leicester with the Lincoln breed of sheep, Mr. Young guards his readers against private interest, prejudice, and the habits of mankind. He observes, in general, that

‘The new Leicesters are spreading very rapidly over the county, probably faster than they have done in any other, one or two only excepted, which may be attributed to the general goodness of the soil; for this breed makes a much more respectable figure than it has done in various trials made in countries inferior to it in soil; and the breed driving out the Lincoln so much as it has done in the poorer parts of this



this county, is a fact that unites with this circumstance. The true Lincoln is a larger sheep, and with a longer wool, and therefore demands better pasturage; where it finds such, *there* the old breed remains; subject, perhaps, to little more change than *fashion* may cause. Upon inferior land the Leicester establishes itself; and upon land still inferior in other counties, experiments prove unsuccessful for the same reason; that of the necessity of having a smaller size and shorter wool.'

In p. 330, an idea is thrown out concerning the rot in sheep, that they took the rot only in the morning, before the dew was well off the ground.

In p. 377, we are told that 'Mr. Cartwright has discovered that *common groundsel*, given plentifully to horses in the stable, will cure greasy heels.' Would not any succulent vegetable, given plentifully, produce the same effect? He also mentions Mr. Fisher of Kirkby, who has a good breed of pigs, and fattens them on 'boiled linseed mixed with barley-meal, and finds it answer very well.'

The article *Poultry* is short. It mentions only *Geese*, of which such great numbers are raised in Lincolnshire. Respecting them, a few lines suffice:

'Geese plucked five times a year; at Pinchbeck it is at Lady-day, Midsummer, Lammas, Michaelmas, and Martinmas. The feathers of a dead goose worth 6d., three giving a pound. But plucking alive does not yield more than 3d. a head per annum. Some wing them only every quarter, taking ten feathers from each goose, which sell at 5s. a thousand. Plucked geese pay in feathers 1s. a head in Wildmore Fen.'

Mr. Young has been attentive in collecting the different prices of *Labour*, and has exhibited them in a table; also the prices of *Provisions*.

The *Roads* in this county, taken in general, the author pronounces to be below par; and the report is as little flattering under the article *Manufactures*.

The section in which the *condition of the Poor* is discussed contains some judicious remarks by the worthy Major Cartwright; followed by an excellent observation from the Reporter; 'Men are apt to complain heavily of poor's-rates in many counties, yet take no steps to remedy them. One great means of keeping rates down is increasing benevolently the comforts of the poor.' P. 411.

We are sorry to find a bad account of the *Women* of Lincolnshire; who are said to be 'very lazy, and to do nothing but bring children and eat cake. The men milk their cows.' p. 413.—It is observed, however, that

'It is impossible to speak too highly in praise of the cottage system of Lincolnshire, where land, gardens, cows, and pigs, are so general in the

the hands of the poor. Upon views only of humanity and benevolence, it is gratifying to every honest heart to see that class of the people comfortable, upon which all others depend. This motive alone ought to operate sufficiently to make the practice universal through the kingdom. But there are also others that should speak powerfully to the feelings even of the most selfish. Wherever this system is found, poor's-rates are low; upon an average of the county, they do not amount to one-third of what is paid in Suffolk; and another object yet more important, is the attachment which men must inevitably feel to their country, when they partake thus in the property of it. It would be easy to expatiate on such topics, and indeed they can hardly be dwelt upon too much. But the great object which ought to employ every heart and hand, is to devise the means of rendering the system universal. This comes with peculiar propriety within the scope of the Board of Agriculture; nor do I see the use of surveying the whole kingdom, and attempting to discover every local circumstance that merits attention, if measures are not founded on the knowledge thus gained; if the Board does not follow such clues, or sift such subjects to the bottom, nor ascertain the best means of rendering universal, systems which have so much to recommend them.'

These ideas suggest a system much preferable to that well meant, but not perhaps well-considered, plan of making the earth groan under immense Poor-Houses, called Houses of Industry. The account given of them in Mr. Y.'s *Survey of Suffolk* is sufficient to make any man of sense doubt the propriety of the practice. The Poor will neither be improved nor be made grateful by being crowded together, like invalids or culprits, in large buildings, by whatever name they may be called. Let them appear as members of the community, and not as dissevered parts.

This agricultural survey concludes with a section on Religion; in which the author seriously and commendably reprobates the general neglect of public worship, and urges the observance of the Sabbath as conducive to cleanliness, order, and virtue.

Of the contents of a short Appendix, the chief is Major Cartwright's account of an *oiled canvas covering for corn-stacks*; with a letter to him from Mr. Gower, explaining the mode practised in China in *preparing canvas, silk, &c.*

The volume contains a map of the soil of Lincolnshire, and various other maps and plates.

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ART. XIII. *Contributions to Physical and Medical Knowledge*, principally from the West of England, collected by Thomas Beddoes, M.D. 8vo. pp. 539. 8s. Boards. Longman and Rees. 1799.

IT is the object of Dr. Beddoes, in this collection, to combine and preserve many valuable facts, which might be lost to the public

public if the means of introducing them to notice were not facilitated. Thus far, his plan is highly laudable: but his ardour for discovery has led him also to propose a very extensive scheme for the improvement of medicine, which would entirely change the face of the profession; and which will be variously estimated by our readers, according to their respective situations in it.

Dr. B. proposes, in the first place, that the medical officers of public hospitals should be required

\* At fixed, perhaps monthly periods, to furnish an account of their respective departments, particularly noticing such phenomena as should appear to them instructive or singular. To these meetings, all the practitioners of the place and neighbourhood, together with subscribers to the charity, should have free access. When the statement contained any thing uncommonly interesting, a commissioner or committee of verification should be appointed to examine the circumstances. In cases not admitting of delay, the attending physician or surgeon should call in one or more commissioners during the intervals of the sitting. It is of course that the facts thus acquired should be subject to the remarks of the parties present, and that the more select should be given to the public in some commodious form.'

If a scheme of this nature could be executed with accuracy and impartiality, it would undoubtedly produce very beneficial effects. Frequent reports of the remarkable occurrences in large hospitals would furnish an inestimable repository of facts, for the student and the practitioner:—but the author's project appears to be too *forcing*. He wishes to have the flowers and the fruit together. We apprehend that a long series of cautious experiment must precede important deductions; and that opinions must be matured by observations, which cannot be commanded at stated periods. Neither would the mixed assembly, proposed by Dr. Beddoes, tend to elicit free communications of practice and opinions, unless men could be liberated from the common imperfections of their nature. The hospital functionary, producing his reports at a meeting of rivals in practice,—of men who are enemies to him only because they happen to befriend *another* practitioner,—or of friends who may over-rate him,—would feel himself subjected either to an examination of the most mortifying and disagreeable kind, or overwhelmed with injudicious admiration. It would be more eligible, in every view, to encourage the publication of facts in the first instance:—but nothing of this kind can be successfully performed, when it is enjoined as a task. It would perhaps answer every purpose, if the subscribers to public charities would undertake to print Reports, delivered to them by the medical attendants, at their own expence. They would then  
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be criticised, not by a partial audience, whether flattering or malevolent, but by the public ; who, notwithstanding the complaints of some impatient writers, are tolerably shrewd in appreciating' merit.

The second part of Dr. Beddoes's proposal is,

' That the physicians and surgeons of hospitals be changed, or partly changed, every year, or every second year: that, if the average number of reputable physicians and surgeons, residing in or near a place, be sufficient for two changes, those who go out first be not re-elected till at least two periods shall have elapsed ; and that the exclusion be prolonged according to the probability of a proper succession.'

To this part of the plan we see many powerful objections. We conceive that, by making appointments of this kind too general, their importance would be lessened ; and apathy would be produced, instead of emulation, in the medical attendants. Dr. Beddoes also seems to proceed on the erroneous supposition, that every man thus appointed will become a good observer of diseases, in the course of a short period. Must the man of solid experience and attentive observation be interrupted in his train of investigation, and deprived of the most copious source of his information, in order to make way for a novice in the science ? We should expect, from such changes, nothing better than premature and rash exhibitions of practice, which the Doctor's monthly courts of criticism would find it very difficult to suppress. Whoever is acquainted with the management of hospital-business, in general, will be aware that those medical sessions, from which the Doctor expects so much good, would soon degenerate into scenes of party and cabal. There are men of real abilities, who do not sufficiently consider that mere change does not necessarily imply improvement. We believe that public infirmaries might be rendered more useful by proper regulations, but we should not rank Dr. Beddoes's proposal exactly under this term.

It is true that, when an appointment to an infirmary is contested, the more worthy candidate is sometimes rejected, even against the sense of the best-informed among the electors :—but it is impossible to prevent occasional instances of injustice, in any human institution. Is it only in elections to infirmaries, that virtue and merit are improperly depressed ?—We are far from meaning to insinuate, that any exclusive rules should be permitted in such institutions. Every man of merit, and of regular education, has an undoubted claim to be employed in a public charity, where the number of patients renders his assistance desirable ; and the number of medical officers ought to be, in all cases, regulated by the quantity of business among

the sick poor :—but it would be unjust, and even cruel, to deprive the patients of the assistance of practitioners in whom they habitually confide, for the sole purpose of introducing strangers.

There are hospitals, we believe, in which the election of the medical officers is annual. A regulation of this kind would probably answer all the purposes intended by Dr. Beddoes, because it must operate as a perpetual stimulus to exertion : for, while the supporters of a public charity would not attempt to supersede an active and meritorious practitioner, they would have it in their power to dismiss one who acted improperly, with little trouble, by omitting his name in the annual vote.

We have entered at some length into these views of the active and benevolent Dr. Beddoes, because we think that the subject on which he has touched is of great and general importance ; and because we are of opinion that the public have not hitherto derived a degree of information from the practice in infirmaries, adequate to the expence and trouble bestowed on them. We object to the particulars of Dr. B.'s plan, only because it does not seem likely to produce the requisite advantages. In the Edinburgh Infirmary, for example, where the plan of attendance by rotation has been so long tried in the surgical department, the number of excellent operators has certainly not been superior to that which has been produced by the London Hospitals, during the same period.—We come now to the collection of papers.

The first and second communication contain '*Experimental Essays on Heat, Light, and on the Combustions of Light ; with a new Theory of Respiration, and Observations on the Chemistry of Life.* By Humphry Davy.'—'*Experimental Essay on the Generation of Phosoxygen (Oxygen gas), and on the Causes of the Colours of Organic Bodies.*' By the same.

This writer endeavours to prove that the cause of the phenomena of light and heat is not matter, according to the prevailing doctrine, but that it is a repulsive motion excited in the particles of bodies. It would lead us so far beyond our limits, to give a minute account of the experiments and reasonings contained in this long paper, that we can only offer to our readers a general view of it.

In the *first experiment*, no light was produced by the collation of flint with steel, first tried *in vacuo*, afterward in a receiver filled with carbonic acid ; though the particles struck off from the steel appeared, in the microscope, to have undergone fusion. From these facts, Mr. Davy concludes that light is not a modification of heat.—This experiment will certainly require explanation, before the inference drawn by the author can

can be admitted; for it was previously known that the carbonic acid gas extinguishes flame.

From the *second experiment*, in which two planes of ice were converted into water, by being kept in friction against each other, Mr. Davy concludes that friction does not increase the temperature of bodies by diminishing their capacity for heat.

The *third experiment*, which is contrived with great ingenuity, is intended to prove that, in a case in which heat was produced by friction, it could not be derived from the surrounding bodies; and consequently could not depend on the passage of a material fluid from one substance to another. Observing that expansion is always produced in solid bodies by friction, he infers that a certain motion or vibration is heat, or the repulsive power.—In light, he supposes that the repulsive motion predominates so much over the attraction of the particles, that the corpuscles 'indefinitely separate with the greatest velocity, and appear to be very little acted on by attraction or gravitation. This state may be called repulsive projection.'—Such of our readers as wish to examine the proofs of this doctrine, with accuracy, must consult the original essay. To us the experiments do not convey demonstration: they are of so delicate a nature, and express such very slight alterations of temperature, that a few trials of them would furnish no satisfactory evidence; and, even admitting their accuracy, they rather create difficulties, than furnish explanations: for, as Mr. Davy asserts the materiality of light, (p. 39,) he still adds an un-analysed fluid to the list of chemical subjects.

He has entered into a copious view of the consequences of this discovery, some of which are rather prematurely introduced. We are told, (p. 141,) for example, that the nervous fluid has been supposed to be the electric aura by a number of philosophers; and he adds, 'we have before supposed the electric fluid to be condensed light.—Thus we have another cogent reason for supposing that the nervous spirit is light, in an etherial gaseous form.'

Mr. Davy supposes oxygenous gas to be a compound of oxygen and light, instead of caloric, according to the common doctrine. This composition he calls by the new name of Phos-oxygen. His theory of respiration is that no decomposition of oxygenous gas takes place in the lungs, but that the compound of light and oxygen, or phos-oxygen, unites with the venous blood, and occasions the phenomena of animal heat, by exciting or increasing the repulsive motion in the particles of the blood. To confirm this opinion, he produces a number of experiments, to which we refer our readers.

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The operations of life are all deduced from this theory, as corpuscular changes, dependent on light, which the improvements in chemistry may be expected to unveil completely; and the colours of bodies are also supposed to depend on the action of light. This is by no means a new idea: but it is supported by the author with great ingenuity, in the language of his particular theory.

Mr. Davy's opinions will probably attract considerable attention among philosophical readers; and even those who may dissent from his conclusions will pay him the tribute of respect, which is due to early knowledge and acuteness. We have seldom seen a fairer promise of excellence than in these papers.

*Specimen of an Arrangement of Bodies, according to their Principles.* By the Editor.

Dr. Beddoes proposes to divide bodies into four classes, consisting of *light, oxygen, philoxygena, and miscxygena*. He informs us that he had rejected the *matter of heat, or caloric*, from his chemical system, before he was acquainted with either Count Rumford's experiments, or those of Mr. Davy.—That part of the table which relates to light is formed from the facts contained in the preceding essay. The relation which substances bear to light and oxygen appears to Dr. B. the best general principle for chemical arrangement, though he seems aware that it will be found rather too artificial in some instances. 'The phenomena in which light and oxygen are concerned, especially as the actions of life promise to be comprehensible under them, will probably long constitute the most curious and important part of chemistry.' (P. 217.)

We find some curious conjectures, in this paper, on the composition of bodies which have not yet been analysed. The decomposition of metals is pointed out particularly, as a possible and most important discovery; and the Doctor seems to intimate that even living matter may be in some degree analysed. He adds, with his usual energy, that 'till advances are made in *chemical physiology, medical science* must continue a chimera.'

This is certainly said without due consideration. Are all the facts known concerning *metals*, for example, to be disregarded, because *they* have not yet been analysed? If our knowledge in physiology be limited, we certainly are acquainted with too many useful facts to denominate the result *visionary*.

*Cases of Gonorrhœa treated with Muria of Quicksilver.* By Mr. Addington.

Mr. A. was induced to try this medicine at the request of the patient himself, after a virulent gonorrhœa had obstinately

resisted the usual methods, during upwards of two months. A grain and a half of the muriat was given in half an ounce of rectified spirit of wine, at bed-time. A dose of Glauber's salt was given on the morning of the second following day, and the draught was to be repeated in a day or two more, and to be followed by the use of the salts.—A copious salivation was immediately excited by the first draught, and more than a quart was thus evacuated. Next day, the symptoms of the gonorrhœa were much relieved. After three more repetitions of the draughts, Mr. Addington deemed the patient so well as to require no farther medicine. He, however, chose to take two additional draughts, and then remained perfectly well.

In twelve other cases, which are particularly stated, a remarkably speedy cure was effected by this method; excepting that the dose, in some instances, was lessened to a grain at a time. (See p. 70.)

*A Case of Mortification of the Toes and Foot.* By Mr. Kentish, Surgeon, Newcastle-upon-Tyne.

In this case, amputation of the limb was performed; and it was found that the femoral artery was beginning to ossify. The stump, some time after amputation, took a tendency to inflammation, and seemed likely to run into a gangrenous state. Mr. K., conceiving that his patient, (who was about 60 years of age, and had lived well,) had created the disposition in the arteries to ossification, by the use of stimulants; and having found that bark, wine, and opium, had not succeeded in stopping the progress of the mortification in the amputated part, determined to try the effect of blood-letting. Almost immediate relief was experienced. Twelve leeches were afterward applied to the stump, where it was inflamed; a purgative was given on the following day; and this process was repeated in about a week. Appearances continuing to be favourable, eight ounces of blood were taken away weekly, during six weeks, and purgatives interposed occasionally. The patient perfectly recovered.

This, Mr. Kentish remarks, was a case similar to those in which Mr. Pott recommends opium; a practice which he (Mr. K.) has never known to succeed. He supposes the ossification of the arteries to have been the cause of the disease; and he thinks that the disposition to ossification was produced by the daily use of fermented liquors and animal food.—Our readers will decide for themselves, on the probability of these opinions: but they certainly led Mr. K. to a practice which was amply justified by the event.

*Observations on Carbuncle.* By Mr. Yonge, Surgeon, Shifnal, Shropshire.

This



This is an instructive and valuable account of a painful and dangerous disease. The repeated application of cold water afforded the patient more relief than any other remedy.

This case leads Dr. Beddoes into reflections on the use of cold applications in different diseases. He gives an instance, furnished by Dr. Hamilton of Ipswich, of a catarrh, attended with inflammatory symptoms, which was cured by the exposure of the patient to the night-air, during a hard frost. To this fact, Dr. B. has added several from the writings of Floyer and Baynard, to prove the good effects resulting from cold air, and cold bathing, in febrile diseases.

*Miscellaneous Reports and Observations concerning the Respiration of Gases and Vapours.*

Mr. Creaser, a surgeon in Bath, gives an account of a case of chlorosis, accompanied with an herpetic affection of the face, and effusions of blood into the cellular membrane; from which, considerable hæmorrhages frequently took place. The usual methods of practice did not succeed, and Mr. Creaser resolved to try the effects of oxygen gas. After having used it for a month, by which time three quarts of oxygen were given three times in a day, appearances of recovery began to be evident. The oxygen was continued for three months; increased the strength and fulness of the arterial system, without augmenting the hæmorrhage; and the patient gradually recovered her health.—Dr. Crouther of Wakefield relates a case of pulmonary abscess, cured by the exhibition of hydro-carbonat-gas. The facts stated in this instance, however, are not at all decisive: for the patient, besides mucilaginous medicines and opiates, used elixir of vitriol to check the sweatings; and, during the greater part of the course, he took a powder twice in a-day, containing eight grains of myrrh, a grain and a half of vitriolated iron, and ten grains of colombo root.

The case of a woman, mentioned also by Dr. Crouther, in proof of the efficacy of ethereal vapour in consumption, is unsatisfactory, from similar circumstances. She suckled twins, at the commencement of the disease; and we must certainly ascribe her recovery, in part, to her being enjoined to wean them, as well as to the allowance of more nutritive diet.

In the case of Miss Norton, stated by her apothecary, there seemed to be advantage derived in phthisis, from the exhibition of hydrogen gas: but it does not appear whether she ultimately recovered.

*Summary of the late Dr. Geach's Practice in low Fever. By Mr. S. Hammick, Jun.*

The peculiarity of Dr. Geach's practice consisted in giving large doses of calomel, combined with antimonials, at short intervals. We are informed that eight grains of calomel, and four of *pulvis antimonialis*, were given in every six hours *when the symptoms were slight*: but, in urgent cases, that quantity was given every three, or even in every two hours. We are farther told that not only was no ptyelism excited by this profuse exhibition of calomel, but that the patient became *costive* during the process! This dose, it is added, has been continued to some patients, 'every *three* hours, for eighteen or twenty days.'

This method, Mr. Hammick declares, was pursued by Dr. Geach not only in hospital practice, but in a most extensive range of private business. These assertions we certainly do not mean to dispute: but we are greatly surprised to find mercury employed in such enormous doses, without any theory, or assignable principle, by gentlemen who, on the subject of the venereal disease, have declared open war against this remedy.

*Extracts of Letters, from Mr. Cooke, Apothecary, Gloucester, and other Practitioners, respecting the Cow-pox.*

Mr. Cooke inoculated Mrs. Carter, aged 50, with variolous matter, after she had assured him that she had undergone the cow-pox at eighteen years of age. At that time, 'she lived in a dairy-farm, in Longney; the cows were affected with chopped and sore teats; all the servants who stripped these cows, had inflammation and boils upon their hands. She was so ill with fever, and these boils, that she could not work for a week; her hands and arms were dreadfully swelled, and she kept her bed for two days. In this state, she applied to Mr. Cooke, who then was in practice at Frampton, in this county; he told her, "she had the cow-pox very bad, and that it was a disease the nearest to the small-pox that could be."—This patient had a large crop of small-pox, in consequence of the inoculation.

Another instance is mentioned by Mr. Cooke, but only from report, of a farmer, who, many years after having had the cow-pox, caught the small-pox by infection, in coming to Gloucester market, and died of it.

Mr. Thornton, surgeon at Stroud, took some cow-pox matter from a man infected by the cows which he milked, and who had never had the small-pox. With this matter he inoculated a family, consisting of the father and four children. They all had a severe local affection of the inoculated part, but without general fever, or eruption. On inoculating them afterward for the small-pox, all the children took the disease; the father did not receive it.

Mr.

Mr. Thornton mentions other instances of the same kind, from information. (See a subsequent article, p. 70.)

*Answers to Mr. (now Dr.) Adams's Queries, concerning the Sivens.* [By Dr. Paterson of Air].

It appears from this paper, that the Sivens (or Sibbens as some authors spell it) affects the system in a manner dissimilar to the venereal disease, though it is cured by slight courses of mercury; and best, in Dr. Paterson's opinion, by corrosive sublimate. It chiefly attacks the throat and surface.

*Case by Mr. G. Vise, Stilton.*

An instance of a dropsy, cured by long-continued vomiting, which seemed to be excited by a fall on the belly.

*On the Use of Nitrous Acid in restraining Sickness.* By the Editor.

Dr. Beddoes has found small doses of the nitrous acid successful in removing nausea, in dyspeptic cases.

*On Nitrous Acid in Dropsy, by Dr. Luke, Physician at Falmouth.*

A dropsy was cured by the exhibition of nitrous acid, after a mercurial course; though the patient had been previously tapped, without experiencing relief in his anasarctous symptoms. The use of the acid is said to have supported the soreness of the mouth and spitting, originally excited by the mercury.

*Note on ditto, from Mr. Scott, of Bombay.*

Mr. Scott informs us that the nitric acid, employed as a bath, is absorbed very plentifully by the skin, and produces the same effects which result from its internal use. He says that it causes salivation, in this manner, sometimes after the patient has been bathed daily for a week, sometimes in a shorter period.

He recommends trials of this acid in dropsical cases, and adds, 'if your ascites arises from the same causes with that of this country, I promise you great success.'

*An Account of several Veins of Strontian or Strontites, found in the Neighbourhood of Bristol; with an Analysis of the different Varieties.* By William Clayfield,

Specimens of this substance, which had been found near Bristol, had generally passed for varieties of the sulphat of barytes. Mr. Clayfield has ascertained their real nature by experiment, and has given a particular account of the situation and appearances of the veins, and of the varieties which they contain.

Dr. Beddoes adds, in a note, that strontian has been discovered in some parts of Cumberland. The paper is short, and does not admit of farther detail.

## Beddoes's Contributions.

*On the Whitening of Bones.* By Mr. Smith.

The process here recommended is the exposure of bones to the action of the oxygenated muriatic acid gas. It renders them beautifully white.

*Letter from Mr. —, Surgeon of — Hospital, on Gonorrhœa.*

This paper will operate as a useful warning to those who might have been induced to give the large doses of muriat of quicksilver, recommended by Mr. Addington, in gonorrhœa. The author of this relation tried the practice, on the faith of Mr. A.'s cases. In one instance, he found very alarming symptoms produced by it; and, in another, great inconvenience, without effecting a cure of the gonorrhœa in either. We suppose that Mr. Addington's paper must have been printed before the present communication was received. As it is,

“ Our bane and antidote are both before us.”

*Letter on ditto, from Mr. Addington.*

Mr. Addington here imputes the noxious effects of the muriat of quicksilver, in the last-mentioned cases, to the omission of the doses of Glauber's salt inculcated by him; to the short intervals of the doses of the muriat; and to the great number of doses exhibited.

*Note by the Editor on the Use of Mercury in Febrile Diseases.*

Contains several authorities for the employment of mercury in fevers.

*Note from Dr. Jenner, respecting the preceding Facts on Cow-pox.*

Dr. J. here requests the public to suspend their opinion on Mr. Cooke's and Mr. Thornton's letters, till the appearance of his supplemental pamphlet; which we have noticed in our last Review.

*Answer by Mr. Jacobs, Attorney at Law, Bristol, to Queries proposed by the Editor respecting the Cow-pox.*

Mr. Jacobs had the cow-pox early in life, and, about ten years afterward, took the small-pox by inoculation. His details of the former disease seem to be clear and accurate.

*A Letter to Dr. Beddoes, containing Observations on the Use of Digitalis in Pulmonary Consumption, with two Cases in which it proved permanently successful.* By Nathan Drake, M.D.

Dr. Drake exhibited the tincture of digitalis, in two cases of phthisis, in such doses as to reduce the pulse in one case from 120 to 40; and in another, from 120 to 50 in a minute. Both patients were cured, after well-marked symptoms of phthisis had taken place. Dr. Drake supposes, with great probability, that the beneficial effects of digitalis, in this disease, depend on its power of retarding circulation. We think,

think, however, that the claim of novelty, which he advances for this practice, is unfounded. It has been recommended on the very principle which he proposes, in the cure of consumption, by Sir George Baker, and by Dr. Darwin; and several cases in which it was successfully exhibited on this principle, in active hæmorrhages and pulmonary consumptions, are mentioned in the first and second volumes of Dr. Ferriar's Medical Histories and Reflections. The cases furnished by Dr. Drake are, however, valuable additions to the imperfect information hitherto afforded on this interesting subject.

*Letter from Dr. Fowler, on the Cure of Consumption.*

This letter contains a very candid statement of several consumptive cases, in which Dr. Fowler exhibited digitalis, and the general result of which is certainly very favourable to this remedy. We are glad to observe that Dr. F. has not experienced those formidable consequences from the use of fox-glove, which we might be induced to dread from the testimony of the older writers on Materia Medica. The editor adds some farther instances of the power of this medicine, in lowering the velocity of the pulse, and in relieving affections of the lungs. The facts are very important, and deserve particular notice from practitioners: we shall not attempt to abridge what ought to be carefully and minutely considered.

On the whole, we have found much interesting and not a little instructive matter in this volume. We think, however, that some of the cases will justify a remark which we hazarded in our criticism on the preface; that, where the temptation to publishing is indiscriminately held out, the practice exhibited will not always be the most useful and judicious. It would perhaps have done no injury to the public, if Dr. Beddoes had delayed the insertion of some of his materials, till the facts had been more carefully examined, and their merit more precisely ascertained. In actual practice, the bad consequences of a mistaken precept are sometimes irreparable. There is a spirit of investigation excited among the faculty, which promises great improvements in medicine, and which it would be equally odious and criminal to discourage:—but there can be no just reason for hurrying facts into public notice, before they are properly appreciated, or even verified. An editor is expected to separate the chaff from the corn; otherwise his intervention would be futile. A very acute philosopher has characterised a metaphysical writer, as *possessed with the evil spirit of saying something new*. Without meaning to speak harshly of the present publication, we may observe that the passion for discovery may require occasionally to be

moderated, like other passions.—We state our opinion strongly, because we have felt a sincere esteem for the abilities and activity of Dr. Beddoes; and we would suggest to him a saying quoted by Lord Verulam; “stay a little, that we may make an end the sooner.”

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ART. XIV. *Practical Education*; by Maria Edgeworth, Author of “Letters for Literary Ladies,” and “The Parent’s Assistant;”—and by Richard Lovel Edgeworth, F. R. S. and M. R. I. A. 4to. 11. 10s. Boards. Johnson. 1798.

THEY who are convinced of the extensive influence of education, in forming the individual and national character, will receive every effort to elucidate so important a subject with complacency and attention. The present publication deserves and will reward both. The parent, whose solicitude is directed to the detail of education, will peruse it with satisfaction and with profit; for he will find in it much sound judgment and rational principle, in all that relates to educating the child, from its first entrance into the nursery, to its emancipation from parental authority.—To those who are aware that education comprehends not only the mere instruction of an art or a science, but that it concerns every thing which can be an object of sense and reflection, from the coral of the infant to the playthings of maturer age, it will not be a matter of surprise that the first chapter of ‘*Practical Education*’ should be entitled ‘*Toys*.’ Without ascribing too much to the influence of trifles, we may agree with the authors that

‘Children may learn much from their playthings when they are judiciously chosen, and when the habit of reflection and observation is associated with the ideas of amusement and happiness. A little boy of nine years old who had had a hoop to play with, asked “why a hoop or a plate, if rolled upon its edge, keeps up as long as it rolls, but falls as soon as it stops, and will not stand, if you try to make it stand still upon its edge.” Was not the boy’s understanding as well employed whilst he was thinking of this phenomenon, which he observed whilst he was beating his hoop, as it could possibly have been by the most learned preceptor? When a pedantic schoolmaster sees a boy eagerly watching a paper kite, he observes, “What a pity it is that children cannot be made to mind their grammar as well as their kites;” and he adds perhaps some peevish ejaculation on the natural idleness of boys, and that pernicious love of play against which he is doomed to wage perpetual war. A man of sense will see the same sight with a different eye; in this pernicious love of play he will discern the symptoms of a love of science, and instead of deploring the natural idleness of children, he will admire the activity which they display in the pursuit of knowledge. He will feel that

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it is his business to direct this activity, to furnish his pupil with materials for fresh combinations, to put him or to let him put himself, in situations where he can make useful observations, and acquire that experience which cannot be bought, and which no masters can communicate.'

This chapter [the first hint of which was given by Dr. Beddoes] commences by an objection to some fashionable toys which from their frailty are useless, or from their being covered with paint are injurious to health. The authors recommend, as *first* toys for children, 'pieces of wood, of various shapes and sizes, which they may build up and pull down, and put in a variety of different forms and positions: balls, pulleys, wheels, strings, and strong little carts, proportioned to their age, and to the things which they want to carry in them.' They then proceed to enumerate not only such toys as are proper for children, but those amusements and occupations which are adapted to an early age. We shall not attempt to follow this enumeration, especially as it consists, chiefly, of such articles as usually engage the attention and form part of the pursuits of youth: but we shall observe that such only are selected for recommendation, as afford trials of dexterity and activity, furnish opportunities of manual and bodily exercise, and tend to call into action the various faculties of the mind.

In the subsequent chapter, entitled 'Tasks,' the authors propose a new method of teaching to read. Without experience, it is impossible for us to pronounce decisively on this plan: but, from the consideration which we have been able to give to it, we cannot but deem it sensible and rational. Seven children in the authors' family were taught to read in the same mode, and three in the common method; and from the difference of time, labor, and sorrow, apparent between the two modes, they think that they 'can speak with confidence upon the subject, and that nine tenths of the labor and disgust of learning to read may be saved by this method; and that, instead of frowns and tears, the usual harbingers of learning, cheerfulness and smiles may initiate willing pupils in the most difficult of human attainments.'

Children are usually first taught the names of the letters. This method is here condemned; and, we think, with some reason; for, if the ability to read consists in knowing and being able to pronounce, not the name of the letter, but the sound of which it is the sign when in combination with other letters, the being taught that a certain sign is called by a certain name advances us but a little way in the art of reading: for how few are the instances in which the name of the letter resembles the sound for which it stands? When a child, therefore, has acquired

acquired the names of the letters, and begins to learn to read words, he feels himself encumbered with the knowledge which he has gained : for, if he calls the letters, now combined into a word, by their names, he will produce a sound no more like that for which those letters in combination stand, than if he had repeated his alphabet. The great difficulty in learning to read, however, proceeds from the circumstance of the same letter standing not only for a sound which has no resemblance to its name, but for a variety of sounds. To obviate this and other difficulties, the authors propose a different method of teaching. In page 43. they say,

‘ In teaching a child to read, every letter should have a precise or single sound annexed to its figure ; this should never vary. Where two consonants are joined together, so as to have but one sound, as ph, sh, &c. the two letters should be coupled together by a distinct invariable mark. Letters that are silent should be marked in such a manner as to point out to the child that they are not to be sounded. Upon these simple rules our method of teaching to read has been founded. The signs or marks by which these distinctions are to be effected, are arbitrary, and may be varied as the teacher chooses : the addition of a single point above or below the common letters is employed to distinguish the different sounds that are given to the same letter, and a mark underneath such letters as are to be omitted is the only apparatus necessary. These marks were employed by the author in 1776, before he had seen Sheridan's or any similar dictionary ; he has found that they do not confuse children as much as figures, because when dots are used to distinguish sounds, there is only a change of place and no change of form : but any person that chooses it may substitute figures instead of dots. It should however be remembered, that children must learn to distinguish the figures before they can be useful in discriminating the words. All these sounds, and each of the characters which denote them, should be distinctly known by a child before we begin to teach him to read.

‘ The three sounds of the letter (a) should be first taught. As soon as he is acquainted with these and with their distinguishing marks, each of these sounds should be formed into syllables, with each of the consonants ; but we should never name the consonants by their usual names ; if it be required to point them out by sounds, let them resemble the real sounds or powers of the consonants, but in fact it will never be necessary to name the consonants separately, till their powers in combination with the different vowels be distinctly acquired. It will then be time enough to teach the common names of the letters. To a person unacquainted with the principles upon which this mode of teaching is founded, it must appear strange that a child should be able to read before he knows the names of his letters ; but it has been ascertained, that the names of the letters are an incumbrance in teaching a child to read.’—

‘ As soon as our pupil knows the different sounds of (a) combined in succession with all the consonants, we may teach him the rest of the

vowels



vowels joined with all the consonants, which will be a short and easy work. Our readers need not be alarmed at the apparent slowness of this method; six months, at the rate of four or five minutes each day, will render all these combinations perfectly familiar. One of Mrs. Barbauld's lessons for young children, carefully marked in the same manner as the alphabet, should, when they are well acquainted with the sounds of each of the vowels with each of the consonants, be put into our pupil's hands. The sound of three or four letters together will immediately become familiar to him, and when any of the less common sounds of the vowels and the terminating sounds, *tion, ly, &c.* occur, they should be read to the child, and should be added to what he has got by rote from time to time. When all these marks and their corresponding sounds are learnt, the primer should be abandoned; and from that time the child will be able to read slowly the most difficult words in the language. We must observe, that the mark of obliteration is of the greatest service; it is a clue to the whole labyrinth of intricate and uncouth orthography. The word *through*, by the obliteration of three letters, may be as easily read as *the* or *that*.

To this account of their method of teaching, the authors have subjoined a table explanatory of the use of the marks. The remainder of the chapter is occupied with animadversions on the mode of teaching children to spell, by making them get by rote a long vocabulary of words, which occur neither in their reading nor conversation, and of which they cannot possibly know the meaning. We have also some sensible remarks on the prevailing fashion of teaching children every thing in play; and on the propriety of strictly attending to the language which children acquire, in order to see that they annex certain ideas to the words which they use.

Chap. 3. 'On ATTENTION.' Having, in the course of the foregoing chapter, observed that the first object in the early cultivation of the understanding was to fix the attention of children, or in other words to interest them in those subjects to which we wish them to apply, the writers proceed, in the present chapter, to point out the general excitements and general precautions which are to be used in cultivating the power of attention. We select the following passages, as illustrative of the principles inculcated on this subject. P. 85.

'Whatever is connected with pain or pleasure commands our attention; but to make this general observation useful in education, we must examine what degrees of stimulus are necessary for different pupils and in different circumstances. We have formerly observed, that it is not prudent early to use violent or continual stimulus either of a painful or a pleasurable nature, to excite children to application, because we should by an intemperate use of these weaken the mind, and because we may with a little patience obtain all we wish without these expedients. Besides these reasons, there is another potent argument

argument against using violent motives to excite attention ; such motives frequently disturb and dissipate the very attention which they attempt to fix. If a child be threatened with severe punishment, or flattered with the promise of some delicious reward, in order to induce his performance of any particular task, he desires instantly to perform the task : but this desire will not ensure his success ; unless he has previously acquired the habit of voluntary exertion, he will not be able to turn his mind from his ardent wishes, even to the means of accomplishing them. He will be in the situation of Alnaschar in the Arabian Tales, who, whilst he dreamt of his future grandeur, forgot his immediate business. The greater his hope or fear, the greater the difficulty of his employing himself. To teach any new habit or art, we must not employ any alarming excitements ; small, certain, regularly recurring motives, which interest, but which do distract the mind, are evidently the best.

‘ The ancient inhabitants of Minorca were said to be the best slingers in the world ; when they were children, every morning what they were obliged to eat was slightly suspended to high poles, and they were obliged to throw down their breakfast with their slings from the places where they were suspended, before they could satisfy their hunger. The motive seems to have been here well proportioned to the effect that was required ; it could not be any great misfortune to a boy to go without his breakfast ; but as this motive returned every morning, it became sufficiently serious to the hungry slingers. It is impossible to explain this subject so as to be of use, without descending to minute particulars. When a mother says to her little daughter, as she places on the table before her a bunch of ripe cherries ; “ tell me, my dear, how many cherries are there, and I will give them to you ; ” the child’s attention is fixed instantly ; there is a sufficient motive, not a motive which excites any violent passions, but which raises just such a degree of hope as is necessary to produce attention. The little girl, if she knows from experience that her mother’s promise will be kept, and that her own patience is likely to succeed, counts the cherries carefully, has her reward, and upon the next similar trial she will from this success be still more disposed to exert her attention. The pleasure of eating cherries, associated with the pleasure of success, will balance the pain of a few moments prolonged application ; by degrees the cherries may be withdrawn, the association of pleasure will remain. Objects, or thoughts that have been associated with pleasure, retain the power of pleasing ; as the needle touched by the loadstone acquires polarity, and retains it long after the loadstone is withdrawn.’

The authors extend the consideration of this part of the subject, by noticing the effect of varying the means of producing attention ; and the great influence of high esteem and love for a tutor or a parent, in exciting the pupil or child to great mental exertions. In the subsequent part of the chapter, they proceed to apply the different excitements already enumerated to the characters of different pupils ; and here they enter considerably into the detail of the management of these excitements, as ap-

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plicable to the timid or the presumptuous, the slow or the vivacious pupil. Throughout this chapter, much good sense and sound judgment are manifested; and the necessity of a persevering and long-continued attention, without which nothing great can be attained, and to which scarcely any human attainment is denied, are strongly inculcated.

Chap. 4th. 'SERVANTS.' After having enumerated the various evils resulting to the mind, manners, and dispositions of children, from the society of servants, the authors propose to remedy these evils, either by having persons properly educated for the purpose of attending on children, or by excluding the latter altogether from the company of servants. While we acknowledge the justness of the reasoning here employed, and the propriety of the injunctions on this head, we cannot but lament that the state of society should present so many obstacles to the execution of so laudable a plan. To have a person properly educated to attend on children is within the reach of the affluent alone; and we fear that most of those parents, whose means do not allow of such a substitute for themselves, would deem a constant attendance on their children too great a sacrifice of their own enjoyments.

Chap. 5th. 'ACQUAINTANCE.' The authors enter on this chapter by ridiculing, with some humour, the absurd language and behaviour of visitors, who begin to talk nonsense to children as soon as they are introduced, to flatter their vanity by praising their pretty shoes, or pretty looks, and, instead of setting an example of proper enunciation, whine out an imitation of the child's half-formed sounds. After having noticed the folly of introducing children who may be thought clever, for the amusement of the company, and condemned the practice of attempting to try their capacities with quibbles and silly puzzles, the writers warn parents against the interference of friends and acquaintance in the education of their children; advising them to pursue, steadily, their own plans, without endeavouring to adapt their system to every fashionable change in opinion. Above all, it is recommended to the members of the family to agree entirely, if not in their sentiments, at least in their conduct towards the children under their care.

Chap. 6th. 'TEMPER.' This chapter contains many excellent observations on the propriety of attending early and constantly to the management of the temper; and it is interspersed with several little anecdotes, illustrative of the principle on which the authors would advise the nurse, the parent, and the tutor, to proceed.

Chap. 7. 'OBEDIENCE.' Here the authors insist on the necessity of creating habits of obedience; and that this is best

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accomplished by endeavouring to associate pleasure with those first acts of obedience which we require of children; or, in other words, by commanding them to do such things as are agreeable to them; and, in the next place, by extending our commands to such things only as, we are certain, they are able to do: since perseverance in enforcing our commands is essential towards creating habits of obedience.

‘The means which have been pointed out for teaching the habit of obedience, must not be depended on for teaching any thing more than the mere habit. When children begin to reason, they do not act merely from habit; they will not be obedient at this age, unless their understanding is convinced that it is for their advantage to be so. Wherever we can explain the reasons for any of our requests, we should now attempt it; but whenever these cannot be fully explained, it is better not to give a partial explanation; it will be best to say steadily, “You cannot understand this now, you will perhaps understand it some time hence.” Whenever we tell children, that we forbid them to do such and such things for any particular reason, we must take care that the reason assigned is adequate, and that it will in all cases hold good. For instance, if we forbid a boy to eat unripe fruit, because it will make him ill, and if afterwards the boy eat some unripe gooseberries without feeling ill in consequence of his disobedience, he will doubt the truth of the person who prohibited unripe fruit; he will rather trust his own partial experience than any assertions. The idea of hurting his health is a general idea which he does not yet comprehend. It is more prudent to keep him out of the way of unripe gooseberries, than to hazard at once his obedience and his integrity. We need not expatiate farther; the instance we have given may be readily applied to all cases in which children have it in their power to disobey with immediate impunity; and, what is still more dangerous, with the certainty of obtaining immediate pleasure. The gratification of their senses, and the desire of bodily exercise, ought never to be unnecessarily restrained. Our pupils should distinctly perceive that we wish to make them happy; and every instance, in which they discover that obedience has really made them happier will be more in our favour than all the lectures we could preach. From the past they will judge of the future; children who have for many years experienced, that their parents have exacted obedience only to such commands as proved to be ultimately wise and beneficial, will surely be disposed from habit, from gratitude, and yet more from prudence, to consult their parents in all the material actions of their lives.’

Obstinacy of temper is, in the opinion of the authors, almost wholly the creature of improper education; and therefore, though it be very difficult to cure this fault, it is very easily prevented. We frequently command a child to do that which, from not having acquired the full use of his limbs, he is unable immediately to execute; then, the efforts which he makes are painful to him. If we continue to importune or force

force him to exert himself, the pain attendant on the exertion will be associated with the commands of those who govern him; and the child will thus be taught obstinacy. To correct this habit, the authors think that patience and good temper in the tutor will be more efficacious than any severity of corporal punishment, which is the remedy prescribed by Mr. Locke, and the use of which is confined by him to the case of obstinacy.

Chap. 8th. 'ON TRUTH.' This chapter commences with some very sensible remarks on the impropriety of the method recommended by Rousseau, and others, for teaching truth by falsehood; and on the necessity of parents setting strict examples of truth in all their conversation, in public and private. The various causes are enumerated, which give birth in children to a propensity to falsehood, and the various means which are best calculated to create habits of truth. Among the former, the most prevalent and efficacious is *fear*. The influence of this passion, in disposing the mind to dissimulation, cunning, and falsehood, is exemplified in a few anecdotes respecting the Irish peasantry, (who are much exposed to oppression,) and in the conduct of the negroes in the West Indies. Particular caution, therefore, should be used by parents, in avoiding to call forth fear in opposition to the dictates of truth. For this reason, the authors adopt the recommendation of Rousseau, never to question children in any circumstances in which either fear or interest would lead them to deceive.

"We should at least," says he, "treat children with the same degree of wise lenity, which the English law extends to all who have arrived at years of discretion. No criminal is bound to accuse himself. If any mischief has been committed, we should never, when we are uncertain by whom it has been done, either directly accuse, or betray injurious suspicions. We should neither say to the child I believe you have done this, nor I believe you have not done this; we should say nothing; the mischief is done, we cannot repair it: because a glass is broken, we need not spoil a child; we may put glasses out of his reach in future. If it should, however, happen that a child voluntarily comes to us with a history of an accident, may no love of goods or chattels, of windows, of china, or even of looking-glasses, come in competition with our love of truth. An angry word, an angry look, may intimidate the child, who has summoned all his little courage to make this confession. It is not requisite that parents should pretend to be pleased and gratified with the destruction of their furniture; but they may, it is to be hoped, without dissimulation, shew that they set more value upon the integrity of their children, than upon a looking-glass, and they will "keep their temper still though china fall."

For similar reasons, all injudicious restraints on eating, drinking, and exercise, should be avoided; as the temptations

tions to break through these are frequently too strong for children to resist. Another temptation to falsehood is afforded to young minds by their love of praise; for they will frequently be tempted not only by the hope of obtaining well-earned praise, but by the desire of obtaining praise without the trouble of earning it:—the best remedy for which is to inspire children with a generous contempt for flattery, and to teach them to judge impartially of their own merits. This part of the subject is illustrated by two or three anecdotes of children, who, from mere habits of truth, have rejected the praise which they did not deserve, but which they might have received.—The necessity of creating habits of truth is best proved by the great difficulty of curing habits of falsehood. In respect to the method of curing these habits, the authors slightly touch on the principles to be observed; the mode and means of their application must be left to the discretion of the tutor; it would have been an endless and an useless task to have entered into the detail of the subject in the present publication.

Chap. 9th. 'REWARDS and PUNISHMENTS.' This chapter commences by discussing the nature of *punishment* in general; and then applying it to the government of children. The authors consider the application of juvenile punishment, as directed almost altogether by the same principles which operate in the government of society. All writers on criminal law have insisted on the utility of immediate punishments. With respect to children, however, they are much more necessary than with respect to the offender against the laws of society; for, though with the latter the effect of punishment is weakened in proportion to the time which elapses between the commission of the crime and the conviction of the criminal; with children, the effect is wholly lost unless it be immediate; for it is impossible that they should understand the connection between the offence and the punishment, unless the one be immediately consequent on the other. The present authors likewise contend that, in order to render punishment intelligible to children, it must not only be immediately but repeatedly and uniformly associated with the actions which we wish them to avoid.—Another distinction to be observed in the nature of punishment, when applied to men in society, or to children in the nursery, is this; that, in the one, the object of punishment is simply the reformation of the offender; in the other, it is to afford an example to deter others from the commission of similar offences. In society, therefore, though ever so long an interval should occur between the commission of the offence and the conviction of the offender; and though, during that time, such a change should take place in the character of the offender, as would render him incapable of

of committing the like again, yet punishment must be inflicted, lest this instance of impunity should encourage other similar offenders. With regard to children, however, an intervening repentance, if sincere, may and ought to be allowed to avert the penalty. — The writers then insist on the propriety and necessity of parents and tutors dispensing punishment with justice, uninfluenced by caprice or passion; and that the due measure of the punishment to be inflicted is the smallest possible degree of pain which can produce the required effect.

On the subject of *rewards*, we shall present our readers with a passage or two, which will perhaps better explain the principles and reasoning here urged, than any analysis which we can give.

‘ Would you encourage benevolence, generosity, or prudence, let each have its appropriate reward of affection, esteem, and confidence; but do not by ill-judged bounties attempt to force these virtues into premature display. The rewards which are usually given to benevolence and generosity in children frequently encourage selfishness, and sometimes teach them cunning. Lord Kaimes tells us a story, which is precisely a case in point. Two boys, the sons of the Earl of Elgin, were permitted by their father to associate with the poor boys in the neighbourhood. One day the Earl’s sons being called to dinner, a lad who was playing with them, said that he would wait till they returned: “ There is no dinner for me at home,” said the poor boy; ‘ Come with us then,’ said the Earl’s sons. The boy refused; and when they asked him if he had any money to get a dinner, he answered, “ No.” — “ Papa,” said the eldest of the young gentlemen when he got home, “ what was the price of the silver buckles you gave me?” ‘ Five shillings.’ — “ Let me have the money and I will give you the buckles.” It was done accordingly, says Lord Kaimes. The Earl, inquiring privately, found that the money was given to the lad who had no dinner. The buckles were returned, and the boy was highly commended for being kind to his companion. The commendations were just, but the buckles should not have been returned: the boy should have been suffered steadily to abide by his own bargain; he should have been let feel the pleasure, and pay the exact price of his own generosity. If we attempt to teach children that they can be generous, without giving up some of their own pleasures for the sake of other people, we attempt to teach them what is false. If we once make them amends for any sacrifice they have made, we lead them to expect the same commiseration upon a future occasion; and then in fact, they act with a direct view to their own interest, and govern themselves by the calculations of prudence, instead of following the dictates of benevolence.’ —

‘ In rewarding children for their prudential virtues, such as order, cleanliness, economy, temperance, &c. we should endeavour to make the rewards the immediate consequence of the virtues themselves, and at the same time approbation should be shewn in speaking of these useful qualities. A gradation must however always

be observed in our praises of different virtues ; those that are the most useful to society, as truth, justice, and humanity, must stand the highest in the scale ; those that are most agreeable claim the next place. Those good qualities, which must wait a considerable time for their reward, such as perseverance, prudence, &c. we must not expect early from young people. Till they have had experience, how can they form any idea about the future ? till they have been punctually rewarded for their industry, or for their prudence, they do not feel the value of prudence and perseverance. Time is necessary to all these lessons, and those who leave time out in their calculations, will always be disappointed in whatever plan of education they may pursue.'

Chap. 10th. 'SYMPATHY and SENSIBILITY.' Here the authors assume, with Dr. Adam Smith, that sympathy is the source of all our moral feelings : but, as this power, without the assistance and education of reason, would render us, if not as incapable of social intercourse as the man without sympathy, at least much more dangerous Beings to society, the present writers recommend great caution to parents in calling this power into action, and respecting the temptations to which they expose it. Above all things they recommend, as the best protection against those errors into which this power is apt to lead mankind, both in childhood and in manhood, the cultivation of the understanding and of reason.

The remainder of this chapter is occupied with some very sensible animadversions on the absurdity and ill consequences of giving to children a sentimental education ; that is, of attempting to develop the social affections by rules and precepts.

'Charity to the poor is often inculcated in books for children ; but how is this virtue to be actually brought into practice in childhood ? Without proper objects of charity are selected by the parents, children have no opportunities of discovering them ; they have not sufficient knowledge of the world to distinguish truth from falsehood in the complaints of the distressed ; nor have they sufficiently enlarged views to discern the best means of doing good to their fellow-creatures. They may give away money to the poor, but they do not always feel the value of what they give ; they give counters : supplied with all the necessities and luxuries of life, they have no use for money, they feel no privation, they make no sacrifice in giving money away, or at least none worthy to be extolled as heroic. When children grow up, they learn the value of money ; their generosity will then cost them rather more effort, and yet can be rewarded only with the same expressions of gratitude, with the same blessings from the beggar or the same applause from the spectator. Let us put charity out of the question, and suppose that the generosity of children is displayed in making presents to their companions ; still there are difficulties. These presents are usually baubles, which at best can encourage only a frivolous taste. But we must further consider, that even



generous children are apt to expect generosity equal to their own from their companions; then come tacit or explicit comparisons of the value or elegance of their respective gifts; the difficult rules of exchange and barter are to be learned; and nice calculations of tare and tret are entered into by the repentant borrower and lender: a sentimental too often ends in a commercial intercourse; and those who begin with the most munificent dispositions, sometimes end with selfish discontent, low cunning, or disgusting ostentation.'

Chap. 11th. 'VANITY, PRIDE, and AMBITION.' In this chapter, the authors consider that every passion of the human breast, when under the proper control of reason, is capable of answering a good end. The utility of those which are the subject of this chapter, in the education of youth, must be obvious to all who have given a moment's reflection to the question. It is the business of the tutor to take care that he uses them with moderation, that he directs them to proper objects, and that he does not encourage them to grow beyond the limits of temperance and reason.

Chap. 12th. 'Books.' The remarks on this head are commenced with some observations on Mrs. Barbauld's *Lessons for Children*, and Berquin's *Children's Friend*. Some objectionable passages in the former, and some improper stories in the latter, are judiciously pointed out. The value of these well-received books is, however, justly appreciated. The practice of *sifting* books, before they are put into the hands of children, is strongly recommended: this may be done by cutting out, or obliterating, the passages which are not to be read; or, if the book be too valuable to undergo these *hypercritical* operations, it should be read only in the presence of the parent or tutor; or, if the child can be trusted, the passages which are not to be read may be marked with a pencil. Very strict habits of obedience, however, must be formed, before his curiosity may be safely exposed to such a temptation.—This practice is chiefly recommended on the principle, that children should be preserved from the knowledge of any vice or any folly, of which the idea has never yet entered their minds; and which they are not necessarily disposed to learn by early example.

'Children who have never lived with servants, who have never associated with ill educated companions of their own age, and who in their own family have heard nothing but good conversation, and seen none but good examples; will in their language, their manners, and their whole dispositions, be not only free from many of the faults common amongst children, but they will absolutely have no idea that there are such faults.—Such children should be sedulously kept from contagion; their minds are untainted; they are safe in that species of ignorance which can alone deserve the name of bliss. No books should be put into the hands of this happy class of children but such

as present the best models of virtue ; there is no occasion to shock them with caricatures of vice. Such caricatures they will not even understand to be well drawn, because they are unacquainted with any thing like the originals. Examples to deter them from faults to which they have no propensity, must be useless, and may be dangerous.—The love of novelty and of imitation is so strong in children, that even for the pleasure of imitating characters described in a book, or actions which strike them as singular, they often commit real faults.\*

These remarks apply principally to children who have been privately educated : with regard to pupils intended for a *public school*, a great nicety in the selection of their books is obviously unnecessary.—Of sentimental stories, the authors recommend a sparing use, especially in the education of females ;

\* Because, this species of reading cultivates what is called *the heart* prematurely, lowers the tone of the mind, and induces indifference for those common pleasures and occupations, which, however trivial in themselves, constitute by far the greatest portion of our daily happiness. And besides the danger of creating a romantic taste, there is reason to believe, that this species of reading has an effect directly opposite to what it is intended to produce. It diminishes, instead of increasing, the sensibility of the heart ; a combination of romantic imagery is requisite to act upon the associations of sentimental people, and they are virtuous only when virtue is in perfectly good taste.

Voyages and travels, such as *Robinson Crusoe* and *the three Russian Sailors*, should not be early chosen for boys of an enterprising temper, unless they are intended for a seafaring life, or for the army.—Natural history is a study particularly recommended to children, as cultivating their talents for observation, and applying to objects which are within their reach, and are every day interesting to them.—On the subject of historical reading, the authors are of opinion that the plainest chronicles, which contain no political tenet or dogma, are the best histories for children ; and that their acquisition of historical knowledge might with great advantage be aided by occasional explanations in conversation, by prints, or by a display of the most distinguished personages in a magic lanthorn, or by the *Ombres chinoises*. This part of the discussion is interspersed with some very intelligent observations on the false ideas of individual and national character, contained in some even of the best abridgments of history for children.

The remainder of this chapter is occupied by criticisms on the Abbé Condillac's *Cours d'étude pour l'instruction du Prince de Parme* \* ; in the course of which remarks, the authors ex-

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\* See M. Rev. vol. liv. p. 322.

plain their own ideas on the use of metaphysical, poetical, and critical works, in early education.

[To be continued.]

ART. XV. *A Translation of the New Testament from the Original Greek*; humbly attempted by Nathaniel Scarlett, assisted by Men of Piety and Literature; with Notes. 8vo. 14s. Boards, on superfine Paper. On fine Paper, 12mo. 10s. 6d. On Common, 6s. Sold by the Author, No. 349, Strand, and by Rivingtons. 1798.

IN the present advanced state of biblical knowledge, it is unnecessary to introduce a work of this kind to the notice of our readers with any general remarks on its importance and utility. Every attempt to recommend and facilitate an acquaintance with the scriptures, and particularly with the New Testament, deserves encouragement; and the publication before us possesses a degree of merit in this respect, which claims peculiar attention. The Editor informs us, in an advertisement prefixed, that

‘He has for many years been engaged in this work, in which he has attempted to make many improvements; and whilst he has endeavoured to express the sense of the original in modern language, he has taken care to avoid the two extremes of being too servile and literal on the one hand, and too paraphrastic on the other. Attention has been paid to the punctuation, cadence, and other improvements which the English language has acquired, since the common translation was made, near two centuries ago.’

Of the principal alterations and improvements introduced into this translation, and of the new plan on which it has been conducted, the Editor has given a brief account in the preface. In some cases, he has merely transposed the order of the words which occur in a sentence; and in others, by the change of a single word, or by a different punctuation, he has altered the sense of particular passages. In the selection of words of the same import, he has adopted those, especially at the close of a period, which favour the cadence, and are most harmonious to the ear. Obsolete words, and those which seem to be redundant, are omitted; and the Greek particles are variously translated, according to the scope of the context, and as nearly as possible to the English idiom.

‘The Greek language,’ it is observed, ‘admits of an artificial order in the words of a sentence, which the English language does not allow. The Greek text, however, is here rendered as literally as the genius of the two languages would permit; and, where it could be done to any advantage, in the order which the corresponding words and clauses hold in the original. Where this can be done

consistently with perspicuity, the meaning of the inspired penmen is better represented than it can be in a free translation.

As a specimen of a short sentence which, by a very trivial alteration, is considerably improved, he submits the following passage to the judgment of the reader :

'Matt. xxii. 21. "Render therefore the *things* of Cæsar, to Cæsar : and the *things* of God, to God." Though the alteration here is apparently small, (for these are both literal translations,) yet the reader may observe four things in the present construction of the sentence, and then judge for himself. *First*, The order of the words is exactly as in the Greek (which very rarely happens). *Secondly*, This is four syllables shorter than the common translation. *Thirdly*, The two pronouns *which* and *that* are omitted ; and the two *ss* at the end of each clause of the sentence are avoided ; which must be acknowledged as an improvement, because it is frequently objected to our language by foreigners, that it has too much hissing in it. *Fourthly*, This closes with a double Iambic, preceded by an anapæst, all which are allowed to be the best concluding feet.'

The arrangement of this translation, which is, on the whole, judicious and useful, is different from that of other publications of a similar kind. To an extract of the Editor's detail, we shall subjoin a specimen, for the information of our readers :

'The titles at the head of chapters in our common translation are of great use in assisting the reader to comprehend the substance of the things treated of. Some chapters contain many distinct subjects, and the titles to these subjects being at the head of the chapters, they were too much out of sight ; therefore the full benefit was not always received. Besides, the chapters are injudiciously divided, part of a subject being in one chapter, and part in another ; which has often been complained of by attentive readers. These and such like circumstances induced the editor to divide the work into sections, placing a title over the section, expressive of what he conceived to be the leading feature of that section. This, he hopes, will be found in general to be useful ; being like a candle properly placed, giving light to the subject, and the subject reflecting light or confirmation on the title : and it also supersedes, in many instances, the necessity of explanatory notes. It was difficult to divide the Epistles in many places ; but in such cases he did what seemed to him best, all things considered. If the learned reader should object to this mode, let him remember that this publication was intended chiefly for those, whose temporal concerns afford them but little leisure to read.

'To this class of readers also, the personifying or putting the name of the speaker may be very useful ; as they will thereby often understand what they read at the first glance, the subject matter being seen in a clearer point of view, and such light cast upon it, that there will be little need for farther exposition. By this method, the mind is more likely to be impressed than it otherwise would be ; therefore

therefore to persons who have little time to spare, it may be very useful. It is also a kind of index in directing the accent of the voice; for, in many places of scripture, it is necessary to consider not only the subject, but who is the speaker, to whom spoken, the time when spoken, and the time spoken of: therefore personifying is a great assistant here. In some places, indeed, it may appear unnecessary; nevertheless, to be uniform, it was requisite to personify the whole. If it should be objected, that repeating the names of the speakers interrupts the connection in reading; let any person who reads aloud for the use of others, omit the persons who speak, and read on as in other editions of the Testament; and a child may be taught to do this in half an hour. There is a difficulty in many places to preserve the personification, on account of parentheses, and sometimes a change of the persons; *i. e.* from the third to the first, and from the first to the second or third, which is common in the Greek Testament.—

‘When there is a reference to the Old Testament, it is inclosed in a parenthesis, and the words quoted are marked with inverted commas.’

We have selected the following chapter of Matthew's gospel, as a specimen of the plan of this work, merely on account of its brevity:

‘§ 7. JOHN ENTERS ON HIS MINISTRY.

- ‘CH. III. 1. *Hist.*—In those days, John the immerser came preaching
2. in the wilderness of Judea, and saying,  
*John.*—Repent ye: for the kingdom of heaven is at hand.
  3. *Hist.*—This is he who was spoken of by the prophet Isaiah (xl. 3.), saying, “The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight.”
  4. And John had his raiment of camel's hair, and a leathern girdle about his loins: and his food was locusts and wild honey.
  5. Then Jerusalem, and all Judea, and all the region round
  6. about Jordan, went out to him, and were immersed by him in Jordan, confessing their sins.
  7. But seeing many of the Pharisees and Sadducees coming to his immersion, he said to them,  
*John.*—O brood of vipers! who hath warned you to fly from the approaching wrath?
  8. Bring forth, therefore, fruits meet for repentance: and
  9. think not to say within yourselves, “We have Abraham for our father:” for I tell you God is able from these stones to raise up children to Abraham.
  10. And now also the axe is laid at the root of the trees; therefore every tree that doth not produce good fruit is
  11. to be hewn down, and cast into the fire. I, indeed, immerse you with water to repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to carry: He will immerse you with the Holy Spirit and
  12. with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner: but will burn up the chaff with unquenchable fire.

## § 8. JESUS IMMERSSED.

13. *Hist.*—Then Jesus cometh from Galilee to Jordan to  
 14. John, to be immersed by him: but John forbade him, saying,  
*John.*—I have need to be immersed by thee, and dost thou come to me?  
 15. *Hist.*—And Jesus answering, said to him,  
*Jesur.*—Permit it now; for thus it becometh us to fulfil all righteousness.  
 16. *Hist.*—Then he permitted him. And Jesus having been immersed, went up immediately out of the water, and lo, the heavens were opened to him, and he saw the Spirit of  
 17. God descending, as it were a dove, and coming upon him; and lo, a voice out of the heavens, saying,  
 THE FATHER.—This is my Son, the beloved, in whom I delight.

After having perused this volume with considerable attention, and compared it not only with the old translation, but with several modern versions, we discover in it many emendations, which do credit to the judgment and industry of the editor and his anonymous coadjutors. We have observed that they have availed themselves of many resources, which biblical critics and former translations have afforded them. Although they have not thought proper to acknowledge, by any *specific* references, the assistance which they have derived from other versions, the traces of their obligation to them are sufficiently apparent. We do not mean to intimate that they have not, on every occasion, consulted the original for themselves; nor to depreciate the judgment with which they have in many cases adopted the version of other translators: but we are of opinion that, if they had done this more freely and more frequently, they would have rendered their own performance more perfect, and more acceptable to the discerning reader. Though it was neither necessary nor practicable to cite authorities for every trivial amendment which they have introduced; nor to distinguish, in every instance that occurred, between alterations made by themselves, and those of other persons who had preceded them in this department of useful labour; yet occasional references would have been satisfactory to those who peruse this volume, and would have recommended it to general acceptance; more especially as we are merely informed in the title-page that the editor was assisted by men of piety and literature, whose names are concealed. Indeed, some acknowledgement of their obligations to critics and translators, by whose literary labours they have profited, might have been reasonably expected; and we were surprised, in perusing the preface, that no notice is taken of preceding publications, to which they must have had access, and from which they must have derived considerable

considerable assistance. We could have wished that the editor's plan would have admitted of his giving some at least of the various readings of the MSS. which were consulted; or of his referring to them in passages of questionable authority. We are informed, however, that, if this attempt should meet with a favorable reception from the public, the editor may perhaps give a second edition on a larger scale, 'which may afford room for some critical notes, as well as opportunity for improving the translation.'

We have marked a variety of passages, which we apprehend are capable of farther improvement. Of these, therefore, we shall select a few; and submit them, in the prospect of another edition, to the judgment of the editor and his learned associates.

There are several occasions on which, while they profess to pay attention to the Greek particles, the editors have not sufficiently regarded the use of the article; nor have they duly considered the peculiar power and emphatical meaning of the imperfect tense. Mr. Wakefield's version, to which they must often have referred, would have furnished them in both these respects with many important emendations. These, however, which are very numerous, it is needless to specify.

As there are some exceptionable words and phrases in the old translation that are not corrected in this version, there are also some alterations which are not amendments.

'If thou art the Son of God,' Matt. iv. 6, would have been better, as Mr. Wakefield has rendered the words, 'As thou art a Son of God.'—'If thine eye be *simple*,' Matt. vi. 23, should have been "if thine eye be sound:"—but the term *single*, which occurs in the old translation, is preferable to *simple*, and more exactly corresponds in its scriptural acceptation to the original *απλως*. "Mammon," Matt. vi. 25, or riches personified, should have been retained. The simplicity of the original in Matt. viii. 3, is better preserved in the old translation, "I will," than in that which is substituted for it, 'it is my will.' Instead of 'my daughter is just now dead,' Matt. ix. 18, the translation of Mr. W. "My daughter was just now dying," should have been substituted, according to the history of this event in Mark, v. 23. 'Refreshment for your souls,' Matt. xi. 30, is not preferable to "rest for your souls," according to the old translation. "The care of this life," Matt. xiii. 22, would have been better than 'the care of this age,' and more conformable to the parallel place, where the word *βίη* is used instead of *αἰωνος*. Matt. xiii. 44, is more intelligibly rendered by Mr. W. according to the sense suggested by the late Bishop Pearce, than by the present translators: 'The kingdom of heaven is like

like unto a hidden treasure in a field, which a man found out and kept secret; and for joy thereof went and sold all that he had to buy the field!" *Ευλογησε*, Matt. xiv. 19; should have been translated "he blessed God," and not 'he asked a blessing.' 'They continue with me now three days,' Matt. xv. 32, should have been "they have now continued with me three days." 'Let no fruit grow on thee henceforth *to the age*,' instead of "for ever," Matt. xxi. 19, is unintelligible. See John, iv. 14. viii. 36, 52.

Dr. Macknight's sense of the verb *οιδεν* in Matt. xxiv. 36, is here adopted, and is probably just: 'With respect to that day and that hour, no one *discloseth* it.' Thus they give to *οιδεν* the force of the Hebrew conjugation *Hiphil*; in which, verbs are to be understood either in a declarative, causative, or permissive sense, as the subject-matter requires.—"Make disciples of all nations," as in Mr. W.'s version, is better than 'instruct all nations,' Matt. xxviii. 19, because it is more conformable to the original, and leaves a disputable subject undecided.

"Authority," for *εξουσιαν*, Mark, ii. 10, is better than 'power.' "He is fainting away," for *εξεστη*, Mark, iii. 21, is, in our opinion, preferable to the translation before us; 'he is transported too far,' to Mr. W.'s "he is gone out," and to the old version, "he is beside himself!" For this sense of the word *εξεστη*, see the LXX translation of Gen. xlv. 26, Josh. ii. 11, Isaiah, vii. 2. If with Bishop Pearce we refer *αυτον* to *οχλον*, "the multitude," and render *κραλισσαι* to *keep off* or *restrain*, this controverted passage will admit of a very intelligible translation; thus—"and when those who were with him," *i. e.* his relations or disciples, "heard of it, they went out to keep them off," *i. e.* the multitude, who were crowding together so that they could not eat bread; "for they said, he is fainting away." For another sense of *κραλισσαι*, see Farmer on Demoniacs, p. 96. For a defence of the old version, see Hallett's notes, vol. ii. p. 114.

These authors have adopted Gale's translation of *πυγμα*, Mark, vii. 3, 'to the wrist;' whereas this word may be rendered as Wetstein *in Loc.* has suggested, with Bishop Pearce and Mr. Wakefield, "*with the fist*," *i. e.* with a handful of water. On this subject, see Wall's Defence of the History of Infant Baptism, vol. iii. p. 109.

*Συνεψατα*, Mark, xiv. 3, should have been rendered "shaking" instead of 'having broken' the box, see Pearce *in Loc.*, Harwood's New Introd. vol. ii. p. 116.; Blackwall's Sacred Classics illust. vol. ii. p. 166. 'Hardly,' for *παρεσι*, John, xi. 17, is not so proper as "he is come." The translation of John, xx. 17. is equally exceptionable with that in the old version; and it should have been "detain me not," or "let me



me go;" "for I am not yet ascending to my father: but go to my brethren, and tell them, I am ascending," *i. e.* I shall ascend, "to my father," &c. The old version of καὶ οἶκον, Acts, ii. 46, is improperly retained, as the words are synonymous with ἐν οἴκῳ, "in the house;" and thus the Syriac and Arabic render them, and the New Testament elsewhere uses it. See Mede's works, vol. i. p. 410. Wolfii *Cur. Philolog.* vol. iii. p. 1048.—'Who can describe *that* race of men?' Acts, viii. 33, should have been, as Mr. Wakefield has rendered the words, "who will testify to his conduct?" or, agreeably to the translation of Bishop Lowth in his Isaiah, p. 142, "his manner of life who would declare?"—"Separated from Christ," for ἀναθεμα ἀπο τοῦ Χριστοῦ, Rom. ix. 3, should, we apprehend, have been "accursed," *i. e.* crucified, "after the manner of Christ." For this sense of the preposition ἀπο, see 2 Tim. i. 3.—We must forbear to multiply instances of this sort, as we shall exceed the limits to which this article ought to be confined.

There are some words in this new translation, which, as we imagine, are not suitable either to the dignity or the simplicity of the evangelical writings: such as, 'to be stumbled,' Mark, xiv. 27; 'thrusting out' labourers, Luke, x. 3; 'bustling,' Luke, x. 42; 'agonize,' Luke, xiii. 24, &c. We observe also, that the same word is differently translated in the same connection: λυχνος, in Matt. v. 15, is translated 'candle;' in ch. vi. 22. it is 'light;' in Luke, xi. 34. it is 'lamp;' and so it should have been uniformly rendered. The word ἀσκός, Matt. ix. 17, is rendered 'bottles,' in the former part of the verse, with the adjective *leathern*, and a note to explain the meaning of the term; and when it occurs again in the same verse, it is rendered 'skins.' Κατεγγελων, in Matt. ix. 25, and Mark, v. 40;—παλον, in Matt. xvii. 4, and Mark, ix. 5;—σκανδαλίζοις, in Matt. xxvi. 31, and Mark, xiv. 27;—εκβαλη, in Matt. ix. 38, and Luke, x. 3, furnish instances to the same purpose. Εκβαλλει, in Mark, i. 12, is improperly rendered 'impels.' This variety is not only needless, but has a tendency to mislead the unlearned reader.

The original names of coins and of public officers are sometimes retained, and sometimes translated, without any sufficient reason; and without those notes which would serve to explain their true meaning: such are, *stater*, *deniers* for *denarii*, &c. *Prators*, *Lictors*, *Recorder*, &c.

In some cases, the editor and his coadjutors seem to have been restrained from making necessary alterations by their theological creeds; as in all those passages which have been alleged in proof of the divinity of Christ. See Acts, xx. 28; Rom. ix. 5; Philip. ii. 6; 1 Tim. iii. 16; Heb. i. 8; 1 John, iii.

26; v. 8. In other cases, they have not altogether escaped the bias of particular opinions. Their uniform translation of βαπτίζω and its derivations seems to decide the controversy about the mode of baptism: but this translation is, in our opinion, without sufficient warrant. See Wall's Defence of the History of Infant Baptism, vol. iii. p. 92, &c. The doctrine of universal restoration is also favoured by their version of the term σωζω and its derivatives. Whatever we may think of this doctrine, we do not perceive that they are justified in the distinction between *saving* and *restoring*, on which they have laid such great stress: nor are we satisfied with their remarks on the words αἰών and *Æonian*. By their mode of rendering the former, and their uniform use of the latter, they have introduced obscurity and difficulty into many passages which were sufficiently intelligible.

We shall close this article with observing, that the volume is recommended by the paper and type, by four well-executed and appropriate engravings, and by a table shewing the harmony of Matthew and Luke in their account of Christ's genealogy.

## MONTHLY CATALOGUE,

For SEPTEMBER, 1799.

### AFFAIRS OF FRANCE.

Art. 16. *Historical and Political Survey of the Losses sustained by the French Nation, in Population, Agriculture, Colonies, Manufactures, and Commerce, in consequence of the Revolution and the present War.* From the French of Sir Francis D'Ivernois. To which is added, *A Supplement.* 8vo. 7s. Boards. Wright. 1799.

**I**n the Appendix to our xxviii<sup>th</sup> volume, [1798,] we gave some account of the original from which the present translation has been made. The *supplement*, mentioned in the title-page of the volume now before us, is intended to observe that, 'In the short interval which has elapsed since the publication of the original of this work, the Directory have renewed the war; and in less than six weeks, their armies have been compelled to repass the Rhine, and to retreat as far as the foot of the Alps; that the Archduke Charles, General Kray, and Marshal Suwarrow, are but at the beginning of their career; and that all Bonaparte's brilliant exploits are already blotted out;' &c. The great object of the author, in this last work, was to evince that the resources of France are *EXTINCT*\*; and he now concludes, that

\* In brief, the whole performance of Sir Francis may be considered as a political sermon, or comment, on his motto:

"*Les ressources de la République sont Étiées.*"

*Message of the Directory, 19<sup>th</sup> June 1797;* which assertion he considers, throughout every division and branch of his discourse, as an impudent and groundless falsehood.

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the Republican Government can no longer subsist otherwise than through the means of war: but how, under such deplorable circumstances, they can think of persisting in the war, even for so short a space of time as *six weeks*, we are unable to conceive.—It should seem, according to the representations of this able investigator, that *PEACE is now within our reach! God send it!*

## NAVAL AFFAIRS.

Art. 17. *A Vocabulary of Sea Phrases and Terms of Art used in Seamanship and Naval Architecture.* In Two Parts: I. English and French: II. French and English. Carefully collected from the best Authorities written and oral, aided by a long and intimate Acquaintance with the Nautical Language of both Countries; and containing all the Orders necessary for working a Ship, and carrying on the Duty on Board, as well at Sea as in Port. By a Captain of the British Navy. 12mo. 2 Vols. 8s. Boards. Debrett. 1799.

This is evidently the work of an experienced professional man; who, in his preface, acquaints his readers that it has been 'his endeavour to omit no term or phrase that could be useful either to the sea-officer, the naval architect, the ship-owner, the reader of voyages, or the translator.'—'Being,' he says, 'from time to time, led to believe that a new *Encyclopédie de Marine*, which had been undertaken by some of the most scientific characters in France, would soon make its appearance, I postponed my intention, till I found that a combination of circumstances had completely interrupted their labours.'—The author has not neglected to consult the best printed authorities, and he acknowledges himself to have been favoured with important communications from French officers of distinguished talents. His work is executed with great ability, and in a small compass, the terms in each language being both concisely and well explained; and we strongly recommend it to all our naval officers.

## NOVELS.

Art. 18. *The Spirit of the Elbe*, a Romance. 12mo. 3 Vols. 9s. Boards. Longman. 1799.

The scene of this romance is laid in Saxony, and it is written very much in the German taste, for it abounds in wild and extravagant sentiments, expressed in inflated language; and it presents a succession of scenes of horror, with a representation of human passions not only indulged to a dangerous excess, but pushed beyond those bounds which Nature seems to have prescribed to the actions and feelings of mankind.—That species of eloquence, which may be termed the false pathetic, pervades the whole work. The events are improbable, if not impossible; the spirits of the night are called to exercise their ghostly functions; and the characters are such as bear no similitude to any beings that we have ever known. Little instruction, therefore, for the conduct of life, can be derived from the work; and it would not have been easy to discover what moral truth was meant to be inculcated, had not the author said, in the dedication to Miss Gunning; 'that Heaven is the proper champion of the injured, is what I would inculcate.'

Art.

Art. 19. *The History of my Father*; or how it happened that I was born. A Romance. In 12 Chapters. Translated from the German of Kotzebue. 12mo. 3s. 6d. Boards. Treppass.

This tale, though not written like the *Candide* of Voltaire to ridicule any particular system, has a faint resemblance to that work in the cast of its sentiments, in its style, and in the abrupt manner with which we are led from one event to another. Like Voltaire, too, the author lets fly his shafts against religion; shafts which either miss their object or rebound from it, for they are neither aimed with skill, nor pointed by wit. It has been said, and with truth, that wit is immutable; that it wants not adventitious aid; and that it must please in all times and in all places:—but, with *humour*, (taking these words in their common signification,) the case is different: to know whether it be likely to please, a reference must be made to the taste of the people, the nature of their pleasures, and the degree of their refinement. That which excites hearty laughter in Rotterdam may fail in its effect at Paris; and what a German calls sprightly and poignant, an inhabitant of London might deem ridiculous buffoonery. We cannot deny that the present work affords some entertainment, though it possesses not exquisite humour and refined pleasantry. Some part of the wit (if wit it really be) is lost on us, either from the obscurity of the allusions, or through the fault of the translator.

Art. 20. *The Orphan Heiress of Sir Gregory*. An Historical Fragment, of the last Century. 12mo. 4s. sewed. Low, Law. 1799.

The pretended editor's *advertisement*, prefixed to this volume, is so justly characteristic of the work in some respects, that we shall give it to our readers:

'Almost every Book is prefaced by an apology. Perhaps no Publication ever required one more than the present. Its apology, however, if it be capable of any, must be found in itself. I shall only request of the Reader, to keep in recollection the *Time* and the *Characters* of which it treats: and that it is a *Fragment* from the pen of Sir Gregory's *Chaplain*; a man of *strong prejudices*, and not free from *certain superstitions*. Hence, indeed, it may afford ample subject for the wit of Ridicule, and the fastidiousness of Criticism. The opinion of a Reader, however, is often influenced by the temper in which he happens to read; and as I do not find this Fragment contains any thing injurious to the *interests of morality*, I submit it, with proper deference, to the candour and protection of the public.'

The point of time is during the commonwealth of England under Oliver Cromwell, whom the writer cordially hates, and most severely stigmatizes; the scene is laid in a beautiful and romantic country; the narrative relates events always interesting; the historic chaplain is indeed 'a man of strong prejudices,' and under the dominion of 'certain superstitions'; free use is made of the agency of supernatural beings, ghosts, and awful warnings and omens: but it may be truly said that the tendency of the relation is conducive 'to the interests of morality'; that pious, virtuous, and loyal sentiments

timents are everywhere expressed and inculcated ; and that the composition altogether displays considerable talents.

Art. 21. *Sketches of Modern Life ; or Man as he ought not to be.* 12mo. 2 Vols. 7s. sewed. Miller. 1799.

The moral tendency of this novel is entitled to praise ; for it exhibits, in a striking manner, the dreadful effects of gaming, duelling, coquetry, and illicit love. The manners of fashionable life seem to be well described ; and the character of Miss Burgess is drawn with great strength of colouring : we should hope, indeed, that such a monster never existed ; yet it is difficult to set limits to the corruption of a heart contracted by selfishness, and depraved by luxury and vanity. Though successful for a long time in all her schemes, she is at length severely punished : but we wish that the author had contrived some means less violent, to bring her to a sense of her guilt.

Many objections might be made to the texture of the story ; probability and consistency are frequently violated, and the catastrophe is perhaps too shocking. Though severe justice might say that Lord Arrowsworth's pride and neglect of his offspring, and the frantic passion of Meredith, deserved punishment, we believe that most readers will lament the fate of Forester. Miss M'Allister seems to be made an object of ridicule without any reason ; and the scene on Marlborough Downs might have been omitted without any injury to the reputation of the author. The character of Hartlebury is highly interesting :—possessed of considerable knowledge, acute discernment, great experience, unblemished integrity, and uncommon generosity and benevolence, he is not exempt from the contagion of fashionable manners, and he indulges himself in the practice of gaming ; not from a motive of avarice, but to supply a fund for relieving distress ; the fatal consequences of this (very singular) mistaken principle are properly exposed.

Art. 22. *Albert ; or the Wilds of Strathnavern.* By Elizabeth Helme, Author of *Louisa ; or, the Cottage of the Moor*, &c. &c. 12mo. 4 Vols. 14s. sewed. Low. 1799.

Mrs. Helme is become (as a novelist) our old acquaintance, and we have frequently offered our estimate of her literary abilities : in regard to which our opinion has undergone no alteration, from the perusal of the work now before us. We still think that she ranks, with a degree of respect, as a “second-rate ;” but we fear that she must not flatter herself with any expectation of figuring among the foremost of our literary country-women.

With respect to the present novel, we are persuaded that it will generally, and deservedly, (in despite of little blemishes,) be regarded by its readers as an agreeable and interesting performance.

Art. 23. *The Jesuit ; or The History of Anthony Babington, Esq. An Historical Novel.* By the Authoress of ‘*More Ghosts,*’ ‘*The Irish Heiress,*’ &c. 12mo. 3 Vols. 10s. 6d. sewed. Dilly. 1799.

The subject chosen for these volumes does not, in appearance, promise much of the species of entertainment in which the lovers  
of

of romance delight. The experienced novel reader, however, will not be discouraged; for he must be well aware how frequently the most alluring title is affixed to insipid and unnatural fiction. In the present case, no great degree of perseverance is necessary to engage the attention.

The authoress, assuming the character of an editor, in a humorous preface, informs us that the original manuscript of this history was discovered in the same chest which contained the Shakspearian manuscripts. She remarks that the great question respecting the plays then found did not appear to be *how*, but *by whom*, they were written; and she *naturally supposes* that her evidence in favour of Mr. Ireland's veracity will occasion them to be re-acted and re-applauded. With regard to those circumstances in this narrative which differ from the relations of *other* historians, she insists, as Babington wrote his own story, that 'none but infidels and jacobins will venture to dispute the words of a dying man; and who was more likely to be well informed of such things as passed in his time, and which he was unquestionably engaged in, than gentlemen like Hume, Rapin, Echard, &c. who wrote either to gain fame or emolument.'

Our province being not less to examine *how* works are written than *by whom*, we shall content ourselves with having submitted to the reader the evidence of the *editor* concerning the authenticity, and shall only add a few remarks on the merits, of this performance.

The incidents designed to represent the close and secret communion preserved among the Jesuits, and the influence obtained by them over inexperienced, weak, or prejudiced minds, are well imagined, and shew much knowledge of human nature. The characters are forcibly drawn and well preserved; particularly that of Ballard. There is likewise a brilliancy in the character of Arthur de la Pole, which, notwithstanding a few indiscretions, makes him a candidate for a place in the foremost rank among those heroes in romance who have most ingratiated themselves in the reader's favour. Scenes that impress with terror have at all times been eagerly received:—the present narrative afforded opportunities too favourable to be neglected;—and of this kind, few incidents will be found in which so great a degree of terror is so naturally produced, as in the adventure of De la Pole in the dungeons of a *chateau* near Blois.

On the whole, this is no ordinary novel, either in plan or in the degree of interest which it excites. The authoress (as editor) has ingeniously inferred a moral from her story; which, as it is not of great length, we shall transcribe:

'I remember, when I was a little girl, having heard my father say, that the times were much better when he was a boy; women handsomer, provisions cheaper, air warmer, children quieter, men more honest, &c. My grandfather coincided, but alleged that when he was a little boy, things were better still. My great grandmother granted this, but (as *she* had heard from a long train of ancestors) they were at the highest of all possible degrees of perfection in the time of Elizabeth. So, I used to go to bed fretting that I was so unhappy as to be born in such miserable times: and went on lamenting that I had not existed in the 16th century.

'Now upon considering over these pages, I begin to think we are not much worse even now, than they were then: and that at the time I grieved most, we were rather better. For were not France and Holland tearing and destroying themselves in the 16th century, with as much spite and malice as they possibly could at any future day, besides calling in people from all parts of Europe to assist, as if not equal to the work themselves? England was engaged in constant internal dissensions; the people hating each other on account of their civil and religious differences, just as cordially as my neighbours and myself do at present.

'In short (as every thing goes by comparison) I find great comfort in contemplating, by means of my researches into novels and history, that we have equal capabilities with our ancestors; that the world, though nearer its end, is not anathematized; and that those who do well are likely to fare well.'

**Art. 24.** *Destination: or, Memoirs of a Private Family.* By Clara Reeve, Author of the *Old English Baron*, &c. &c. 3 Vols. 12mo. 10s. 6d. sewed. Longman and Rees. 1799.

The name prefixed to these volumes ensures to the reader a degree of entertainment from their perusal, superior to what is generally derived from productions of this class. The sentiment, which they are principally designed to inculcate, is that 'it is the duty of parents and guardians to study the genius and disposition of all those who are committed to their charge, and to put them into a situation that will employ them to their own advantage, and to the good of the public.'—'Most of the ridiculous and absurd characters that we meet with,' the author remarks, 'are owing to the misfortune of a false destination.' Those parts of the story, which are illustrative of this maxim, might not improperly be called a school for fathers; and we wish that they may profit by the examples set before them: but, unfortunately, the instruction is not conveyed in a form the most acceptable. We cannot approve of the "*old ones*" being tutored by their children; and there are few cases, if any, in real life, in which it can be done without ungraciousness. Certainly, the representation is not a good picture for public exhibition; and particularly at a time more remarkable than any former period for relaxation of parental authority. In other respects, we meet with much propriety of thinking. Were not the work entitled *Memoirs of a Family*, we should think that too many characters were introduced; but it is to be acknowledged that each contributes in some degree towards the general entertainment; except Morabec (an alchymist) who makes his appearance at least half a century too late. The character of Mr. Ashford is excellent, and naturally drawn. The style is plain, and (with few exceptions) well adapted to the person who is supposed to relate the story.

**Art. 25.** *He deceives Himself, a Domestic Tale.* By Marianne Chambers, Daughter of the late Mr. Charles Chambers, many Years in the Service of the Hon. East India Company, and unfortunately lost in the Winterton. 12mo. 3 Vols. 10s. 6d. Dilly. 1799.

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This novel is published by subscription ; and, in addition to the circumstances mentioned in the title-page, the critic's censure is decrepitated by the plea of youth and inexperience. It certainly requires some talents to write even a *mediocre* novel ; and to such claims we cannot deny Miss Chambers's right : though she may perhaps *deceive herself*.

Art. 26. *The False Friend: A Domestic Story.* By Mary Robinson, Author of Poems, Walsingham, Angelina, Hubert de Sevrac, &c. 12mo. 4 Vols. 16s. sewed. Longman and Rees. 1799.

This novel is written in a series of letters, a form the most favourable for that ardency of expression which is to be found in the compositions of this lady. The story is of a melancholy cast, and composed of events not the most probable ; yet it is interesting, and would have been so in a much greater degree, if the proprieties of character had been more observed. The conversations, of which there are many, and most of them among people in high life, abound in coarse and ill-mannered repartees, such as we (unused to company so very fashionable) have never seen tolerated. This indiscreet indulgence is extended to characters intended to be respectable, by which they lose much of their interest with the reader.

Art. 27. *The Ring, or the Merry Wives of Madrid:* translated by Benjamin Thompson, Translator of the Stranger, as performed at the Theatre Royal Drury-Lane. 12mo. 2s. 6d. Vernor and Hood. 1799.

A merry story ; and " within the limits of becoming mirth : " translated with spirit.

#### L A W.

Art. 28. *A Report of the Judgment of the High Court of Admiralty, on the Swedish Convoy ;* pronounced by the Right Hon. Sir William Scott, 11th June 1799. By Ch. Robinson, LL.D. Advocate. 8vo. 1s. 6d. Butterworth.

The *Maria* was taken in the British Channel, in company with several other Swedish vessels, sailing under convoy of a Swedish frigate, having cargoes of naval stores and other produce of Sweden on board, by a British squadron under the command of Captain Lawford. These vessels resisted all search on the part of the British commander, and seemed inclined to oppose force by force, till by superior force they were awed into acquiescence. The question for the court to determine was, Whether under these circumstances the vessels were to be considered as lawful prizes ? The learned Judge decides, " That, by the law of nations, as now understood, a deliberate and continued resistance to search, on the part of a neutral vessel to a lawful cruiser, is followed by the legal consequence of confiscation ; "—and such having been the conduct of this ship, she and her cargo were condemned. It is not easy to bestow too much praise on the Judge, for the able and satisfactory reasons which he gave as the foundation of his judgment ; and we hear with pleasure that these reports are to be continued.

Art.



Art. 29. *Courts of Justice.*—*The Report of the Select Committee appointed by the House of Commons, to enquire into the Establishment of the Courts of Justice in Westminster Hall, the Courts of Assize; the Civil Law Courts; and the different subordinate Offices attached to each Court, with the Fees, Duties, Appointments, and Duration of Interest of each Officer belonging to them. Agreeable to the Returns made by themselves to the Committee.* 8vo: pp. 150. 2s. 6d. Clarke and Son. 1799.

It is merely necessary for us to state that the present pamphlet is a portion of a larger work which we noticed in our 26th vol. N. S. p. 351, entitled *The State of the Nation, &c. &c.* and that this publication confines itself to the consideration of Courts of Justice.

Art. 30. *Two Biographical Tracts; 1. Observations on Mr. Holliday's Life of William late Earl of Mansfield: 2. Thoughts on the Judicial and Political Life and Character of the said Lord Chief Justice of the Court of King's Bench, illustrated with a Variety of Notes and References. By an Ancient Member of the Inner Temple. To be comprised in Two Volumes, and published in Four Parts. Vol. I. Part I.* 8vo. pp. 224. 4s. Murray and Highley.

Though the present performance does not appear, strictly speaking, to belong to the class of law, yet as it is so intimately connected with law characters, and professes to discuss legal subjects, we have introduced it into that department of our catalogue; but it might with equal propriety have appeared in almost any other, its contents being of so strange and heterogeneous a nature. We allow the truth of the author's observation, when he complains of the dullness, prolixity, and egotism to be found in Mr. Holliday's work: but we think that the remark comes with an ill grace from a writer in whom the same faults, in an equal degree, are discoverable, and connected with others of a less pardonable description; for, in the present publication, we perceive strong marks of an uncharitable and malignant spirit.

Pope's advice has been entirely overlooked by the author of this tract:

"Let such teach others who themselves excel,  
And censure freely who have written well."

In every page of the pamphlet before us, we see numerous proofs of free and unbridled censure: but in none have we been fortunate enough to discern even a solitary instance of good writing.

POETIC and DRAMATIC.

Art. 31. *The Force of Calumny, a Play, in Five Acts: by Augustus Von Kotzebue. Translated from the German by Anne Plumptre.* 8vo. pp. 148. 2s. 6d. Phillips, &c. 1799.

The muse of Kotzebue continues to pour forth her inexhaustible stores,

"Like twenty river-gods, with all their urns;"  
and Miss Plumptre proceeds, like the gardener in Dionysius, (the critic,) to fertilize our barren dramatic soil, by carefully leading the stream over its surface. We shall not attempt to follow all its  
H 2 meanders;

meanders: but, as a specimen of the composition before us, we shall select the subsequent scene; aware that ladies, as they are allowed to be the best judges, ought also to be the best interpreters, in love affairs.

SCENE, IV.—*MORLAND'S house. JENNY is discovered at work; SMITH standing and leaning over the back of a chair at a little distance, with his eyes fixed upon her.—They remain silent, some minutes.*

‘Jenny. My brother is very late!—he keeps the dinner waiting a long time.

‘Smith. It must be my fault, if the time appear so very tedious.

‘Jenny. How so?

‘Smith. I do not understand how to talk.

‘Jenny. On the contrary, I have often, at table, admired your talents for conversation.

‘Smith. I ought rather to be silent there, and talk here.

‘Jenny. The reverse is the most natural; since in the company of a woman only, the subjects for conversation are so much more confined.

‘Smith. But what they lose in variety, they gain in interest.

‘Jenny. You have, I perceive, been so far initiated into the mysteries of the fashionable world, that you are an adept at making compliments.

‘Smith. I never make compliments,—I always speak truth.

‘Jenny. (*Confused, after a pause*) Is it long, since you left England?

‘Smith. Many months.

‘Jenny. And have you never, like a Swiss, experienced the *mal-du-pays*?

‘Smith. Sometimes.

‘Jenny. Why, then, do you not return?—A man of your talents might find employment any where.

‘Smith. Do you wish to get rid of me?

‘Jenny. Heaven forbid!

‘Smith. I cannot return, *alone*, to my native country.

‘Jenny. Then, why not marry?

‘Smith. ’Tis my ardent wish!

‘Jenny. Not that it is a step I would recommend.

‘Smith. Why not?

‘Jenny. Because, if you suppose all married people to be as happy as my brother and sister, you mistake.

‘Smith. I shall not easily be brought to think so.

‘Jenny. Most matches are unhappy.

‘Smith. Of that I very much doubt.

‘Jenny. I can plead frequent observation of the fact, in support of my assertion. Two young people fall desperately in love with each other, and think they never can exist asunder;—a head-strong father, or a cross guardian, interposes, and thwarts their wishes:—the young people sigh and pine,—and pine and sigh,—till at length the old people’s hearts are melted. Then the lovers fancy they stand upon the highest pinnacle of fortune’s temple, and clasped in each other’s arms, look down with indifference on every object, in the busy world around

around them;—they rush forward into wedlock, as the night-walker to the lowest edge of the sloping roof, when suddenly some one calls, they start, they wake, and down they fall.

' *Smith.* A very ingenious simile; but the position on which it is founded, is not fact.

' *Jenny.* And there lie the poor souls, stretched in the mire of enmity, exchanging looks of discontent with each other. If, indeed, they be at bottom, people of sense and worth; powerful habit, after a while, will come to their assistance; till at length, they will learn to endure each other's foibles with patience; and each will jog on contentedly along the paved foot path, to which his steps must be confined; thankful if no thorns spring up to obstruct and wound him as he proceeds.

' *Smith.* But if esteem be the mother of love?—

' *Jenny.* She is, at best, no more than a step-mother.

' *Smith.* Those who can reason upon love, have indeed never loved.

' *Jenny.* And are to be envied.

' *Smith.* — To be pitied.

' *Jenny.* An unknown happiness can have no charms.

' *Smith.* A false axiom. Do you suppose that miners, condemned to grovel at an immense depth under ground, never long to behold the sun.

' *Jenny.* You have high ideas of love.

' *Smith.* And still higher of wedlock. (*He pushes the chair on which he leans, somewhat nearer to Jenny, but without altering his position*) Love ties two beings together;—wedlock makes them only one. Love drinks down large draughts from the cup of joy;—wedlock sips up the sweets, a drop at a time; nor finishes them till arrived at the very brink of the grave. Love is a caterpillar, devouring dainties;—wedlock, the same caterpillar, transformed into a butterfly, when it feeds only upon the purer nourishment of the fragrance exhaled by flowers. Years roll on; but a good wife never becomes old;—winter succeeds to summer; but wedded happiness never chills. The kiss of a chaste wife, is the stamp with which nature seals her choicest blessings;—storms roar above; lightning flashes around; but where domestic love dwells, every trouble, every sorrow, is but half felt—every joy, every pleasure, is doubled.

' *Jenny.* You grow animated.

' *Smith.* (*Sitting down and drawing the chair nearer to her*). Woe to that man who could remain cold and insensible, while descanting on female beauty and virtue!—who would drink out of the same cup with him?—Woe to the man who pays no more respect to a good wife, than to his night-gown; but, because she administers daily, nay hourly, to his comfort, receives her attentions without one grateful feeling; and only learns to prize domestic happiness, when lost for ever!—Let thy crowns, O Chance! be scattered about like flakes of snow; I would not catch at one;—I only ask thee to bestow upon me, the simple garland of love! (*He draws his chair still nearer*) Should I at length find what I have, so many years, sought,—find my hopes, my wishes, realized—then farewell, ye petty-tyrants of the

mind, ambition, thirst of fame, ardour to obtain the palm of wit!—my heart shall have no room for any guest but love. The sweet calm of domestic peace, firm union of souls, a taste for the joys of nature, love for the unempoisoned air of the country, for rural pastimes, for the pleasures of retirement, where we may live remote from envy and calumny—from—

*Jenny.* (*Working very eagerly, and perpetually breaking her thread*) Our finest dreams are seldom realized.

*Smith.* (*Drawing his chair, by degrees, quite close to her*) That I love, is no dream;—but that I flatter myself with my love being returned, in equal portion, may perhaps be the mere effect of a presumptuous vision. For the first time in my life, I feel my happiness dependant upon the favour of others; and, for the first time in my life, I tremble. Words are but poor interpreters of our thoughts; let this tremor vouch the truth of my feelings!

*Jenny.* Smith, whence these emotions?

*Smith.* (*Taking her hand, eagerly*) When a man feels to his inmost soul,—feels so that he can scarcely speak;—when his voice falters—through the tears—that would force a passage—to his eyes—Oh, can his sincerity be doubted!—

*Jenny.* Smith!—for heaven's sake!—

*Smith.* This moment decides the happiness or misery of my future life!—an honest man solicits your hand—an ardent lover solicits your heart.

*Jenny.* The agitation I witness, speaks in a language that cannot be mistaken—but—

*Smith.* My birth indeed is humble.

*Jenny.* That was not what I was going to observe.

*Smith.* My possessions are small, but sufficient to satisfy moderate wishes.

*Jenny.* I do not intend to sell my heart.

*Smith.* Be it then the reward of honourable love!

*Jenny.* Allow me time for consideration, dear Smith!

*Smith.* I thank you sincerely! (*Kisses her hand with transport*) What can be more grateful to an honest heart, than the assurance that it shall be proved?

If the reader wishes to see more dialogue of this kind, he will meet with many scenes in the play which are not inferior in merit.

Art. 32. *The Unsex'd Females*: a Poem, addressed to the Author of the Pursuits of Literature. Small 8vo. 4s. 6d. Boards. Cadell jun. and Davies.

There are laughing and there are crying philosophers; but the satirist blends the properties of both, without belonging altogether to the class of either. He employs no dull and blunted weapon in attacking vice; and he dissects folly with the sharpest edge of wit. Before him, therefore, those often tremble who are unmoved by grave and formal admonition. In an age of pride, luxury, affectation, and vicious taste, there is no want of employment for the satiric muse;—nor have the ladies been desirous of escaping its lash. Of old, they have

have overstepped that modest and delicate line of conduct which nature prescribes to them :

—"MÆVIA *Turcum*

*Figat aprum, et nudè teneat venabula mamma.*" JUV. SAT. I.

Here Juvenal gives us a true Unsex'd Female of his day : but we do not read that this Mævia, or any of the *manifest* Roman ladies, undertook to maintain that the rights of women were exactly those of men, and claimed the privilege of presiding in senates, and of commanding armies. They went far enough : but our modern ladies have surpassed them. They have discovered their *equality* ; and, if our young men be not on the alert, they may get the upper hand, and assert the *superiority*\* of the female sex. Such old fellows as we are need not disturb our brains much about it : but we may be allowed to say that it was not so in our dancing days ; and we cannot see what advantage is likely to accrue from indulging the ladies in these culottic imaginations. Would it not be as well for them, and for the world, if they would rest contented with being women, and submit to be considered as the *weaker*, that is to say, the more *delicate vessel* ? Perhaps, however, a verse-man may have a better chance with them than we dull prose-men ; and we therefore refer them to the ingenious poem before us ; in which the advocates for Unsex'd Females are rather sharply attacked. The author bids the reader

\* Survey with him, what ne'er our fathers saw,  
A female band despising NATURE'S law,  
As "proud defiance" flashes from their arms,  
And vengeance smothers all their softer charms."

Miss Wollstonecraft's *Rights of Woman*, with her Posthumous Works, and the Memoirs of her by her Husband, afford abundant matter for keen animadversion ; and Dr. Darwin's *Loves of the Plants*, so descriptive of botanic fornication and adultery, do not escape the playful sallies of sarcastic wit. Many notes are subjoined, after the manner of the Author of the *Pursuits of Literature* ; who is complimented at the beginning of the poem, as are several ladies at the end. The list of Female Worthies concludes with Mrs. H. More : but the compliment to her, though meant to be sublime, is obscure.

Art. 33. *A Critique on the Tragedy of Pizarro*, as represented at Drury-Lane Theatre with such uncommon Applause. To which is added, a new Prologue, that has not yet been spoken. 8vo. 1s. Miller.

This author seems very much dissatisfied with the popularity of Mr. Sheridan's tragedy ; and he is certainly an industrious collector of errors, for he has criticised even the performance of the thunder-storm. What deductions of pathos and sublimity ought to be made on account of the inaccuracies of the thunder-grinders behind the scenes, we shall leave our readers to determine : for our own part, we do not

\* Which was done, we well remember, in a notable pamphlet about half a century ago.

feel our opinion of the play much altered, by the animadversions of this critic. We observe, indeed, that his principal objections fall on the original drama, not on Mr. Sheridan's alterations, excepting the catastrophe, which we have already noticed\* as liable to censure.—

A principal design of this pamphlet is to discover parallelisms between the mock-tragedy in the Critic, and the play of Pizarro. One of these we shall extract; the only instance, we think, in which the critic has succeeded.

' We hope our readers, in comparing the two following passages, will think the coincidence entirely accidental.

' *Pizarro.* It appears we are agreed.

' *Almagro and Davila.* We are.

' *Gonzalo.* All! Battle! Battle!

' *Pizarro.*'

' *Earl of Leicester.* Then are we all resolv'd?

' *All.* We are; all resolv'd.

' *Earl of Leicester.* To conquer, or be free?

' *All.* To conquer, or be free.

' *Earl of Leicester.* All?

' *All.* All.

' *Dangle.* *Nem. con.* Egad!

' *Puff.* O yes; when they do agree on the stage, their unanimity is wonderful.'

' *Critic.*'

As this gentleman seems to have some spare time and wit on his hands, suppose he were to undertake a grand review of Kotzebue's plays, as a work likely to find sufficient employment for both?

Art. 34. *Bubble and Squeak*, a Gallimaufry of British Beef with the Chopp'd Cabbage of Gallic Philosophy and radical Reform. By the Author of Topsy-Turvy, Salmagundy †, &c. 8vo. 2s. 6d. sewed. Wright, &c. 1799.

Art. 35. *Crambe Repetita*, a second Course of *Bubble and Squeak*, a Gallimaufry; with a Devil'd Biscuit or two, to help Digestion, and "close the Orifice of the Stomach." By the Author of Topsy-Turvy. 8vo. 2s. 6d. Wright, &c. 1799.

If there be truth in the doctrine of transmigration, there can be no doubt that the soul of Samuel Butler actually resides in, and animates, both the body and the goose-quill of the witty author of SALMAGUNDY, whose present performances bear evident affinity with the celebrated HUDIBRAS.—Like Butler's humorous poem, the work before us is a burlesque satire on *fanaticism, whiggism, democracy*, &c. to the comic though severe illustration of which, the French revolution, and the conduct of its abettors, have plenteously contributed.—The *first* we readily consign to the utmost acrimony of the satirist: but the *second*, with some portion of the *third*, we would not rashly and wholly abandon, because we are not quite sure that the British Constitution can well spare them; and because it is to the good old principles of freedom, so nobly asserted by our grandfathers, that we are indebted for the introduction of the illustrious House of Hanover to the government of this country:—in which

\* Monthly Rev. for July last.

† The gentleman's name, we understand, is Huddesford.

may THAT HOUSE continue, "Happy and Glorious," to the end of time!—As to the French, and *their* revolutionary politics and proceedings, let the Devil, and Suwarrow, and our ingenious author, do what they please with them.

Art. 36. *The Battle of the Nile*, a Dramatic Poem, on the Model of the Greek Tragedy. 8vo. 2s. Faulder.

The subject of this poem will not admit of that variety of incident, which, according to our present taste, is essential to dramatic excellence: but the author has endeavoured to remedy this defect, by making it the vehicle of patriotic and moral sentiment. The language is in general animated and nervous; and the choral songs have considerable poetic merit. The scene is laid in Paris; the persons in the drama are few; and their characters are rather distinguished by general qualities, than by striking and appropriate features. The Directors of France are haughty and vindictive; while the chorus, composed of ancient men of Paris, exhibits characters mild, temperate, and humane; and, though firmly attached to their country, yet ready to bear testimony to the merit of an enemy.

The following chorus, as it contains a poetical description of our island, may not be wholly uninteresting to our readers:

‘ STROPHE 1.

‘ Forth rush’d the furious storm of yore,  
Which northward from our Mainland tore  
A Promontory vast and steep;  
And plac’d it in th’ unbounded deep:  
While through the Chasm, yawning wide,  
Pour’d in the all-subduing Tide.  
The new born Isle below the Main  
Was bound with adamantine Chain;  
Sublime the hoary Cliffs were rear’d;  
While interposed delicious scenes appear’d,  
Green Woods, and airy Downs, and Streams, and Vales,  
Shining with Summer Suns, and sooth’d with Western Gales.

‘ ANTISTROPHE 1.

‘ High on a Cliff above the Flood,  
The Genius of the Island stood:  
A Sea green Vest was round him spread,  
A Wreath of Sea-weed twin’d his head;  
He shook his Trident o’er the Deep,  
And sung his wild Song from the Steep.  
Ye Strangers of a foreign Strand,  
O come to my delightful Land:  
Here ancient Oaks the high Hills crown;  
Here white Flocks range o’er many a swelling Down;  
Here Thames majestic flows through fruitful Plains;  
And Devon’s fairy Vales resound the Minstrel’s Strains.

‘ STROPHE 2.

‘ The Isle, though small, of unknown name;  
Shall rise in distant times to fame;  
And all the wide World’s richest Stores  
Repeal on each entering Tide my Shores.

Descending from their Hills, the Woods  
 Shall floating stem the briny Floods;  
 My Britons quit the peaceful Vale,  
 And rear the Mast, and spread the Sail,  
 And, with proud Banners high unfurl'd,  
 Bound o'er the billowy Deep, and awe the World.  
 Come then, ye Strangers, to my Shores, and be  
 Lords of this happy Isle, and Rulers of the Sea.

‘ANTISTROPHE 2.

‘They heard: and to the unpeopled Shore  
 Their Arms and Tents and Kindred bore;  
 Founded a warlike Race, and gave  
 A Ruler to the stormy Wave.  
 And He, who, swell'd with fancies vain,  
 Disputes their long establish'd reign,  
 Or in the Deep will breathless-lie,  
 Or pine in sad Captivity,  
 Or, like yon Gaul, the contest o'er,  
 In one weak shatter'd Bark regain the Shore;  
 Who flies in evil hour Egyptian Nile,  
 And leaves the World of Waves to Britain's favor'd Isle.’

Art. 37. *Inkle and Yarico*, a Poem. By Mr. C. Brown. 4to.  
 1s. 6d. Glendinning. 1799.

We were much disappointed in the perusal of this poem. The subject appeared so capable of the tender as well as the sublime touches of a poetic hand, that we expected much pleasure from the writer who had chosen so promising a topic. The poem, however, is uniformly dull and feeble.—By the author's notes, we perceive that he is conversant with “Bards of better times:” we wish that he had more improved by good company.

RELIGIOUS, &c.

Art. 38. *A Supplement to the Remarks on the Signs of the Times*\*, with many additional Remarks. By Edward King, Esq. F.R.S. A.S. 4to. pp. 59. 3s. Nicol. February, 1799.

Dean Prideaux, who (notwithstanding any objections that may be started in opposition to some of his notions) is, or ought to be, esteemed by the learned, briefly notices the second book of Esdras, and pronounces it to be apocryphal; adding, with a kind of contempt, “a book too absurd for the *Romanists* themselves to receive into their canon.” The respectable writer now before us is of a very different opinion. He avoids, indeed, an inquiry into the authenticity of the work: but he produces from it, with fervour, a supposed prophecy in the 15th and 16th chapters, relative to Egypt, Arabia, and Syria, by which his mind is greatly impressed. Accordingly, he connects some predictions of Isaiah, Zechariah, and Zephaniah; and from the whole infers the restoration of the Jews to their own country, in part before their conversion to Christianity, but principally after such an event is accomplished.

\* See M. Rev. for Nov. 1798, vol. xxvii. N. S. p. 334.



The 18th chapter of Isaiah attracts more particular attention; we shall briefly notice his observations on the first verse,—*Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia.*—Here, our author concludes,

‘We have the description of a land, appearing *geographically*, in its outlines, *with extended wings*, something like those of a fluttering bird. And now, let any one cast his eyes on a globe, or on a map of the world, especially on one well coloured, and let him see *what land does so*. And he will find *one*, and *one only* on the whole face of the earth, which has *that appearance*. And that appearance it has so strongly, that it is scarce possible not to discern it. This land so appearing, *is France*, which has *Spain* on one side, and *Germany* on the other, in the form of their outlines, like two extended wings.—In the next place, we are told, *this land was beyond the rivers of Ethiopia*: and to a person residing in Judea, as the prophet Isaiah did at the time of the prophecy, *so the land of France actually geographically is.*’

We are here inclined to ask with a smile, what cannot fancy effect? It ought, however, to be observed that the whole of this chapter is confessedly so obscure, that commentators and critics are greatly at a loss as to its object. Some say Assyria, some Egypt; Dr. Lowth inclines to the last, but with evident hesitation: He translates, “Ho! to the land of the winged cymbal,” signifying the Egyptian *sistrum*, an instrument of music expressed in this manner in the Hebrew language, and which is said also to appear on a medal of Adrian as the proper attribute of Egypt.—Mr. King discovers the *French* with great clearness in succeeding parts of this prediction;—‘are they not, (he asks,) according to the phrase of the seventh verse, *meting out and treading down* indeed kingdoms and states, and many lands?—Sure, (he exclaims,) never was any prophetic picture so strongly painted!’ He seems also in this prophetic vision to foresee their destruction; and, as a consequence of these wars and confusions, in the words of the same verse, *a present to be brought to Mount Zion*, even the restoration of Israel.—The twelfth verse of the 27th chapter of this book he likewise regards as referring to some late events. Guided by the Septuagint, he translates somewhat differently from our version; “The Lord shall blockade, or confine and straiten from Alexandria to the mouth of the Nile; or to the stream of the Nile;”—and, he inquires, ‘is not this *just so*—at this very period? Is not Egypt and its coast blockaded and straitened from Alexandria to the Nile both by land and water?—And was it ever so at any time in the whole period of all the ages of the world before?’

These are some of Mr. King’s remarks and reflections, to which he calls the attention of his countrymen. We cannot but unite with him in acknowledging that, for some years past, the public occurrences have been of a singular and indeed an astonishing kind. The application of prophecy, however, till it explains itself, is difficult and hazardous. In the few months which have elapsed since his publication appeared, there has been a considerable change in the aspect of affairs:—What alteration a few more may produce, we venture not to prognosticate!

Mr. King does not finish his remarks without reverting to what we might be disposed to denominate a favourite work with him, the

second book of Esdras, on some parts of which he farther expatiates: possibly his ardent, but upright mind may seize on circumstances and similitudes, with too much vehemence and resolution. In an appendix, he endeavours to correct the misapprehensions which he thinks have been entertained concerning some of his remarks relative to navigation, the solar system, fixed air, air-balloons, and the tripartite division of Poland; of all which he properly says, that he did not mean to infer that these were the prime or more important objects of the emblem of the different vials, but that they are among the leading features of the times distinguished in the prophecy, and agree with those more remarkable events to which it relates. This observation, he thinks, 'justice to the cause of truth requires; as well as to his own sincere and cautious apprehensions.'

Art. 39. *The Scripture Doctrine of the Messiah.* Part II. Being an Attempt, by an impartial View of the whole Evidence, to determine which of the Opinions concerning him, of those who are real Believers in Christianity, is the truest. By Thomas Barker. 8vo. pp. 88. 3s. sewed. White. 1798.

Mr. Barker's former publication \* chiefly regarded the prophecies concerning the Messiah, with their accomplishment: of the present, we shall extract an account from the author's preface.

'I choose to call this tract the *Scripture doctrine of the Messiah*, because that is the most to be depended on. Its authority is greater than that of the fathers: I have studied it more carefully: my authorities are all out of it:—In my examination, I endeavour to give the sense of the texts I quote as true as I can, according to their real meaning, and not wrest them to any forced interpretation which they may possibly bear, or at least be explained away into, but what appears to be the real meaning of the writer: and I am not sensible that I have used any text in a sense different from what it was intended to express.—I do not lay down doctrines which I suppose to be true, and then endeavour to confirm them by texts which I can accommodate to them, but extract the doctrine from the texts I produce; and all parties are desired to examine how fairly I have quoted, and how truly I have extracted the meaning, and to reconsider—whether the middle opinion, that the Son is inferior to God, but *superior to all other beings*, is not most consistent with the whole description given of him in the Bible. Such indeed it appears to me. I cannot find that the Atranasian equality and union is really the doctrine of the scriptures; and on the other hand, I can by no means reconcile the Socinian notion of his being only a man like ourselves, with the exalted descriptions so repeatedly given of him in the New Testament.'

The pamphlet consists of fourteen chapters, each divided into sections, with different titles, under which are enumerated the texts of Scripture appropriate to each; and each chapter finishes by a summary of its contents: in conformity to which, an abstract of the whole concludes the pamphlet, whence we present the reader with the following lines:

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\* See M. Review for August 1780, vol. lxiii. p. 57.

'The son of God was before man, before the world, and before all things. He is greater than all men, than prophets, patriarchs, and kings; than angels, the inhabitants of heaven, and than all other beings, except the Supreme God himself. He is said to be in God, with God, and one with God, from the union of mind and will which he had with God: so also the disciples, being of one heart and one soul, are said to be one as God and Christ are. He was equal or like to God.—God, the author of all things, did not intend that any of his creatures should be unemployed; his Son, who is next to himself, by the appointment of the Father, created all things in heaven and earth.—He was inferior to and the servant of the Creator and Lord of all things, who is his God and Father as well as our's:—He came not of himself, but God sent him;—the words he spake were not his own, but God's; and what he received from God, he declared unto men: the works and miracles which he did were not done by his own power, but by the direction and assistance of God.—He was the Son and Word of God, but in the fulness of time took flesh, was seen and felt, and appeared as a man among us; but was greater, being God, with us.'

Concerning the word GOD, the author remarks that, 'in its true, proper, and original sense, it is used relatively to the Supreme Being alone;—in a lower sense and a few places, it is applied to the Son of God, who is very often called our Lord, and in some instances God, and our God, as having the power of God committed to him in the government of the world:—but he has not the same independent sovereignty as the self-existent God.'—The famous text, *Phil. ii. 5, 6, 7*, is critically considered, and translated thus, 'Let the same disposition be in you as was also in Christ Jesus, who, though he was in the likeness of God, did not think it to be eagerly sought to appear as God, but debased himself,' &c.

The last three chapters relate to the *Holy Ghost*, which phrase Mr. Barker considers not as denoting the Divine influence, agency, and operation, variously employed: but, after having produced the Scriptural language on the subject, he adds in the abstract,—The Holy Ghost is the Spirit of God, sent by him, to do his will on earth, and to assist his servants;—of the Father, who promised to give him;—of the Son Christ our Lord, by the gift and appointment of the Father;—and of both of them jointly, as the Promiser and Conveyer. He is a real separate person, distinct from the Father and the Son, not a mere quality of the *mind of God*. This is mentioned in general, and less expressly when he is spoken of as sent to execute the business of God with his servants—more plainly when he is spoken of as a comforting Spirit, sent by the Father or the Son, not to speak his own words, but those appointed to him, and as appearing visibly—and very expressly when he is distinguished in person and office both from the Father and the Son.—

We can only farther say that this author is known as a learned, well-intentioned, respectable man;—he seeks after truth himself, and wishes to assist others in the same pursuit.

Art. 40. *Two Sermons*. By the Hon. and Right Rev. William Knox, Lord Bishop of Killaloe. 8vo. 1s. 6d. Hatchard, &c. 1799.

The first of these sermons was preached before the Lord Lieutenant of Ireland 29th Nov. 1798, being the day appointed for a General Thanksgiving, and it is published by his excellency's command. The Right Rev. preacher offers many pertinent and judicious observations. He speaks of Britain as 'a nation which, alone and unassisted, flung herself into the Thermopylæ of Europe \*.' Yet, while he compliments our bravery, he does not forget to exhort us to humble ourselves before God, and to turn from our wicked ways, (Text 2 Chron. vii. 14.) He contrasts French with British Freedom, and attributes the preservation of our constitution to a vigorous government, and to a virtuous aristocracy. In commenting on the rebellion and disorders of Ireland, he laments the system which tended to wed the people to their ignorance, and is an advocate for giving them that degree of learning which may enable them to understand the arguments of loyalty, as well as the suggestions of treason.

The 2d sermon was preached in the chapel of Trinity College, Dublin, April 7, 1799. The text Prov. xxiv. 21. Here the students are warned against an hasty adoption of opinions unsanctioned by the authority of time, and against the snares and seductions of treason and infidelity. The Bishop disclaims the wish to suppress free inquiry and rational discussion. 'It is not (says he) free and impartial inquiry that we deprecate, but hasty and arrogant pre-judgment.'

These discourses evince an enlightened and liberal mind, and are composed in a manly and nervous style of eloquence.

Art. 41. *Serious Considerations on the Signatures of Testimonials for Holy Orders.* 8vo. 1s. Cadell jun. and Davies. 1799.

As too much care cannot be exercised in admitting to Holy Orders, these serious and learned hints may have use, in prompting the clergy to be cautious and conscientious in affixing their signatures to the Testimonials for candidates for ordination.

Art. 42. *A Picture of Christian Philosophy.* By Robert Fellowes, A. B. Oxon. Second Edition, with Corrections and considerable Additions. 8vo. pp. 264. 5s. Boards. White. 1799.

We congratulate Mr. Fellowes on the favourable reception which his truly Christian tract has experienced from the public; and we hail this second edition as a consoling mark of a taste for genuine Christianity among our countrymen. The friends of revealed truth, and of human happiness, will never regret the purchase of this volume, and the time which they employ in perusing it. It is the production of an intrepid champion of the faith delivered to the saints, neither warped by fashionable prejudices, nor biased by a party spirit: in short, it is a work which men of all sects and distinctions, in religious tenets, may read to their edification; and we hope that this enlarged edition will be accompanied with the divine blessing; and that, while Christianity seems in danger of being crucified between scepticism on one hand and mysticism on the other, her furious persecutors may be discomfited by the arms of truth, and their angry spirit be laid for ever.

The first edition was noticed in our 26th vol. N. S. p. 452.

Art. 43. *Sermons;* to which are subjoined suitable Hymns; by Edmund Butcher. 8vo. pp. 456. 7s. 6d. Boards. Johnson. 1798.

\* The allusion is classically elegant, and strictly just.

Twenty-one sermons constitute this volume: which are wholly employed on subjects of real and practical moment. The preacher appears to understand the nature of Christianity too well to perplex his audience by unintelligible or unmeaning niceties, and frivolous distinctions. He knows that its great purport is to recover men to righteousness, piety, and virtue, and to establish and improve them in its spirit and practice. Such therefore is the intention of the volume, and so important an end it is likely to effect, if perused with sober thought and attention. The style is plain and impressive; occasionally, perhaps, too much laboured, and in some instances rather deficient. The hymns which are added would no doubt prove beneficial, when sung after the discourses to which they are appropriate, as fitted farther to impress on the memory and the heart those truths which had been just before inculcated; and to a service of a like kind they may contribute, when perused after the discourse to which each is distinctly allotted.

Art. 44. *Discourses to Academic Youth*: by Edward Pearson, B. D. Rector of Rempstone, Nottinghamshire; and late Tutor of Sidney-Sussex College, Cambridge. 8vo. pp. 275. 3s. sewed. Lee and Hurst. 1798.

These sermons were preached before the University of Cambridge. The author's design is excellent;—'to guard young men against those dangers, with respect to moral practice, and religious principles, to which an academic life is more peculiarly exposed;' with a similar intention they are now made public, for more general benefit. The first five refer to moral practice, the last eight to religious principles.—We have in other instances \* expressed (as it appeared to us) a just approbation of Mr. Pearson's publications; and we feel the same sentiments respecting the present. The sermons are sensible, rational, and calculated to advance the purpose intended, if perused with that attention which they require. We do not say that the writer's sentiments in every instance completely harmonize with ours, but that is not necessary.

In one of the notes, he pleads for the established mode of worship, and recommends to the student the works of some authors, whence, he apprehends, they may 'obtain a just sense of the importance of uniformity in worship.' The list is concluded by *Daubeny's Guide to the Church*; to which is added;—'It will, of course, be understood, that, by my general recommendation of these works, I do not profess my approbation of every particular contained in them.' To whatever denomination of Christians, however, his judgment may most incline, Mr. P.'s warm sentiments of liberality and benevolence are avowed and unequivocal. Such, indeed, is the principle which runs through the whole volume.—'We see (says he) the necessity, if we would be the true disciples of Jesus Christ, of following him in that part of his character, by which no other founder of a religion has been distinguished, the *going about doing good*.'

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\* M, Rev. vol. lxxvi. p. 455.—vol. lxxviii. p. 87.

## MISCELLANEOUS.

**Art. 45.** *Debates of the House of Lords, on the Evidence delivered in the Trial of Warren Hastings, Esq. Proceedings of the East India Company in consequence of his Acquittal; and Testimonials of the British and Native Inhabitants of India, relative to his Character and Conduct whilst he was Governor-General of Fort William in Bengal.* 4to. pp. 823. Debrett. 1797.

Of the materials which constitute this volume, the preface alone is recommended by novelty; if that may be called new which appeared so long ago as 1797. Mr. Hastings, in his usual impressive style, thus states his motives for the compilation:

‘The virtues of candor and benevolence are gentle and unobtrusive, and, although the portion of the far greater part of mankind, rarely operate to the benefit of those who are the public objects of them. The severity of censure is an active principle, and when under the guidance of malice or prejudice, though but the breath of an individual give it utterance, it will sometimes overpower, or at least outlast, the still voice of applauding thousands. Something like this he has already experienced; and to guard against the future effects of such a cause, it was natural for him to wish to place, either in the hands of the public, or in such other as would insure it a conveyance to posterity, some memorial, which might serve at the same time for a protection to his future fame, and a justification of his acquittal: for, exalted as that court is by which it was pronounced, its justice may be, and has been arraigned.’—‘The expedient which appeared to Mr. Hastings the least obnoxious to any improper constructions was, to adopt such authentic publications as had already made their appearance for other purposes, though directly tending to the end proposed; and of such the following articles consist, with the addition of a few others of the same kind, which have since, and but very lately, been produced.’

To the numerous and respectable friends of Mr. Hastings, this volume must prove an acceptable present, and for them chiefly it is intended. Subsequent and more alarming occurrences on the same scene have called the public attention from the events of his administration: but his name still lives in the recollection of the natives of India; and while his virtues are applauded by many, his talents continue the admiration of all. Had he been at liberty to have formed his plans without the perpetual counteraction of his colleagues; had he attended more to the improvement, and less to the aggrandisement, of the country committed to his charge; and had his means been uniformly as unexceptionable as his ends; his government would have challenged a high degree of comparative approbation. That it does so now is the opinion of most; and we hope that few will be found who will venture still to attach criminality to a character thus investigated, thus judged, and thus acquitted.

**Art. 46.** *Journal of a Tour through the North of England and Parts of Scotland, with Remarks on the present State of the Established Church of Scotland, and the different Secessions therefrom. Together with Reflections on some Party-Distinctions in England.*—  
Designed

Designed to promote Brotherly Love and Forbearance among Christians of all Denominations. Also some Remarks on the Propriety of what is called *Lay* and Itinerant Preaching. By Rowland Hill, A. M. late of St. John's College, Cambridge, and Minister of Surry Chapel. 8vo. 2s. 6d. stitched. Chapman, &c. 1799.

This is a curious performance. The pious yet lively author gives an account of the circumstances which attended his preaching, at the many places where he stopped for that purpose, in the course of his late peregrination;—and while we perused his details, we were continually reminded of the style of the journals of his famous predecessors, Whitfield and Wesley. Mr. Hill seems to possess a considerable portion of the *HONESTY* of the *first* of those great founders of Methodism, together with the acuteness and ingenuity of the *second*. We have, indeed, been much informed as well as amused by the perusal of this very peculiar production.

Art. 47. *A Philosophical and Practical Treatise on Horses, and on the Moral Duties of Man towards the Brute Creation.* By John Lawrence. Vol. II. 8vo. pp. 587. 8s. Boards. Longman.

In this additional volume \*, Mr. Lawrence treats particularly of the management of horses, under the heads of the economy of the stable, purchase and sale, veterinary medicine, &c. He writes with spirit, good sense, and humanity; and we can recommend his work to the notice of our readers. The following note may be useful to such of them as may wish to try the new method of shoeing, prescribed by the Veterinary College:

‘ Certain of my own particular friends having complained, that they could not by any means induce their blacksmiths to change their old erroneous method, I advised them to send with their horses the following written notice:

“ Mr. A. B. desires his horses may be always shod, and their feet treated, as follows: Nothing to be cut from the sole, binders, or frog, but loose rotten scales. No shoes to be fitted on red-hot. Shoes to be made of good iron, with a flat surface for the horse to stand on; web not so wide as formerly, and weakest at heel, that the frog may rest on the ground. No more opening of heels, on any pretence.”

Art. 48. *A Discourse delivered by Thomas Paine, at the Society of the Theophilanthropists, at Paris, 1798.* 8vo. 4d. Rickman.

A refutation of atheism is the object of this short discourse; which, if it contains nothing very new nor brilliant, has the merit of being, for the most part, unobjectionable. Many writers before this extraordinary polemic, have deduced the Being and Attributes of God from the works of the visible creation, and have erected on this rock the eternal foundations of Natural Religion. We have various publications of this kind in our language; which have been of singular use in resisting the torrent of infidelity. Among us, therefore, the necessity of Mr. P.'s discourse is superseded by more elaborate performances. In France, however, where the boldest attempts have

\* For an account of the first, see M. Rev. vol. xxiii. N. S. p. 321.

been made to establish infidelity, in the most extensive sense of the word, on philosophical principles, and to divest the human mind of the salutary and comfortable influence of religion, this discourse (as far as it goes) may be of some use; especially with the rising generation; since it is concise, and written with great plainness. Our readers will not be displeased with the following extract, which contains a complete refutation of the atheistical hypothesis:

‘Let us examine this subject; it is worth examining; for if we follow it through all its cases, the result will be, that the existence of a superior cause, or that which man calls God, will be discoverable by philosophical principles.

‘In the first place, admitting matter to have properties, as we see it has, the question still remains, how came matter by those properties? To this they will answer, that matter possessed those properties eternally. This is not solution, but assertion; and to deny it is equally as impossible of proof as to assert it. It is then necessary to go further, and therefore I say,—if there exist a circumstance that is not a property of matter, and without which the universe, or to speak in a limited degree, the solar system, composed of planets and a sun, could not exist a moment; all the arguments of Atheism, drawn from properties of matter, and applied to account for the universe, will be overthrown, and the existence of a superior cause, or that which man calls God, becomes discoverable, as is before said, by natural philosophy.

‘I go now to shew that such a circumstance exists, and what it is.

‘The universe is composed of matter, and, as a system, is sustained by motion. Motion is *not* a property of matter, and without this motion the solar system could not exist. Were motion a property of matter, that undiscovered and undiscoverable thing, called perpetual motion, would establish itself. It is because motion is not a property of matter, that perpetual motion is an impossibility in the hand of every being, but that of the Creator of motion. When the pretenders to Atheism can produce perpetual motion, and not till then, they may expect to be credited.’

Art. 49. *Observations on the Statute of the 31st Geo. II. Chap. 29.* concerning the Assize of Bread; with occasional References to the 3d Geo. III. Chap. 11. the 13th Geo. III. Chap. 62. and to the late Statute for regulating the Assize of Bread in the City of London. By the Rev. Luke Heslop, Archdeacon of Bucks. 8vo. 2s. 6d. Shepperson and Reynolds.

The object of these observations is thus stated by Mr. Heslop:

‘During the late dearth of bread, the poor in the country complained that the profits of the bakers were too great; the bakers shewed the magistrates who interposed their authority, that they sold their bread considerably under the price in the table of the statute provided for its regulation. In the City of London also the Magistrates, being convinced that the price of bread set by the statute from the price of wheat was too dear, formed a table in 1792 for setting an assize from the price of flour, by which table the price of bread was reduced; and no opposition; as I am informed, made to

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the regulation. It was therefore admitted by the trade both in London and in the country, that the price of bread set by the table in the statute was too dear; but *how* much it was too dear, or what were the *profits* of the persons who manufactured flour, (whether mealmen or bakers,) was necessary to be known. For the statute does not mention what quantity of wheat is allowed for four peck loaves, or for the sack of flour from which it directs that *twenty* peck loaves shall be made. It was therefore necessary to investigate the *quantity allowed*, and also what quantity is a *sufficient allowance*?

By the present investigation, the following important facts are ascertained:—that six bushels of wheat will produce something more than a sack of flour: that the price of a sack of flour is nevertheless equal to the price of  $7\frac{1}{2}$  bushels of wheat; and that the mealman accordingly is paid  $1\frac{1}{2}$  bushel, or rather more, for manufacturing six bushels. Hence it follows that the dearer wheat is, the more the expence of manufacturing it into flour is increased; the mealman's profit rising in proportion as the poor are distressed.

The opinion of Mr. Pownall (published by him in a pamphlet, in 1773, shortly after having introduced the bill for making standard wheaten bread,) was, that  $2\frac{1}{2}$  per cent. on one return was a fair and just profit, considering the number of returns that are made in a year. According to recent information, the mealman makes sometimes 12, and scarcely ever less than eight returns, in the year. Mr. H. however is willing to admit 5 per cent. on each return; which, considering the value of the apparatus, and the expences in manufacturing flour, may not be too great an allowance. By many experiments, and by information from persons in the trade, it appears that a sack of flour will make  $21\frac{1}{2}$  peck loaves; though, according to the statute, and in the assize tables, the price of the peck loaf is settled on the supposition that it contains one-twentieth part of a sack.

As simple and clear principles on which we might set the assize of bread, Mr. Heslop proposes that, *To the price of 6 bushels of wheat be added 5 per cent. which should be the price of the sack of flour: to which add 11s. 8d. the allowance for baking 20 peck loaves according to the London table, and this sum divided by 20 should determine the price of the peck loaf.* It might perhaps be still nearer the truth, if, to the price of the sack of flour found as above, 12s. 3d. were added, and the sum divided by 21.

There is scarcely a more necessary duty of police than that of regulating the price of bread, according to the real cost of materials and labour. The principal difficulty (which certainly ought to be surmounted) appears to be, the establishing on equitable principles the price of manufacturing wheat into flour.

The want of correct information seems to have occasioned the defects in the statutes hitherto made concerning the *Assize of Bread*. This information is supplied by the public-spirited labours of Mr. Heslop.

Particulars respecting the different qualities of flour, and many other circumstances connected with the subject, are likewise explained in this useful publication.

Art. 50. *Biographical Anecdotes of the Founders of the late Irish Rebellion*; including Memoirs of the most conspicuous persons concerned in that foul and most sanguinary Conspiracy. Impartially written by a candid Observer. 8vo. 2s. 6d. Stewart, &c. 1799.

From fair appearances observable in this writer's details, we may not unreasonably infer that the particulars which he has collected are not unworthy of *credit*; and that the general representations of the characters here sketched are as just and candid as can be expected from the resentful pen of a zealous loyalist. The pamphlet has evidently been written with great rapidity; and, in consequence of the author's hurry, the language is incorrect. It seems, indeed, that he has not allowed himself time to revise his manuscript, nor even the proof sheets from the press. Among other instances, we may notice what he has inadvertently said in regard to Mr. Tone, viz. 'while confined in his cell after condemnation, he cut his throat with a razor, under which wound he languished a few days and expired.' P. 10.—Whereas, at only the distance of p. 13. he mentions that famous rebel as having been 'executed in the Irish metropolis, for high treason.'

The principal persons, who are the subjects of these memoirs, are

Lord Edward Fitzgerald,  
Theobald Wolf Tone, Esq.  
Arthur O'Connor, Esq.  
Rev. William Jackson,  
Sir Edward William Crosbie, Bart.  
Beauchamp Bagnal Harvey, Esq.  
Henry and John Sheares, Esqrs.

James Napper Tandy, Esq.  
Archd. Hamilton Rowan, Esq;  
Dr. Esmond,  
Mr. Oliver Bond,  
Thomas Addis Emmet, Esq.  
John Sweetman, Esq. &c. &c.

Art. 51. *Sketches of Irish Political Characters of the present Day*; shewing the Parts they respectfully take in the Question of UNION; what Places they hold, their Characters as Speakers, &c. &c. 8vo, 6s. Boards. Davison, Lombard-street. 1799.

The great question of an union of the two sister islands will doubtless form an *era* in the history of both kingdoms; and all publications of credit, relative to it, will therefore excite the curiosity of almost every description of readers. With respect to the inhabitants of Ireland in particular, the names of those who have exerted their abilities, and given their votes on this important occasion, will, as the author of the present *Sketches* observes, 'be sedulously enquired after by posterity:' we may add, and *by the present generation*.

This work is naturally divided into three parts,—1. The members of the Irish House of Lords; 2. The distinguished members of the Irish House of Commons; 3. Lawyers, and other distinguished characters, *out of parliament*.

Among these, we observe every name that has figured, on this grand occasion, in the public papers and pamphlets of the times; and readers, who interest themselves in such subjects, will find their curiosity considerably gratified by the memoirs and anecdotes here communicated to them. The compiler appears, from his style and manner, to be a writer of no mean talents. Probably he is some young Dublin Barrister: but it would have given additional satisfaction to his readers, if he had thought it proper to acquaint them with his name

name\*.—Without, however, guessing *who* the person is of whom we are now speaking, we may venture a slight glance at his character as a writer, in the words (with some restriction) which he himself uses in speaking of the celebrated Mr. Curran.—‘His mind is amply stored with a variety of useful and entertaining knowledge: his matter is drawn from an abundant source, and is always [generally, may be a more proper word] happily selected.’

Art. 52. *Substance of the Bishop of Rochester's Speech in the House of Peers*, July 5, 1799, in the Debate on the Second Reading of the Bill to prohibit the trading in Slaves on the Coast of Africa, within certain Limits. 8vo. 1s. Robson. 1799.

The utter abomination in which the Right Rev. orator holds the African slave-trade does honour to his character, as a MAN and as a CHRISTIAN. He appears to be thoroughly master of the subject, whether viewed in a commercial, a political, or a religious light; and his observations are strictly argumentative, and convincing. As to the unsuccessful bill which gave rise to this interesting debate, it is sufficiently known.

Art. 53. *The Confessions of the celebrated Countess of Liechtenau, late Mrs. Rietz*, now confined in the Fortress of Gloglau, as a State Prisoner. Drawn from original Papers, and translated from the German. 8vo. 2s. sewed. West. 1799.

In the Appendix to our vol. xxvii, (1798,) p. 501. we gave an account, from the *original*, of this piece of Court Secret History. Prefixed to this translation, is the portrait of the Countess:—if it be a just likeness, she never could have been a beauty: but doubtless she had attractions suited to the meridian of Berlin.

Art. 54. *An Account of the providential Preservation of Elizabeth Woodcock*, who survived a Confinement under the Snow, of nearly Eight Days and Nights, in the Month of February 1799. In Two Parts. By Thomas Verney Oke, Surgeon. 12mo. 1s. Wilkie.

This pamphlet contains a circumstantial detail of the singular accident which befel this poor woman, and of the consequences of her long exposure to cold and want, which she experienced after her deliverance from the snow-drift. The story is well told, and is truly affecting.

The newspapers have informed us that the unhappy sufferer has at last fallen a sacrifice to this extraordinary disaster, after having lingered a long time.

Art. 55. *Dialogue between Dr. Johnson and Mrs. Knowles*. 8vo. 6d. Arch. 1799.

Few of our readers, we are persuaded, are unacquainted with the subject of this well-known dialogue, in which Johnson's bigotry received so complete a *set-down*, from the good sense of the lady above

\* The author cannot be considered as totally an unconcerned spectator in respect of political attachment; and he will doubtless be ranked with the *Anti-Unionists*; yet he cannot justly be termed a violent party-man,

named;

named; who appears to be one of those respectable people who, in ill-founded contempt, have been called *Quakers*. The editor's reason for the present republication of the dialogue may be given in his own words:

'Mr. Boswell, for reasons best known to himself (but which are guessed at by others), refused to admit into his book, Mrs. Knowles's account of her Theological Dialogue with Dr. Johnson, although he had previously applied to her for it, and had frankly acknowledged to the truth of the particulars therein, which he afterwards thought proper to suppress. She therefore permitted her own account to be published in the Gentleman's Magazine for June 1791, p. 500.

'Mr. Boswell then in his second edition, by a marginal note, and surely by no means in a liberal style, disavows *any* recollection of matter different from his own statement. In the third edition, his note is continued, which it is hoped will be deemed a sufficient inducement and apology for offering now to the public the above mentioned Dialogue, as a Supplement to the new edition of Mr. Boswell's book.

'Mrs. Piozzi and Sir John Hawkins may perhaps be sometimes charged with inaccuracy; but there are several persons who figure in Mr. Boswell's book, who are much dissatisfied with his representations and colloquial arrangements.'

## SINGLE SERMONS.

Art. 56. *A Warning against Schism*: preached in the Parish Church of St. Mary, Shrewsbury, before Two Friendly Societies, May 29, 1799. By J. B. Blakeway, M. A. Minister of the said Parish. 4to. 1s. Longman.

Without deviating from the principles of liberality, this preacher zealously pleads for our established church; and he sets forth its excellence, and endeavours to counteract the efforts of those who would seduce men, especially the rising generation, from its communion, into the bye-paths of schism or dissent.

So numerous are the evils, both to societies and individuals, springing from religious divisions, that they ought not on slight pretences to be embodied,—if we may so express ourselves. Liberty of conscience ought most sacredly to be maintained: but prudence, and a love to good order, should not be neglected in the exercise of it. *Schism* may be said to consist in making frivolous rents and ruptures in the Christian church. Every light and trifling objection to the constituted order of things will not perhaps justify a *schism*, and the erection of an *hostile church*. To be "*given to change*" is a bad propensity. Making divisions is in itself an evil; and it can only be justified by the assurance of producing a great good. Separatists may not have sufficiently considered this: but, if we calmly reason with them, they may see their mistake. Let not the right of separation be ever denied: but let the established church endeavour to produce uniformity, by a conduct springing from moderation and good sense. Let her *compel* dissenters to come in, only by the gentle yet powerful weapons of the Gospel. Mr. B. recommends no other. His text is 1 Peter, v. 8.

Art.

Art. 57. Preached at St. John's, Wakefield, for the Benefit of the Choir of the said Church, Dec. 16th, 1798. Published at the Request of the Congregation. By the Rev. Samuel Clapham, M. A. 4to. 1s. Rivingtons.

Whatever is intended by the *choir* above-mentioned, we are rather pleased to find that it does not signify a *set of singers* who engross psalmody to themselves, to the exclusion of the whole congregation besides. If we recollect rightly, Dr. Secker, in his visitatorial charges, has, with some earnestness, warned the parochial clergy against the encouragement of this practice, as likely to be productive of inconvenience and evil. It is the design of this discourse to defend and support the *singing of psalms*, a requisite and important part of public worship; and to excite the liberality of the audience towards the support of the *choir*, whose assistance is supposed to be so beneficial to this exercise of devotion. These observations are here exhibited with a plain propriety of language, and with suitable energy.

Art. 58. Preached before the Loyal Pimlico Volunteers, commanded by Major Rolleston, 12th August, 1798, at Charlotte-Street Chapel, Pimlico, by the Rev. Richard Harrison. 8vo. pp. 18. No Bookseller's Name.

The importance and necessity of real virtue and religion, to the well-being of society, will admit of no dispute; and it is the object of this discourse, published at unanimous request, to strengthen and enforce this sentiment. In order to establish the principle, it recommends our entertaining a just and proper sense of the wisdom and excellency of laws themselves, and their superiority to those of the neighbouring states; and next to this, it inculcates a strong sense and conviction of the authenticity of our religion, and its grand leading truths.—The account here given is rather indeterminate: but much suitable and beneficial exhortation is addressed to those who are immediately concerned, and urged with earnestness, and with propriety of expression.

Art. 59. Preached in the Parish Church of Brading, in the Isle of Wight, February 27, 1799: being the Day appointed for a General Fast. By the Rev. Leigh Richmond, M. A. 8vo. 1s. Rivingtons.

This discourse is made public at the request of those to whom it was delivered, and contains much important admonition,—too suitable and necessary (we fear) to the state of the times,—without entering into political discussion or declamation. Besides noticing, in the general, a spirit of impiety and libertinism, the preacher enumerates several particular vices, and begins with inebriety; to which he says, in a note, 'he was, perhaps, induced from having had occasion to lament its frequency in his own neighbourhood: but he adds his full conviction of its prevalence, from the peer of the realm to the 'humblest tiller of the ground;' farther remarking, that 'its baneful effects are but laughed at as a source of harmless merriment, and its votaries too generally held up to the young and inexperienced as models for imitation.' How far this is strictly just, as nationally characteristic, may be questioned: but the caution to be derived from it may possibly be daily growing more requisite. We cannot

cannot but approve the author's recommending it to those who have honourably associated for the protection of their country, to remember 'that our welfare depends at least as much on *sobriety* of manners, and the cultivation of the virtuous character, as on personal valour and the ardour of political zeal.' With a like freedom, he proceeds in the farther unpleasant but most seasonable detail, earnestly urging reformation; and he concludes with remarking; 'It is thus that *Christian* patriotism dictates the means of our deliverance, and, amidst the most ardent struggles for the liberties of her country, she cannot but weep for the iniquities of the land, whilst she *prays for the peace of Jerusalem!*'

## CORRESPONDENCE.

We have received a letter from Mr. Crabb, in which (as might be expected) he arraigns the severity of our critique on his German Grammar; (see Rev. August, p. 462.) and without attempting to refute our remarks in any one point, he labours to set forth the superiority of his work compared with those of other authors. We can by no means, however, retract our former opinion, which was the result of *careful* consideration; and we must repeat (what we then said) that, had it been consistent with the plan of our publication, it would have demanded no great exertion of inquisitive nicety, to have greatly augmented the list of errors which we pointed out. No one should venture to publish a Grammar of any language with which he is not *thoroughly* acquainted: if he does, he must unavoidably mislead the beginner; which is so much the more detrimental, as, according to an axiom founded on daily experience, to *unlearn* and *forget* are very difficult.

Some particular circumstances, which we cannot explain in this place, prevent us from entering into the discussion suggested by A. B.—It would, indeed, at all times, be extra-official.

The letter of '*a Young Student*' is received, and we shall take farther notice of it hereafter.

We are obliged to defer the consideration of A. Z.'s remarks.

Another correspondent, who also signs A. Z., and who inquires concerning a publication which he apprehends we have overlooked, is informed that we have not forgotten the work in question, which is now *sub judice*, and will receive its sentence in turn.

\* \* The APPENDIX to vol. xxixth of the M. R. is published with this Number.

☞ Rev. August, p. 450, in the title of Article 25, the name of the bookseller was omitted. It should read thus: "8vo. 2s. 6d. Faulder. 1799."—P. 473. l. 27. for '*last* works,' read *lost* works.



T H E

# MONTHLY REVIEW,

For OCTOBER, 1799.

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ART. I. *Travels in Upper and Lower Egypt*, by C. S. Sonnini, &c. &c.; translated from the French by Henry Hunter, D. D. 8vo. 3 Vols. 1l. 7s. Boards. Stockdale: 1799.

[*Art. continued from the last Appendix, p. 577—584.*]

WE commenced our account of these entertaining travels in our last Appendix, having perused them in the original French edition: but, as Dr. Hunter's translation had just reached us, we copied our extracts from his version, to save ourselves the trouble of translating them. In the farther progress of this article, we shall follow the same method: thus affording to our readers sufficient specimens of the success of Dr. H.'s quickly-executed labours. They will observe the usual consequences of haste, in various places, in the language of the performance: but it is on the whole well executed; and the Doctor's notes manifest considerable attention.

The journey to Cairo, the capital of Egypt, occupies the Second Volume, and contains a variety of highly curious matter. After having mentioned the silly stories that have been propagated by travellers respecting the qualities of the waters of the Nile in producing fecundity in women, as well as several other strange properties both injurious and beneficial, the author treats those tales as the dreams of those who relate them. That the waters are perfectly innocent, he testifies on his own experience; for he drank plentifully of them during his residence in Egypt, without suffering any inconvenience. From the heavy charge of being the native seat of that dreadful scourge of the eastern world, the plague, he also vindicates the climate of Egypt. M. M. Volney and Savary had endeavoured to do so before him. For twelve years prior to M. Sonnini's residence there, the plague had not been known in Lower Egypt, though vessels from Constantinople had frequently arrived there, and the inhabitants observed no precautions to prevent the introduction of the disorder. In fact, no epidemic diseases prevail in this country, nor is the stranger ever at-

tacked by those violent and inflammatory fevers, which in America and the West Indies are generally so fatal to him.

The disorders most prevalent in Egypt are those which principally attack a bilious temperament.—Dysenteries sometimes appear; and hernia is not uncommon, which is partly attributable to a relaxation of the habit from the perpetual use of the warm bath. Instances of the leprosy, and of the horrible *elephantiasis*, also occur: but the distinguishing malady of the country appears to be an inflammation of the eyes.—It is indeed not common, says the author, to meet a person perfectly free from this disorder.—Those who are deeply affected by it are even formed into corporations, and ‘that of the BLIND at Cairo has sometimes revolted in such force as to make the government tremble for its existence.’

Of the manner in which the Egyptians preserve their dead, the author gives a short but interesting account:

‘As soon as a person is dead, the Egyptians hasten to press the different parts of the corpse, to free it from all impurities; wash it several times; shave it; pull out all the hair; stop up every aperture closely with cotton; and pour over it odoriferous waters, so that all its pores are penetrated with the perfumes of Arabia. After a profusion of these attentions to cleanliness, and marks of respect for the inanimate remains of the deceased, the corpse is committed to the earth, and deposited in the bosom of eternity. A little pillar of stone, terminated by a turban, is erected over the spot, where the head of the deceased reposes; and to this mark his friends repair every Friday, to repeat their melancholy adieus. The women never fail to pay these visits, and express their hopes and regrets in religious ejaculations: the tears of the daughter water the face of the mother, and the sighs of the mother prolong in her mind with painful remembrance the existence of the children she has lost. I say nothing of the tears of husband and wife, for in this country their relation is merely that of master and slave.

‘This pious expression of regard to the dead, so neglected by us in the West, is a sacred duty among the people of the East, and is no where more punctually fulfilled. The idea, that in death we must renounce every mark of affection from all who have been most dear to us, afflicts the mind, and sinks it into despondency: but he, who is assured, that expressions of regret and the most tender sentiments will accompany him in the grave; that an affectionate and durable intercourse will subsist between the living and the dead; that, when his eyes are closed to the light, he will nevertheless be surrounded by those who were the objects of his regard; feeling as if his mental enjoyments would be perpetuated, and be more delicious because less distracted by other objects, will enter with courage into that species of immortality, which sensibility prepares for him.’

By those who are not naturalists, it will perhaps be thought that M. Sonnini has been rather too ample in his detail of na-



tural productions, as plants and animals : but to those who indulge in this rational pursuit, the particulars so copiously imparted by this author will be very acceptable.—Having solaced himself sufficiently in the delightful neighbourhood of Rosetta, (delightful in contrast with Alexandria,) the traveller resolved to put in execution his design of passing through the desert to Cairo, and returning thence by the Nile. Of the danger of this expedition he had been apprised, and the most earnest solicitations of his friends had been employed to dissuade him from so hazardous an undertaking : but he was not to be deterred; and accordingly, on the 29th of December, having hired mules for his people (they were five in all—three Europeans and two Egyptian servants—besides himself) and a camel for their luggage, he departed from Rosetta, guarded by a Janissary, who was ordered by the Consul to escort him to Aboukir. Here, at the instance of his friend the Drogman of Aboukir, (a Jew,) he engaged a chief of Arab Bedouins, of whom there was a camp near Aboukir, to provide him with a horse and four camels for crossing the desert, and to accompany him as a guide and guard.—Of the camels, and their manner of travelling, he gives some remarkable particulars :

‘With qualities of high general utility, these valuable animals possess a great degree of instinct and intelligence. They are said, indeed, to be extremely sensible of injustice and ill-treatment. The Arabs assert, that, if a person strike them without cause, he will not find it easy to escape their vengeance ; and that they will retain the remembrance of it, till an opportunity offer for gratifying their revenge, having in this point a striking similarity of character with their masters. They are the least patient in rutting time. At this season they frequently emit a kind of hoarse lowing, a strong rattling in the throat, and push out of their throat a reddish bladder, as large as a hog’s, and of a disgusting appearance. It is said, that in their fits of rage they sometimes take up a man in their teeth, throw him on the ground, and trample him under their feet. Eager to revenge themselves, they no longer retain any rancour, when once they are satisfied : and it is even sufficient, if they believe they have satisfied their vengeance. Accordingly, when an Arab has excited the rage of a camel, he lays down his garments in some place near which the animal will pass, and disposes them in such a manner, that they appear to cover a man sleeping under them. The camel knows the garments of him, by whom he has been treated with injustice ; seizes them in his teeth ; shakes them with violence ; and tramples on them in a rage. When his anger is appeased, he leaves them, and then the owner of the dress may make his appearance without fear, load and guide wherever he pleases the animal, who submits with astonishing docility to the will of a man, whom before it was his wish to destroy.

I have sometimes seen *badjins*, or dromedaries, weary of the impatience of their riders, stop short, turn round their long neck to bite them, and utter cries of rage. In these circumstances the rider must be careful not to alight, as he would infallibly be torn to pieces: he must also refrain from striking his beast, which would only increase his fury. Nothing can be done but to have patience, and appease the animal by patting him with the hand, which frequently requires some time, when he will resume his way and his pace of himself. The pace of these dromedaries is a very long trot, during which they carry the head high, and the tail stretched out stiff in a horizontal position. The saddle, or rather pack-saddle, on which the rider sits, is hollowed in the middle, and has at each saddle-bow a round piece of wood, placed vertically, which he grasps firmly with each hand, to keep himself in his seat. Some of these saddles are more simple, not so well stuffed, and less convenient, than those of the Arabs; and the handles at the saddle-bows are horizontal. These are brought from Sennaar, the capital of Nubia. A long pocket on each side, to hold provision for the rider and his beast; a skin of water for the rider alone, as the dromedary can travel a week without drinking; with a leather thong in the hand, to serve as a whip; are the whole of the traveller's equipage: and thus equipped he may cross the deserts, travelling fifty, nay fourscore leagues a day. This mode of travelling is fatiguing to excess: the loins are broken [bruised] by the rough and quick shaking of the dromedary's pace; the hands are soon galled, and very painful; and the burning air, which you divide with rapidity, impedes the breath, so as almost to induce suffocation.\*

Leaving Rosetta, the first station made by the party was the Arab or Bedouin camp; whence M. Sonnini had engaged his guide. The most singular trait which he gives of this tribe is a tradition, universally cherished among them, that they are descended from European and Christian ancestors; who, voyaging near the coast of Egypt, were wrecked, plundered, and thus driven to the necessity of living in the desert.—Of the pretended Christianity of their progenitors, all that remains to their descendants is a blind reverence for the cross; the form of which they are accustomed to imitate with their fingers, or trace in the sand.

When the author had nearly reached the Copt \* monastery of Zaidi el Baramous, situated in the desert about fourteen leagues from its entrance, he and his company were surprized by a party of an hundred Arabs; and while their guide was absent, soliciting admission into the monastery, they were plundered even of their clothes. On the return, however, of *Hussein* the guide, who was himself occasionally a robber, and whom the Arabs knew to be a man of resolution and influence, he compelled them, by a warm and animated remonstrance, to

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\* Copths are Egyptian Christians.

restore the booty.—The detail of this adventure is highly descriptive of the principles and habits of these plundering hordes.

After having escaped thus narrowly out of the hands of the Arabs, the traveller and his party, with great difficulty, obtained admission into the convent. The account which he gives of the gross ignorance, the disgusting filth, the savage manners, and the shameless extortion of these Christians of the desert, will raise surprize and indignation even in those who think worst of monastic institutions. M. Sonnini gives the following account of the parting scene between him and the principal of the convent :

‘ Preparing to quit these vile hosts, I proposed to make them a present, in return for the unpleasant abode we had found among them ; and soon perceived, that I had to deal with men more dangerous than the Bedouins, who, frank and generous in their friendship, display a sort of honour even in their robberies. The superior told me, that he was willing I should bestow something in the first place on the monastery, secondly on the embellishment of the chapel, thirdly on the poor, and lastly on himself. Having listened patiently to this long catalogue of wants, I had some curiosity to know at what they were estimated, and asked how large a sum would be sufficient for these several purposes. After a few moments calculation, the monk answered, that, as the convent wanted white-washing all over, he supposed the whole would require five or six hundred sequins. This was a trifle, to be sure, for five days lodging and board on lentil bread and lentils and water. However, I made him an offer in my turn. The contents of my purse, in passing through the hands of the Arabs, had been considerably diminished ; and the payment of what I had agreed to give Hussein, reduced the remainder to six sequins, which I offered to the superior. His calculation and mine were tolerably wide of each other ; and in consequence the monk fell into a passion, which it would not be easy to describe. He loaded me with invectives, protested he would accept nothing, and swore by the saints of his church, that I should soon repent what he called my ingratitude. The wretch dared to invoke the justice of Heaven, on which he founded his sacrilegious hopes, and which, he said, would not fail soon to send him some Arabs, to whom he would give intelligence of my route, and whom he would commission to be his avengers. At this I could no longer keep my temper, and I should have beaten out the rascal’s brains on the spot, if the Bedouins, who were come for me, had not conveyed him out of my reach.

‘ At length I had quitted this infernal abode, and was going to mount the ass designed for my riding, when the old monk sent to intimate me to give him the six sequins I had offered him. The Arab sheick having undertaken to deliver the message, on his account I gave them to the monk : and immediately we saw the wretch putting up his prayers to that Heaven, the vengeance of which he had invoked upon our heads but a few minutes before, to send us a prosperous journey.’

Besides this monastery, there are three others in the desert; one of which, called Zaidi Sourian, the author visited, and of which he gives a much more favourable impression than of *Baramous*.—Here he met a monk, who had some time before travelled into Abyssinia; and who informed him that there was at that time an European at the court of Abyssinia, who was high in favour with the Emperor, and greatly respected among the people. M. Sonnini was satisfied that this person was our countryman, the late Mr. Bruce, with whom he had conversed at the house of M. Buffon. He learnt from the monk several particulars relating to the residence of this stranger in that country, which perfectly coincided with what he had heard from Mr. Bruce on the same subject: whence he infers the fallacy of those doubts as to the truth of Mr. B.'s relation, which for some time did so much injustice to the labours of that enterprising traveller.

When the adventure of the Arab-robbers had made it necessary for Hussein the guide to exert himself to obtain a restitution of the booty, he began to entertain fears for his own safety, should the Arabs again attack them. He therefore returned home; and M. Sonnini was obliged to remain at Za id el Baramous, while a Copht peasant went to procure for him another band of Arabs to convey him through the rest of the desert. On their arrival at Etris, a village on the borders of the desert, near to the camp to which these guides belonged, the Arab chief displayed a trait of generosity which certainly deserves all the applause and admiration that the author pays to it;

‘ I had (says he) informed the *sheick*, at our first interview in the desert, that I could not possibly pay him for the escort and beasts with which he furnished me, before I returned from Cairo, whither I intended to proceed, to obtain a fresh supply for my purse, which had been emptied by his countrymen. His answer was, that he was perfectly easy about his pay, and not only so, but had money at my service. I had paid little attention to the latter part of this answer; forgetting, that I was no longer in a country where the heart and lips are at variance, and where an abundance of words apparently kind are often nothing more than the expressions of indifference, and sometimes proceed from the mouth of one in whose heart is concealed hatred; where such offers, such attentions, are considered as unmeaning compliments, as words of course, which the person who makes them has no intention to perform, and in which the person who declines them puts no trust.

‘ The repast was no sooner over, than my host went to a little coffer, that stood in a corner of the tent, took out a little bag of money, and presenting it to me, said: “ I know every thing that has happened to you. With indignation I witnessed the rascally behaviour

haviour of the monk at *Zaïdi el Baramous*. I am well aware, that, in consequence of the letters of recommendation you have, you will receive all the assistance you want from the *Kiaschef* of *Wardah* : but you will give me great pain, if you apply to a *dog* of a Turk, to a *Mameluc*. I cannot bear that one, with whom I have eaten the repast of friendship, whom I have protected at the hazard of my life, and who is become my brother, should have recourse to another for assistance. Take this money : it is yours. If you refuse it, I shall think that you disdain a friend, because he is one of the people of the desert\*." What generosity of sentiment ! what greatness of mind ! Yet this very man would have stripped me, if he had casually met with me in the wilderness. In return for this frank and sincere cordiality, and that I might not offend my host, I took a few *patacas*, which he would not see me count, any more than he would listen to me, when I promised to repay them on my return from Cairo, which would be very shortly."

Having completed his journey through the desert, M. Sonnini contented himself with dispatching one of his people to Cairo, and on his return proceeded again toward Rosetta. We learn little that is interesting respecting his navigation down the Nile. It consists chiefly in the enumeration of the villages which are built on its banks, of the natural productions which he found, and of some threatened dangers from the robbers or pirates who infest the river, but from whom he suffered no actual injury.

The victory obtained by Mourat and Ibrahim Beys over Ismael Bey having put an end to a contest which had filled Egypt with barbarous warriors, and rendered travelling extremely dangerous, M. Sonnini set forwards on his journey towards Upper Egypt.—He proceeded to Cairo by the way of the Nile. Nothing important occurred in his voyage thither : but his descriptions of the manners and customs of the inhabitants of that capital of Egypt, of the Mameluks, and of their mode and principles of government, are well worth attention. In speaking of the Mameluks, however, and of the relation in which they stand with respect to the Ottoman Porte, he appears to be somewhat influenced by the spirit of a partizan who wishes at all events to justify the conduct of the French government in the Egyptian expedition.—It is right, therefore, to receive his assertions on this subject generally *cum grano salis* :—but this observation will derogate little from the general merit of his communications.

M. Sonnini says that Cairo occupies a space of about three leagues :—but whether he means three square leagues, or three

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\* *Bédoui*, from which we have formed *Bedouin*, signifies an inhabitant of the desert."

leagues in length, or in circumference, we are left to conjecture. Its population he estimates at 400,000.—No where is the splendor of wealth more strikingly contrasted with the most disgusting and hideous poverty than at Cairo: nor does splendor in any country vainly endeavour to conceal more gross and savage ignorance. Not only is science almost perfectly unknown, but even the most common arts:—of those which are the most necessary to the convenience and comfort of life, this barbarous people are either ignorant, or practise them in a way which scarcely leaves them useful. Strangers are the constant objects of contempt and insult; and not even the assumption of an Eastern habit (without which, indeed, no stranger can appear at Cairo) will preserve him from the insolence of the inhabitants. The government of Egypt, though in form aristocratic and republican, is in fact a despotism, Twenty-four Beys possess the supreme power, of whom one is always *governor-general*, or *sheick el belled*; that is to say, a tyrant who governs purely by his own will. The Porte indeed pretends to power here, but they do not possess it. Their Pacha at Cairo, says M. S., is an officer tolerated and nominal, but neither obeyed nor respected. All the Beys must have been Mameluks: strangers to Egypt, brought at an early age from Georgia, Circassia, and other provinces of the Ottoman empire, where they are bought by merchants who afterward sell them at Cairo. They are educated, by the Beys who purchase them, in the faith of Mohammed, and in the art of war as practised by the Egyptians. They rise gradually in proportion to their genius, their valour, and (frequently) their crimes; until at last the most enterprising and ambitious attain the dignity of Bey. To reach this rank, it is essential that the party be a stranger: even the children of Mameluks are disqualified to fill it. With such rulers, the government must be oppressive: it is guided by no principle but that of pure despotism,—that the people and their property belong to their tyrant. Of Mourat Bey, since the most formidable opponent of Bonaparte in Egypt, we have here some interesting particulars; and among the plates is a good portrait of him. He is described as possessing all the martial qualities which can be connected with untaught valour.—He has possessed the supreme power in Egypt since the year 1776.

In perusing the latter part of this volume, the reader will find a variety of interesting information concerning the military and moral characters of these masters of Egypt. He will also find much respecting the customs of the people, their commerce, and their pleasures.

[To be concluded in another Article.]

ART.

**ART. II.** *Narrative of the Deportation, to Cayenne, of Barthélémy Pichegru, Willot, Marbois, La Rue, Ramel, &c. &c. in consequence of the Revolution of the 18th Fructidor, (September 4, 1797.)* Containing a Variety of important Facts relative to that Revolution, and to the Voyage, Residence, and Escape of Barthélémy, Pichegru, &c. &c. From the French of General Ramel, formerly Commandant of the Legislative Guard. 8vo. 4s. sewed. Wright. 1799.

**T**HAT the revolutions in France have brought many illustrious characters into action, few will deny; and those men may surely be esteemed as such, who have manifested superior abilities in stations of high authority, during the most feverish period in that eventful country, and have been so fortunate as to preserve their characters free from reproach in the opinions of moderate and just men. When such distinguished individuals experience a reverse of fortune, curiosity is heightened by the most generous emotions. These observations apply, in a particular manner, to some of those whose sufferings are related in the narrative before us.

The events at Paris of the 4th of September, 1797, are very generally known, and not much detailed by the present writer; who briefly relates those circumstances in which he was personally concerned, as commander of the guard of the legislative body. The offence given by General Ramel was his refusal of obedience to orders sent by General Angereau, which were contrary to those that he had received from the legislative body: but there is little doubt that the station which he occupied was, of itself, a crime against the prevailing rulers sufficient to involve him among those whom they determined to proscribe. He was accordingly confined with the arrested deputies in the Temple. On the 8th of September (22d Fructidor) at two in the morning, they were taken out of prison, and put into four carriages, which were placed on waggons secured with bars of iron on all sides; forming a kind of cage.

“ When (says the author) we came down to the foot of the tower, we found Barthélémy between Angereau and Sotin, (the minister of the Police,) who, as he brought him to the Temple in his carriage, said to him, “ Such is the nature of Revolutions! *We* triumph to-day; to-morrow, perhaps, *your* turn will come.” Barthélémy having asked him if no misfortune had happened, and whether the public tranquillity had not been disturbed? Sotin replied, “ No; the dose was a good one; the people have swallowed the pill, and it has taken effect.” This state apothecary judged but too well, as appeared in the sequel. Indeed, he seemed well versed in the principles of revolutionary politics; for some of the deputies, when first arrested, demanding a sight of the order of the Directory, Sotin answered, “ It is of very little consequence, gentlemen, to shew you the orders; for

for when we come to these extremities, it is the same thing whether we commit ourselves a little more, or a little less."

The fidelity of M. Barthélémy's servant deserves to be ranked among the instances of generous attachment, of which the approbation of mankind has perpetuated the remembrance.

Le Tellier, servant to Barthélémy, came running up as we were getting into the carriages, with an order from the Directory, permitting him to accompany his master. He delivered it to Angereau, who, having read it, said, "You are determined, then, to share the fate of these men, who are lost for ever. Whatever events await them, be assured they will never return."—"My mind is made up," answered Le Tellier, "I shall be but too happy to share the misfortunes of my master."—"Well then," replied Angereau, "Go, fanatic, and perish with him."—At the same time adding, "Soldiers, let this man be watched as closely as those miscreants." Le Tellier threw himself on his knees before his master, who was but too happy, at this awful moment, to press so affectionate a friend to his bosom. This worthy fellow has constantly shewn the same courage and attachment, and we have always treated and considered him as one of our companions.'

In the carriages before described, the prisoners (sixteen \* in number), under a strong escort, were conveyed from Paris to Rochefort, and immediately embarked in a corvette, in order to be carried to Cayenne in South America. The brutal treatment and the variety of hardships which they endured, both before and after their embarkation, if they do not afford a proof of natural bad disposition in their conductors, certainly demonstrate the cruelty which results from that species of political sycophancy which is created by terror. During their voyage, the prisoners were allowed no other food than biscuit and *gourganes* (large beans) boiled; and of this miserable diet, they had scarcely sufficient to preserve them from being famished. Pichegru, Willot, Dossonville, and Ramel, were confined separately from the rest in one of the lower store-rooms. Their companions exclaimed against the separation; and Barthélémy and his faithful Le Tellier jumped down the hatchway with them, but were violently forced to return. Their bread was full of maggots: 'the beans,' says the writer, 'were still more loathsome; for, whether from habitual filthiness, or from intentional ill will, they never brought us our bucket of food, but we saw hairs and vermin swimming at the top.'—'One day,

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\* Barthélémy, Lafond, Ladebat, President of the Council of Elders; Murinais, Tronçon du Coudray, Barbé Marbois, Members of the Council of Elders; Pichegru, Willot, Bourdon de l'Oise, Aubry, Larue, Rovere, Ramel, Dossonville, Vilheurnois, Brothier, and Le Tellier.

Pichegru,



Pichegru, who was tormented with hunger, waited with impatience even for this coarse food ; and, when the boy brought the bucket, which was almost covered with hairs, pushed him. The boy fell into the bucket, and, being burned, cried aloud and called for help. Pichegru accused himself of the fact, but we would not allow that he alone was culpable, and the captain ordered us all four to be put in irons, and during the two first days with both feet.' Occasionally the sea captain (La Porte) threatened them with the discipline of a cat o' nine tails. In the midst of these hardships, it was great consolation to find that some persons belonging to the ship were more humanely disposed ; who, with no small risk to themselves, ventured by kind offices at different opportunities to alleviate the distresses of such confinement.— On first landing at Cayenne, their personal sufferings seemed to be at an end ; for the Governor condoled with them on their misfortunes, they were provided with good accommodations, and they were left at full liberty :—but ' his transient humanity was shortly afterward effaced by a total change of conduct.' In consequence of farther communication with *La Porte*, captain of the ship, the exiles were confined to their apartments, and all intercourse was forbidden with the inhabitants, who had shewn much kindness of disposition towards them : particularly a rich mulatto woman of the name of Marie Rose, who, notwithstanding the danger, continued her good offices whenever opportunity permitted. ' This lively concern, which she took in our fate, never abated. It was to Pichegru she always delivered her little presents ; and the General never failed to divide them with his companions in misfortune, who participated in the gratitude due to this excellent woman.'

On the 22d of November, 11 days after their arrival, they were removed to the canton of Sinamary, 30 leagues to the eastward of Cayenne ; in the fort at which place, they were confined during the remainder of their captivity, being lodged in miserable rooms that formerly were used as prisons for fugitive negroes and criminals. Some of the following particulars related of Jeannet, the Governor of Cayenne, when contrasted with his subsequent conduct, furnish a striking instance how much the being subject to a government of terror tends to debase the human character.

' Jeannet is a nephew of Danton. His external appearance is agreeable, his manners polite, and his countenance intelligent and animated.—The flourishing state of the colony and the good order he has maintained are sufficient proofs of his abilities. His administration has always been firm, his conduct towards the planters just, though he has kept them in a state of dependence ; and the inhabitants

bitants confess, that to his management of the negroes, whom he kept in subjection, while at the same time he acquired their love, they were indebted for the preservation of their property.'

In this description, we see proofs of a disposition naturally good. He first learnt the events of the 18th Fructidor at Paris by an American ship, and was so much alarmed as to be on the point of quitting the colony. He doubted whether the Directory would be able to maintain their acts of violence: but, when he afterward understood that their authority was firmly established, he resigned himself to the ready obedience of any orders, and the commission of any acts, in order to lessen his apprehensions for his own safety.

The first care of the prisoners in their new situation was to clean out their rooms; which, not having been lately inhabited, were full of venomous insects.

'We were not secure from serpents that frequently crept into the fort. Pichegru found one of uncommon size, which he killed; it was thicker than his arm, and lay concealed in the folds of his cloak. The insect that tormented us most severely was the *chica* or *niguas*, a species of bug, which enters the pores of the skin, and if it is not carefully removed, breeds there, and destroys the flesh so rapidly, as to render amputation necessary.'

The first who fell a victim to his sufferings, in this loathsome confinement, was General Murinais, the eldest of the company, and who was taken ill in a few days after their arrival.

No part of the narrative appears to us more curious and interesting, than the account given of the manner in which their time was occupied in this melancholy state of seclusion.

'Notwithstanding the certainty, (says the author,) that we were now buried alive; notwithstanding the fatal presages that surrounded us, each fortified his heart with resolution and nerved himself against the hard law of necessity. Political discussions and individual conversations filled up much of our time, and our common misfortunes were inexhaustible sources of reflection and communication. God forbid I should here relate all the disputes of which I was witness! When men, whose opinions, professions, talents, and interests were as different as their ages and their passions, are thus reduced to the tedious monotony of unvarying misery, their relative situation produces a constantly changing picture, which however interesting and instructive, I shall not here attempt to pourtray.—Not even in the passive inactivity of common adversity, can those minds harmonize, whose judgments and views have been so discordant when in action. I shall therefore confine myself to saying, that each contrived occupations for himself, or sought for amusements according to his own habits and inclinations. Marbois, the serenity of whose mind seemed to proportion itself without exertion to the multiplicity of our misfortunes, exhibited so much calmness and equanimity, that those who were not acquainted with him, might have imagined he was destitute

of sensibility. Having caused books to be purchased for him, he read a great deal. He also worked with his hands, and always for some useful or agreeable purpose.—He even contrived to make a violin, with which he set the negroes, who were very fond of him, to dance. One of them had been at St. Domingo during his administration there, and they all highly respected him.

‘Tronçon du Coudray, with equal fortitude, supported the present evils without complaint.—But he would neither preserve the calmness of his mind, nor be master of himself, nor keep silence relative to the events of the 18th Fructidor. That audacious tissue of crimes, and the impunity that attended them, still irritated his temper as much as on the first day of his fall. He demanded his accusation, and asked for judges even of the echoes of Sinamary. He wrote memorials, and applied with so much assiduity, that his health was impaired by constant study. He wrote a funeral eulogium on his colleague General Murinais, and assembled us to hear him pronounce it. This he did with the same solemnity and grateful eloquence that he displayed at the tribune of the Council of Elders; and all the soldiers of the garrison, all the negroes, came to hear him. He took for his text : *Super flumina Babylonis, illic sedimus et flevimus, donec recordermur Sion.* His affecting eloquence, his full and harmonious voice, the animated picture he drew of the miseries of our native country, the brilliant glory with which he emblazoned the courage, the loyalty, the innocence, and the virtue of the deceased veteran, called forth tears from all our eyes, and the soldiers and negroes, who soon began to be affected, were at length so powerfully agitated that the fort re-echoed with their lamentations ! In consequence of this incident, Jeannot caused notice to be given, that whoever should endeavour, by his discourse, to excite the pity of the soldiers or the negroes for the fate of the deported, should be instantly shot.’

The following account is given of General Pichegru :

‘He still retained his accustomed firmness, and shewed that confidence, that *presentiment*, as it were, of future amelioration, which naturally communicates itself to others, and in which I loved to participate. His principal occupation was learning English : and he preserved, amidst all his amusements and pursuits, his military tone and manners, by which he endeavoured to overcome the tedious monotony of imprisonment.’ He was often singing, and we sang together such fragments as were applicable to our situation ; not plaintive or romantic effusions, but such as abounded in energy of expression or awakened military ardour.’

At the time when Murinais died, Barthélémy was taken ill, and was removed to the hospital at Cayenne. In January, Bourdon became ill : application was made for his removal, but to no purpose, and he soon afterward died. The news from France placing the authority of the Directory beyond all doubt, Barthélémy was sent back, though not recovered. A proclamation was also published, denouncing the deported persons as royalists. To discover what correspondence they held,

held, the Governor gave notice of the destination of a packet for Europe, and informed the inhabitants that by this opportunity they might send letters. When the time for departure came, the vessel was no sooner under sail than she was fired at and brought back, and the Governor got possession of all the correspondence.

Tronçon du Coudray and Laffond were the next victims to their unwholesome confinement. Repeated applications were made for their removal, but no answer could be obtained. Tronçon himself wrote; of which the only notice taken was the following, in a letter from Jeannet to the Commandant of the fort, "I know not why those gentlemen are continually importuning me; they ought to know, they have not been sent to Sinamary to live there to all eternity." All assistance being denied, at the end of a month of extreme torture, they both expired. Can the reader recal to mind such savage conduct, in modern times, among *civilized* people?

Some time before this, a party of the prisoners first formed the design of endeavouring to escape. Those who had been members of the council of elders would not join in this resolution, thinking it 'their duty to their country, to their families, and to themselves, to wait till the nation should call out for justice.' The rectitude of their determination we will not question. Motives of conscience are the most respectable guides of action. Nevertheless, though we do not deny that there are circumstances in which the obligations of moral duty may require of men to acquiesce in sufferings inflicted by usurped authority, even when the means of deliverance are at hand, the present case does not appear to us to come within that description.

The remainder of the narrative recounts the manner in which M. M. Barthélémy and Pichegru, and six others, effected their escape, and the subsequent events by which they were enabled to place themselves under British protection\*. The detailed account, which we have already given, renders it unnecessary

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\* Having escaped from their confinement, in the night, during the intoxication of their guards, they seized a canoe, and steered along shore. After having endured great hardships from hunger, thirst, and heat, they reached the Dutch garrison of Monte Krick: whence they were conveyed to Fort Orange, and thence to Surinam. From this place, Pichegru, Willot, La Rue, Ramel, Aubry, and Dossonville, (Barthélémy was too ill to proceed, but has since reached England,) went to Berbice, and thence to Demerary. Here two of the six were severely attacked by illness, but the others embarked for England; where they safely arrived. General Ramel, the writer of the narrative, remained some time in this country, and then departed for Hamburg.

to say that we have been much interested in the perusal of this publication. The description of sufferings does not any where appear to be exaggerated, nor is it related in a strain of despondency; yet it is not on that account the less affecting. The language is plain, manly, and temperate; and the narrative, unlike the generality of publications respecting the late events in France, is not loaded with declamation. Altogether, therefore, it strikes an irresistible and deadly blow at the reputation of those who were the cause of such atrocities.

One more extract we are desirous of giving to our readers. Those of the prisoners who escaped from Sinamary were greatly assisted in that enterprize by Captain Tilly, an American, whose vessel had been captured by the French. Soon after their arrival in London, they had the satisfaction of meeting this friendly man; who was so emaciated that, until he had spoken, they did not recognize him. In the account which he gave to them of what passed at Cayenne after their departure, is exhibited an instance of as gross and treacherous a violation of private confidence, as any that we recollect in history:

‘On the 5th of June, (said Captain Tilly,) the news of your escape arrived at Cayenne, where the joy of the inhabitants was universal and strongly expressed. On the 6th of June, the frigate *La Decade* arrived from France with 193 deported persons. Jeannet received his dispatches, and nothing transpired of their contents. The number of deported persons brought, occasioned a general consternation. About nine in the evening, Jeannet sent me an invitation to take tea with him, saying he had some affairs of trade to talk of. As he had, in my first audience, assured me that it was with regret he executed his barbarous instructions relative to your detention, I now waited on him with confidence on this occasion. He treated me with more politeness than before, and when we were alone, said, “You know the news from France, where tyranny is at its height. Here are again more of the unfortunate deported persons sent me by the Directory. Scarcely have eight escaped, than they are replaced by 193. I will no longer submit to be the jailor and executioner of my fellow-citizens, in order to support those five villains in impunity. I am determined to abandon the colony. I shall buy your brig, which I will restore to you at Philadelphia, if you will undertake to carry me there.” I thanked Jeannet for his confidence, assured him of my attachment, and encouraged him in his virtuous resolution.

“I know,” replied he, “that you are an honest man. I am acquainted with your character, and you must have perceived by my silence, how painful it is to me to be the instrument of crimes. I know that it was you that facilitated the escape of the deported from Sinamary, yet I never reproached you with that action.”

‘I now hesitated no longer frankly to answer this last overture, and not only confessed every thing we had done at Sinamary, but informed  
Jeannet

Jeannet that besides the packets I had delivered to you, there were others on board in a barrel, of which I mentioned the number.

‘I had scarcely finished these indiscreet and fatal confessions, when Jeannet rose up in a fury, threw down the table between us, called his guard, ordered me to be seized and chained, and swore that the next day he would have me shot.’

There were other considerations, however, more powerful than vengeance. The Governor wished to exculpate himself to the Directory; and Tilly was confined in a dungeon until the frigate *La Decade* was ready to sail for Europe, by which ship he was to have been transferred to the Directory, as a testimonial to them of Jeannet's innocence: but Providence made a more happy disposition: *La Decade* was met by some of our cruizers, and conveyed to an English port. The narrative adds that testimonies of esteem and consideration were bestowed on Captain Tilly by the English government.

ART. III. *Vetus Testamentum Græcum, cum variis Lectionibus. Edidit Robertus Holmes, S. T. P. R. S. S. ædis Christi canonicus. Tomus Primus. Oxoniæ, e Typographico Clarendoniano. 1798. Fol. 13s. Payne, White, &c.*

WE have already observed, in our account of Dr. Holmes's specimens, (vol. xx. p. 298, N. S.) that one of the greatest desiderata in biblical literature is a complete collation of the MSS. of the most antient version of the O. T. known by the name of *Septuagint*. The first editors of that version gave their text from the best MSS. which they had; and perhaps it will ultimately be found that they generally made a good choice. We know well what prejudices have been entertained against them, particularly against the Complutensian editors, even by learned and judicious critics; such as Masius, Morinus, and Walton: but we have reason for thinking that those prejudices were in a great measure unfounded, and that they will daily die away.—Still, as their MSS. are neither numbered nor described, and as no variety of lection is given by them, we must consider their editions as *Grammatical*, depending on the judgment of the editors.

The Roman editors, who laboured under the direction of Sixtus V. tell us that their text of the Septuagint was principally taken from a very old MS. in the Vatican; and, indeed, it bears intrinsic evidence of its claim to superiority over all the other editions. Short Scholia are added to almost every chapter, containing various readings, or various translations, selected with much judgment and critical acumen. These Scholia were somewhat augmented in Wechel's impression of the

the Aldine edition, of 1597; and to these, Nobilius added various readings from the Fathers, which were inserted by Morinus in his re-impression of the Roman edition, 1628; and again, with improvements, in the 4th vol. of the London Polyglott, in 1657. In the same volume, is a collation of the Roman with the Aldine and Complutensian editions; and in the prior volumes, on the same column with the Vatican text, are the various readings of the Alexandrian MS. in the British Museum.—A still more ample collation was given by Lambert Bos, (in one thick quarto,) at Francker, in Friesland, in 1709; which, on account of its commodious size and number of exemplars, has been long the common text-book of biblical scholars, who cannot easily purchase the Roman edition; although it is far from being a correct copy of its prototype\*. Its defects have been generally acknowledged; and many wishes have been formed, that the existing MSS. of the Septuagint might be discovered, their respective ages and merits appreciated, and their contents compared with some printed edition, to which a continual reference might be made. This task was reserved for Dr. Holmes, who has been during many years most laudably employed in accomplishing it; and who now offers a very acceptable specimen of his labours, in the whole Book of GENESIS.—The learned editor, we are persuaded, would not thank us for indiscriminate praise, any more than he would be hurt by indiscriminate censure. We will, therefore, with due candour, give our critical judgment on the work; in the hope that our praise will not be deemed fulsome, nor our exceptions malevolent.

Beginning with the most disagreeable part of our task, we may here observe that Dr. H. should, in our opinion, have given the title of his edition in Greek, and in the same form with the Roman copy which he professes to transcribe. Πάλαια Διαθήκη κατὰ τοὺς ἑβδομήκοντα, δι' αὐθεντίας Εὐστότου ἑ ἀρχιερεὺς ἐκδόθησα;—or, if he wished not to see the name of a Roman *arch-priest* on the front of his work, he should at least have given the former part of the original title. This, it will possibly be said, is a *utilitious* remark: but, if so, we believe that it will be made by many besides ourselves. He might have added the same title in Latin, as the Roman editors did: but still we think that the Greek should have preceded. He does not even tell us that his *Vetus Testamentum Græcum* is the *Septuagint version*.

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\* Several other partial collations have since been made, which it is not necessary here to enumerate.

In the second place, we are of opinion that he should have given us not merely the numbers of his MSS. but a previous peculiar description of each. This omission, we remember, was much blamed in Dr. Kennicott, especially by the Literati abroad; and, we think, with reason. The value of a reading depends much on the age and general correctness of the MS. from which it is taken.

Thirdly, we have some apprehension that Dr. H. has trusted too much to Bos's edition; and that he has not always printed from the genuine Sixtine Exemplar.

Fourthly, the arrangement of his columns of various readings appears in some degree confused; and might perhaps be reduced into a better and more lucid order. Kennicott's Hebrew columns appear to have been more neatly adjusted. We do not approve of distinguishing the verses by numerical letters; although De Rossi followed that method.

Fifthly, we have elsewhere hinted that we thought that the quotations from the Latin Fathers were a superfluous labour; and that even those from the Greek Fathers might be spared, as they often quoted from memory, and sometimes differently on different occasions. The true state of the Greek MSS. was the grand *desideratum*. Some critics, however, we doubt not, will judge otherwise.

These are all the defects, real or presumed, which have occurred to our apprehension: let us now turn to the more pleasant office of pointing out the merit of this long-expected publication.—The text is printed on a strong beautiful type; and, so far as we have had opportunity of comparing it with the Roman copy, it is as correct as most editions: abating, what we have already observed, that it seems to have been copied from Bos.—The number of MSS. collated is very considerable; *seven* of which were in *uncial*, or capital letters: but few of them contain the whole of Genesis, and some of them want several chapters. They exhibit, nevertheless, a great variety of *lections*, and throw much light on the text of the Septuagint; and the learned world must join with us in applauding the industry and painful labour, by which the work has attained so great a degree of perfection. We expect the sequel with impatience; and we shall be happy in congratulating the editor on the completion of the whole.

As our readers may easily conceive what is the mechanical distribution of the page, by the quotation which we gave from Dr. Holmes's SPECIMEN, Rev. vol. xx. N. S.; we shall here content ourselves with extracting the principal various readings in the *last words of Jacob*, Gen. xlix.



V. 3. Πρωτοτοκος] ὁ πρωτοτοκος 1 MS. and Chrysost. — *ου*] wanting in 13 MSS. — φερεισθαι] φαινεσθαι 1 MS. ὡς φαινεσθαι 1 MS.

V. 4. εκζησης] εκζητης 1 MS. επιζησης 1 MS. — εμιανης] εμολυνας 1 MS.

V. 5. εξαρεσεως] εξ αιρεσεως 8 MSS. with Ald. and Alex. &c.

V. 6. Nothing worthy of particular notice.

V. 7. εκκληρυνη] εκκληρυνησαν 3 MSS. — διασπερω] διασκορπω Alex.

V. 8. αινεσαισαν] αινετατωσαν 1 MS. and Hyppolytus.

V. 9. κοιμηθη] εκκοιμηθη 1 MS. — κοιμηθη 2 MSS. as Ald. and most of the Greek Fathers.

Ib. σκυμος] one MS. adds λεοντος; and so the Fathers *passim*.

V. 10. τα αποκειμενα αυτω] ὡ τα αποκειμενα Epiphan. in one place; in another ὡ τα αποκειμενα ην. — One MS. (72) has το αποκειμενον αυτω ὁ αποκειται. — Three ὁ αποκειται αυτω — Seven ὁ αποκειται; and so several Fathers. — Three have ὡ αποκειται in the margin, and fifteen in the text; and this is supposed to be the genuine reading of Sep.

V. 11. τον παλιν 1<sup>st</sup>] One MS. has τον ονον.

Ib. τον παλιν 2<sup>do</sup>] Eusebius has υποζυγιον.

Ib. την περιβολην] Ten MSS. have το περιβολαιον.

V. 12. υπερ οινον] Forty-one MSS. with Compl. Ald. and Alex. have απο οινου.

V. 13. παραλιος] Six MSS. have παραλιος θαλασσαν.

V. 15. το ποτειν] Three MSS. have το ποειν.

Ib. ανηρ] Two MSS. have ανθρωπος.

V. 16. λαον αυτου] Nine MSS. have εξουτου λαον.

V. 17. γεννητω Δαν] Ten MSS. with Ald. have εγεννηθη τω Δαν.

Ib. οπισω] Thirty-two MSS. with Ald. and Chrysostom, have οπισθια.

V. 20. δωσει] Five MSS. with Ald. and Alex. have διαδωσει.

Ib. τρυφην] Thirty-four MSS. have τροφην.

V. 22. νεωτατος] Nine MSS. with Compl. have νεωτερος.

V. 24. χειρος] Thirty-nine MSS. with Compl. Ald. Alex. have χειρων.

V. 25. ενεκεν] Thirteen MSS. with Compl. and Alex. have επεκεν.

V. 26. ευλογιαν] Two MSS. have ευλογιας.

Ib. υπερεισχυσαν] Seven MSS. have υπερεισχυσας.

Ib. υπερ ευλογιας] Five MSS. have υπερ ευλογιαν; and nineteen, with Ald. and Alex. have εν ευλογιας.

V. 26. *θινων*] Two MSS. with Ald. have *θινων*.

Ib. *αινωνων*] Thirty-nine MSS. with Compl. and Ald. have *αιωνωνων*.

Ib. *ισονται*] Six MSS. with Ald. have *αι ισονται*.

Ib. *αδελφων*] One MS. with Copt. adds *αυτου*.

V. 27. *διδωσι*] Two MSS. have *δωσει*, and 31 MSS. with Compl. Ald. Alex. have *διαδωσει*.

An Appendix, of seven pages, contains various fragments and *scholia*, chiefly collected from the margins of manuscript copies of the Septuagint version, of which the various readings are here given:— ‘*Plurima quidem* (says the collator) *ex hoc genere habentur apud Drusium, Montfauconium, Bardsb-  
tium\**; et ex istis reliquiis, quas ii mandaverunt Hexaplis, tantum non omnes fuerunt obvise nobismet in codicibus ad hoc institutum collatis. Quicquid ergo ab iis in lucem jam fuerit editum, id omne, nisi aliquid forte, vel propter lectionis varietatem, vel aliis de causis, debeat et hic commemorari quoque, pratermitteremus.’—We give only one short example of these fragments, on Gen. xlviii. 22. “*Συμμετρεται.] μεριδα πλειονα, ητις και αυτω (Josepho) ως πρωτοτοκου δεδοται. Incertus in Cat. Nic. 506. Potest esse glossa: sed μεριδα πλειονα suspicatur Scharfenberg. 47. fuisse ex versione Symmachi. Et forte Συμμετρετα Symmacho tribuant Hexapla, non alia ex causa, nisi quod librarius, cui erat in archetypo Θ. Συμμετρετα, dimidium tantum ad sinistram litera Θ potueris eruere, atque adeo C scripserit. Erat Theodotioni solenne, non modo τους ο sequi, sed et voces Hebraicas, quarum notiones assequi non potuit, sine interpretamento relinquere.*”—We learn that the Book of Exodus is in the press.

ART. IV. *Philosophical Transactions of the Royal Society of London, for the Year 1799. Part I. 4to. 8s. sewed. Elmsly and Bremner.*

IN our report of the contents of this volume, we shall, as usual, begin with those articles which belong to the class of

#### ASTRONOMICAL PAPERS.

*A Method of finding the Latitude of a Place, by means of two Altitudes of the Sun, and the Time elapsed betwixt the Observations. By the Rev. W. LAX, A. M. Lowndes's Professor of Astronomy, Cambridge.*

The principles on which this method depends, and which serve for computing the tables to which the author refers, can

\* It should be *Bardsbium*.

not be satisfactorily explained without the annexed figures. The practical rule deduced from these principles is as follows:—

‘ When the sun comes within fifteen degrees of the meridian, in the morning, let his altitude be taken, and the time of the observation be accurately marked; and let another altitude be taken after he has passed the meridian, whilst his distance from it is less than fifteen degrees; and let the time of this observation likewise be noted. Then, with the supposed latitude of the place, compute the times corresponding to each of the altitudes in terms of the log. cosine of the hour-angle, and take the difference of the intervals, as shewn by the clock, and determined by calculation, and divide it betwixt the observations\*. Compute the log. cosine of the hour-angle a second time, with the greatest altitude and the latitude increased or diminished by a minute, according as it appears, from a comparison of the intervals, to have been too little or too great; and take the difference betwixt this log. cosine and that which resulted from the first operation, when the same altitude was employed. Having thus obtained the two areas as exhibited in the annexed figure†, we must subtract their logarithms from each other, and with their difference entering the second table we shall find the degrees, minutes and seconds, by which the assumed latitude is to be increased or diminished.’—

‘ The latitude determined in this manner, will be nearly equivalent, in point of accuracy, to the mean result of two meridian altitudes.’—‘ I am satisfied, from experience, that I can take an altitude of the sun with greater exactness, when he is in any other situation, than when he is upon the meridian.’—‘ It is one of the principal advantages of this method, that we can avail ourselves of any number of altitudes, and, of course, approximate as near as we please to a true conclusion, with so little additional labour.’—‘ The practical astronomer will also think it a circumstance of some moment, that the principal part of the work consists in finding the time, an operation which he is obliged so frequently to perform.’

The author recommends a rule for the above purpose, different from any of the three methods usually adopted, which he conceives to be better than any of the others; and he specifies the advantages which attend it. In the sequel of the paper, he recites the errors to which his method is liable, and states the mode of correcting them. From a review of the inaccuracies that may occur in particular cases, he concludes that

‘ None of them can ever be of sufficient importance to affect the mariner. If he only computes the time with each of the altitudes and the latitude by account, and an incremental area with the greatest altitude and the former latitude varied ten minutes, the correction will generally be deduced within much less than a second; and, in the most unfavourable circumstances, within a minute, of the truth.

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\* The author has previously explained the manner of doing this.

† See the Transactions.

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But the astronomer, in every instance, even when the latitude and declination are nearly equal and of the same kind, by adopting the precautions which have been recommended, may be assured of a result perfectly exact.\*

In the application of this method, the author has directed the altitudes to be taken on different sides of the meridian; and he has stated the reason why this process is, in most instances, to be preferred: but it is by no means necessary that we should invariably adhere to it. Several examples are subjoined, in order to illustrate and evince the utility of the rule here given; together with five tables, which serve to facilitate the application of it.

*A Fourth Catalogue of the comparative Brightness of the Stars.*  
By W. Herschel, LL.D. F.R.S.

The principles upon which these catalogues are formed, and the useful purposes to which they may be applied, have been explained in the Phil. Trans. for 1796, Part I. p. 166, &c.\* The stars now enumerated are those of the following constellations:—Auriga, Draco, Lynx, Lyra, Monoceros, Perseus, Sextans, Taurus, and Triangulum. By the notes subjoined, we learn which of these stars have been observed by Flamsteed and others; which of them are periodical and changeable; and what other circumstances attend any of them, that deserve to be recorded. In looking over these notes, we find that Flamsteed, on the 13th of December 1690, had seen the Georgian planet, though he took it for a fixed star, and registered it as such in his catalogue. ‘The magnitude, 6m,’ says Dr. Herschel, ‘which he assigned to it, agrees perfectly well with the lustre of the planet, compared with other stars which the same author has marked 6m; and with his telescope, he could not have the most distant suspicion of its being any other object than a fixed star of about the 6th magnitude.’

PHILOSOPHICAL AND CHEMICAL PAPERS.

*The Bakerian Lecture. Observations upon an unusual Horizontal Refraction of the Air; with Remarks on the Variations to which the lower Parts of the Atmosphere are sometimes subject.* By the Rev. S. Vince, A.M. F.R.S. and Plumian Professor of Astronomy, &c. Cambridge.

The uncertainty of the horizontal refraction is a phenomenon that has been long known, and the general causes of it are sufficiently understood:—but those objects, that are seen through the atmosphere which lies over the sea, sometimes exhibit appearances in consequence of an unusual refraction, that

\* See Monthly Rev. N. S. vol. xxiii. p. 37—42.

are of a more extraordinary kind, and require particular explanation. In the *Phil. Trans.* for 1797, Mr. Huddart recited some appearances of this kind; and he satisfactorily accounted for them by supposing that, by the evaporation of the water, the refractive power of the air is not greater at the surface of the sea, but at some distance above it:—but the phenomena observed by Professor Vince at Ramsgate, 1st August 1798, from about half an hour after four o'clock till between seven and eight, were very different from those which Mr. H. has described. The day had been extremely hot, and the evening was very sultry. The sky was clear, with the exception of a few flying clouds. The phenomena were observed with a terrestrial telescope, which magnified between 30 and 40 times, but they were visible to the naked eye. None of them were altered by varying the height of the eye. Most of them were seen by the eye at about 25 feet above the surface of the water, but some of them at 80 feet. These very extraordinary appearances are exhibited by apposite figures; from the want of which, our account must be somewhat imperfect.

Having accidentally observed the top of the masts of a ship above the horizon of the sea, Mr. Vince discovered at the same time, in the field of view, two complete vertical images of the ship in the air; one of them was inverted, and the other erect, with both their hulls joined. The ship was receding from the shore; and, as it descended, the images ascended. On directing the telescope to another ship, whose hull was just in the horizon, Mr. V. observed a complete inverted image, the main-mast of which just touched that of the ship itself: but there was no second image, as in the other case. Of another ship, which was so far on the other side of the horizon as just to prevent its hull from being seen, a part only of the inverted image was perceived, the image of the top-sail, with the mast joining that of the ship, the image of the top of the other mast, and that of the end of the bowsprit. These images appeared and disappeared very suddenly after each other. As the ship descended, more of the vessel gradually appeared, till at last the image of the whole was completed, with their main-masts touching each other; and when the ship descended lower, the image and the ship separated:—but no second image was seen, as in the first case.

Observing just at the horizon the top of the mast of another ship, the writer perceived an inverted image vertical to the mast, and also an erect image, both of which were perfect and well defined; and an image of the sea appeared distinctly between them. As this ship approached the horizon, the erect image, which was uppermost, gradually disappeared, and at

last vanished; after that, the image of the sea disappeared; and during this time the inverted image descended: but the ship did not rise so near to the horizon as to bring the masts together. The images were visible when the whole ship was below the horizon. An image of the cliffs at Calais was observed above the cliffs themselves, together with an image of the sea separating them.

Some other circumstances were noticed, of which the Professor has given a particular account. While he was observing these cliffs, he discovered two partial elevations of the sea, occasioned by the unusual refraction; and he informs us that, about this time, a very thick fog came on the horizon from the other side, 'rolling on it with a prodigious velocity; curling as it went along, like volumes of smoke sometimes out of a chimney. This appeared several times.' Hence he concludes that there was a considerable fog on the other side of the horizon. He adds that there was no fog on our coast; and that the ships on this side of the horizon exhibited none of the appearances above recited. The usual refraction was at this time uncommonly great, the tide was high, and the cliffs of Calais were seen at a very considerable height above the horizon, while he stood at the edge of the water; though they are frequently not visible, in clear weather, from the high lands about the place.

Having minutely described the several phænomena which he had an opportunity of observing; and which, on account of their singularity, we have given thus in detail, Mr. Vince proceeds to inquire into the causes which produced them. These causes he has, in our opinion, very justly assigned; and he has satisfactorily explained the manner in which they produced effect, by means of the figure to which he refers.

It is well known that, if there were no variation of the refractive power of the air, a ray of light passing through it would describe a straight line; and therefore the curvature of a ray, in its passage through the atmosphere, must depend on the variation of its refractive power. On this principle, it evidently appears that those rays, which pass through parts of the atmosphere whose variation of refractive power is the quickest, will have the greatest curvature. Supposing, therefore, an object at the horizon, and perpendicular to it, to be viewed by the eye at a certain distance, the tangents to those curves that are formed by the rays which proceed from its extremities, drawn from the eye to the line of direction of the object produced, would determine the limits of its image; and those tangents would make the greatest angle with a line parallel to the

the horizon; which touch curves at the eye whose curvature is the greatest.

If we recur to the principle already stated, of a quicker variation of refractive power, in those parts of the atmosphere that are above the course of the rays which are refracted in the usual manner, this will account for the elevated images described in this paper. If the cause, which produces these effects, should not operate in that tract of air through which some rays pass, but should operate in the tract through which others pass, we should have a single image either erect or inverted, as the circumstances require: but if it should affect all the rays in a similar manner, we should have two images, such as the author has described. The figure would exhibit these effects to the eye, and supersede the necessity of a verbal description. The alterations of refractive power, here supposed, may arise partly from the variation of the density of the atmosphere, and partly from the variations of its moisture; and 'the passage of the rays,' says Mr. Vince, 'through the boundary of the fog, may there suffer a very considerable refraction; for, from the motion of the fog, and that of the images above mentioned, I have no doubt that the fog was a very considerable agent in producing the phenomena.' The author suggests that, 'if, when these phenomena appear, a vessel, furnished with a barometer, thermometer, and hygrometer, below, and also at the top of the mast, were sent out to pass below the horizon and return again; and an observer at land, having like instruments, were to note, at certain intervals, the situation and figure of the images; it might throw further light upon this subject, and lead to useful discoveries respecting the state of the atmosphere, from a conjunction of the causes which affect these instruments.'

*The Croonian Lecture. Experiments and Observations upon the Structure of Nerves.* By Everard Home, Esq. F. R. S.

The subject of this lecture, in which the author prosecutes his inquiry into the actions of different parts of the organ of vision, is the internal structure of the optic nerve. The experiments, which led to this inquiry, were instituted with a view of ascertaining the cause of the luminous appearance frequently observed in the eye of the cat. Some have supposed that this illumination arises from the external light collected in the eye, and reflected; while others have ascribed it to a quantity of light generated in the organ itself. Mr. Home's experiments serve to confirm the former opinion, adopted by Professor BOHN of Leipsic; or to shew that

† No light is generated in the eye; the illumination being wholly

wholly produced by the concave bright-coloured surface of the tapetum, collecting the rays of the external light, concentrated by the cornea and crystalline lens, and reflecting them through the pupil. When the iris is completely open, the degree of brilliancy is the greatest; but, when the iris is partly contracted, which it always is when the external light is increased, then the illumination is more obscure, and appears to come from the iris; a part of the bright reflected from the tapetum being thrown back, by the concave surface of the cornea, upon the anterior surface of the iris, giving it a light shining appearance. The influence which the will of the animal has over this luminous appearance, seems altogether to depend on the contraction and relaxation of the iris. When the animal is alarmed or first disturbed, it naturally dilates the pupil, and the eye glares; when it is appeased or composed, the pupil contracts, and the light in the eye is no longer seen.

‘The most material information that has been gained in this investigation, is the transparent state of the retina in the eye during life; the opaque membranous appearance which it puts on in the dead body not being natural to it, but a change which takes place in consequence of death. This fact is almost all that is necessary to explain the luminous appearance in the eyes of cats.’

Having ascertained the transparency of the retina, when the eye is examined in a recent state, the author proceeded to investigate the internal structure of the optic nerve, and to determine whether this was also transparent in the same state. For this purpose,

‘The posterior half of a cat’s eye, while in a very recent state, was immersed in a bason of water, and examined. The tapetum appeared very bright, the retina not having acquired sufficient opacity to become visible: the entrance of the optic nerve was a very white spot, which seemed to be opaque: but, when small pieces of coloured paper were alternately placed between the outside of the eye and the bottom of the bason, their colour was distinctly seen in the cavity of the eye, through the substance of the optic nerve; so that, at this part, the internal structure of the nerve has a degree of transparency.’

This fact being discovered led to the examination of its substance by means of magnifying glasses. The microscope used for this purpose was a single one, magnifying about 23 times; and the experiments were afterward repeated with a double microscope, which magnified the object about 40 times. The optic nerve of the horse was selected, and it was examined in a very recent state. In the first experiments, a transverse section of the nerve, near to its termination in the eye, was placed on glass, and exhibited in the microscope the following appearances:—‘it was evidently composed of two parts; one opaque, the other transparent. The opaque portions were nearly circular in their shape, about 600 in number, and touched



touched one another; the interstices between them were transparent.' The opaque parts were composed of a great number of smaller portions, which were also opaque.

The next object was to determine whether the nerve had the same structure in its whole course. With this view, transverse sections in different parts of the nerve were examined; and the nerve was found to be composed of the same substances, though the size and number of the opaque parts differed very much. 'The structure of the nerve in a longitudinal direction was afterward examined by removing a part of the coat, formed by the *dura mater*, together with a thin vascular membrane which lines it, from a portion of the nervous pulp, for about one inch in length; and then observing the external surface of the pulp with a magnifying glass. 'The structure was evidently fasciculated, but the fasciculi did not run parallel to one another. They seemed to unite together and separate again, in such a manner that any one of them could not be traced for half an inch in length, without being lost in the neighbouring part.' The fasciculi were largest in that part of the nerve which was near to the brain, and smallest towards the eye; and they appeared, after repeated observation, to be continued fibres.

From the experiments recited in this paper, it appears that the internal structure of the optic nerve is formed in the following manner:

'At its origin from the brain, it consists of 30 or 40 fasciculi or bundles of extremely small opaque pulpy fibres, the interstices between which are filled with a transparent jelly. As the nerve goes farther from the brain, the fasciculi form smaller ones, of different sizes. This is not done by a regular sub-division, but by a few fibres going off laterally from several large fasciculi, and being united, forming a smaller one: some of the fasciculi so formed, which are very small, unite again into one. In this way, the fasciculi gradually diminish in size, and increase in number, till they terminate in the retina. Near the eye, where the fasciculi are most numerous, the substance of the nerve has a considerable degree of transparency, from the number of transparent interstices between them; but this is less the case nearer the brain, where the interstices are fewer.'

Similar experiments were made on the internal substance of the fifth and seventh pair of nerves, near to their origin at the brain; and their structure was found to be the same.

On the whole, these experiments shew that

'The nerves do not consist of tubes conveying a fluid, but of fibres of a peculiar kind, different from every thing else in the body with which we are acquainted. The course of these fibres is very curious; they appear to be constantly passing from one fasciculus to another, so as to connect all the different fasciculi together by a mixture of fibres.

fibres. This is different from the course of blood-vessels, lymphatics, or muscular fibres; the only thing similar to it is in the formation of nervous plexuses, which leads to the idea of its answering an essential purpose, respecting the functions of the nerves.'

*On the Decomposition of the Acid of Borax, or Sedative Salt.*  
By Lawrence de Crell, M.D.F.R.S. Translated from the German.

The experiments here recited will probably attract the attention of the theoretical and practical chemist. The subject is curious: Dr. C. has already taken great pains in the investigation of it; and he is prosecuting his inquiries with singular assiduity. We have before us an account, very much in detail, of 66 experiments, which were instituted with a view of ascertaining the nature and properties of this sedative salt; and the author announces his intention of communicating many others, which he has actually made, as soon as they have been sufficiently repeated. Conceiving that 'this acid is contained within some unknown species of earth, intimately combined; or within some sort of inflammable matter; or that, according to a phrase used in the new system, there might be a deficiency of acid matter,' he was naturally led to select some more powerful acid, which 'would probably separate and dissolve the earthy particles, destroy or change the inflammable matter, or impart the acid it might be supposed to want.' The particular acid which Dr. C. imagined would best answer his purpose, and of which he made use, was the oxygenated muriatic acid, prepared with manganese; and he pursued his analysis, in the application of this menstruum, by a gentle, long-continued, digestive heat, and by a repeated distillation of the same menstruum in preference to a heat which is more violent, and which operates more quickly. On his various processes we shall not now enlarge: but we must observe, in general, that his experiments are well adapted to evince the decomposition of sedative salt, and to shew that one of its component parts is inflammable matter, which may be converted into coal.

'Every other substance (he says) liable to be changed into coal, (as gum, tartar, sugar, &c.) suffers this change by a gentle heat, and deflagrates with nitre, in the degree of heat necessary to melt the former. But sedative salt can bear a red heat for many hours, without shewing any signs of becoming coal, of burning, or of deflagration. Astonishing phenomenon! What menstruum preserves it so securely against the assault of force, in a dissolved state, and yet suffers itself to be separated from it by more gentle means? What power exists here to protect the inflammable particles (which afterwards turn to coal) so effectually against a degree of heat which nothing else can resist? Of what nature is the salt obtained in conjunction

junction with the coal? These are all questions which excite great interest, but which are not easily answered.'

The author's success in resolving them will appear in some of his future communications.

To the class of *Philosophical Papers* we may refer the customary *Abstract of a Register of the Barometer, Thermometer, and Rain, at Lyndon in Rutland, 1797; with some Remarks on the Recovery of injured Trees.* By Thomas Barker, Esq. Also the *Meteorological Journal, kept at the apartments of the Royal Society*, which terminates this volume.

#### NATURAL HISTORY, &c.

*Observations on the Manners, Habits, and Natural History of the Elephant.* By John Corse, Esq.

By a residence of more than ten years in a province of Bengal, where herds of elephants are taken every season, and by having the elephant-hunters for five years under his absolute direction, Mr. Corse is peculiarly qualified to render the subject of this paper instructive and interesting. He seems also to have been attentive and assiduous in availing himself of the opportunities which his situation afforded, for prosecuting experiments that would enable him to detect the errors of European writers, and to discover many particulars in the history of the elephant that were not formerly known. The experiments and observations contained in this paper form a sequel to those which were communicated to the Asiatic Society in the year 1789, on the methods then used for taking and training wild elephants, and which were published in the 3d volume of the *Researches of that Society*. By Mr. C.'s account, it appears that elephants attain their full size between 18 and 24 years of age. Their height has been much exaggerated. In India, the height of females is in general from seven to eight feet; and that of males from eight to ten feet, measured at the shoulder. The sagacity and memory of these animals have been wonderfully extolled; and it has been said that, after having once received an injury, or after having escaped from confinement, it is not possible by any art again to entrap them:—but the present author recites several instances which disprove this assertion. It has been also said that tame elephants would not breed: but the experiments here recited (with a degree of minuteness which delicacy will not allow us to repeat) prove the contrary fact. Their period of gestation is about 20 months and eighteen days. Many circumstances are related with regard to the mutual intercourse of these animals, and the method of rearing their young; which, though of no great importance to our readers, may be of service in particular circumstances,

stances, and may possibly suggest a method of improving the breed of elephants in size, strength, and activity.

*On a Submarine Forest, on the East Coast of England.* By Joseph Correa de Serra, LL.D. F.R.S. & A.S.

The forest described in this paper is situated near Sutton, on the coast of Lincolnshire. It consists of a number of islets of moor, visible only in the lowest ebbs of the year, and chiefly composed of decayed trees, which extend at least twelve miles in length, and about a mile in breadth. They form, however, only a part of a very extensive subterraneous stratum, which has been traced as far as Peterborough, (more than 60 miles to the south of Sutton,) and which reaches, on the north side, as far as Grimsby, on the south side of the mouth of the Humber. Many circumstances are noticed, which ascertain the identity of those widely-extended tracts that exhibit tokens of decayed trees; and which, in some distant period, have been stripped of their covering of soil by an irruption of the sea. The islets, examined by Dr. Correa, in company with the President of the Royal Society, consisted almost entirely of roots, trunks, branches, or leaves of trees and shrubs, intermixed with some leaves of aquatic plants.

‘The remains of some of these trees were still standing on their roots; while the trunks of the greater part lay scattered on the ground, in every possible direction. The bark of the trees and roots appeared generally as fresh as when they were growing; in that of the birches particularly, of which a great quantity was found, even the thin silvery membranes of the outer skin were discernible. The timber of all kinds, on the contrary, was decomposed and soft, in the greatest part of the trees; in some, however, it was firm, especially in the knots. The people of the country have often found among them very sound pieces of timber, fit to be employed for several æconomical purposes. The sorts of wood which are still distinguishable are birch, fir, and oak. Other woods evidently exist in these islets, of some of which we found the leaves in the soil.’

The soil, in which these trees grew, is a soft greasy clay: but it is composed, for many inches above its surface, of rotten leaves; some of which belonged to the *Ilex Aquifolium*, and others to some species of willow.

After a description of the vegetable ruins which are the subject of this paper, the author proceeds to inquire what is the epoch of the destruction to which they are owing, and by what agency it was effected. Many instances are recited, in which a force of subsidence, the natural consequence of gravity, operating slowly though constantly, and aided by extraneous causes, has produced similar effects.

‘This force, (says the author,) suddenly acting by means of some earthquake,

earthquake, seems to me the most probable cause to which the actual submarine situation of the forest we are speaking of may be ascribed. It affords a simple easy explanation of the matter; its probability is supported by numberless instances of similar events; and it is not liable to the strong objections which exist against the hypothesis of the alternate depression and elevation of the level of the ocean; an opinion, which, to be credible, requires the support of a great number of proofs, less equivocal than those which have hitherto been urged in its favour, even by the genius of a Lavoisier.'

At what period this catastrophe happened, it is not easy to ascertain. The stratum of soil, sixteen feet thick, placed above the decayed trees, seems to remove the epoch of their sinking and destruction far beyond the reach of any historical knowledge. In Cæsar's time, the level of the North Sea appears to have been the same that it is now; and, as Maritime Flanders and the opposite coast of England exactly resemble each other, both in point of elevation above the sea, and of internal structure and arrangement of their soils, these two countries must be coeval. The author thinks, therefore, that

• Whatever proves that Maritime Flanders has been for many ages out of the sea, must, in my opinion, prove also that the forest we are speaking of was long before that time destroyed, and buried under a stratum of soil. Now it seems proved, from historical records, carefully collected by several learned members of the Brussels Academy, that no material change has happened to the lowermost part of Maritime Flanders, during the period of the last two thousand years.'

On the whole, it appears that the event which produced this forest must have been of a very antient date: but the inroad of the sea, which uncovered the decayed trees of the islets of Sutton, was comparatively recent.

• The state of the leaves, (continues this ingenious philosopher,) and of the timber, and also the tradition of the neighbouring people, concur to strengthen this suspicion. Leaves, and other delicate parts of plants, though they may be long preserved in a subterraneous situation, cannot remain uninjured, when exposed to the action of the waves and of the air. The people of the country believe that their parish church once stood on the spot where the islets now are, and was submerged by the inroads of the sea; that at very low water their ancestors could even discern its ruins; that their present church was built to supply the place of that which the waves washed away; and that even their present clock belonged to the old church.'

*Some Additions to a Paper, read in 1790, on the Subject of a Child with a Double Head. By Everard Home, Esq. F. R. S.*

These additions were communicated by Mr. Dent, who had an opportunity of directing particular attention to the singular subject to which they relate, and who sent over the double skull which was described in a former paper. They serve to correct

correct the mistakes of that paper\*, and to supply some new observations which are of importance. It now appears, that the child was more than *four* years old at the time of its death; that the neck of the superior head was about *four* inches long, and that the upper part of it terminated in a *hard*, round, gristly tumour, nearly four inches in diameter; that the front teeth had cut the gums in the upper and under jaws of both heads; and that, when the child cried, the features of the superior head were *not always* affected; and when it smiled, they *did not sympathize* in that action. Mr. Dent found, in preparing the skull, that each brain was invested by its own proper covering; but the *dura mater*, which covered the cerebrum of the upper brain, adhered firmly to that of the lower brain; and the two brains were separate and distinct, having between them a complete partition, formed by an union of the *dura matres*. A number of large arteries and veins were observed to pass through this union, and thus a free communication subsisted between the blood-vessels of the two brains. This fact is important, as it explains the mode by which the upper brain received its nourishment.

To this paper are annexed two drawings, made from portraits taken by Mr. Devis, an ingenious artist, who was at Mr. Dent's house in Bengal when the child was brought there alive, to be shewn as a curiosity. These drawings are the more valuable, because they give a more faithful representation of the appearance of the double head than the former engravings, and exhibit also a striking likeness of the child's features.

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ART. V. *Discourses on various Subjects, delivered in the English Church at the Hague.* By Archibald Maclaine, D. D. Member of some Foreign Academies. 8vo. pp. 452. 7s. Boards. Cadell jun. and Davies. 1799.

THE literary character of Dr. Maclaine is well known from his valuable translation of Mosheim's Ecclesiastical History †, which has been very generally read and approved; and several occasions have occurred since the publication of that useful work, on which we have paid him our tribute of respect as an original writer ‡. As a preacher, he was held in considerable estimation by those who constantly or occasionally attended his ministry at the Hague, where he spent the greatest part of his life, and whence he was unhappily removed by the late revolution in Holland. He now lives, we understand, in dignified retirement at Bath.

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\* See M. R. N- S. vol. vi. p. 19.

† M. R. vol. xxxiii. p. 89. 329. 430.

‡ M. R. vol. xli. p. 161. lvi. p. 433. lxx. p. 515.

The sermons contained in this volume are a specimen of the compositions which the Doctor delivered in the course of his public services; and, in this view of them, they justify the reputation which he had acquired, and claim our commendation. They are addressed to the judgment and to the heart. They serve to promote the chief end of preaching, which is the melioration of the temper and conduct; and they will be read by persons of a serious and candid disposition, however they may differ in religious sentiments, with satisfaction and profit. The subjects to which Dr. M. directs our attention are not of such a nature, (a single instance excepted,) as to afford him an opportunity of guiding us through the mazes of theological criticism or controversy. Those who recur to this collection in search of topics of this kind will be disappointed:—but they will find the more important and interesting truths and duties of religion, illustrated with a perspicuity, and enforced with an energy, which are calculated to produce the most beneficial effect. Altogether, indeed, we consider the volume as a valuable addition to our stock of practical sermons; and we recommend it to those who are accustomed to this kind of reading, as well adapted to give them impressive views of those principles and rules of conduct, and of those sources of encouragement and consolation, which demand their chief regard; and thus to advance their moral improvement and true happiness.

We shall enumerate the subjects of these discourses, and introduce some extracts, which will enable our readers to appreciate this commendation.

The 1st and 2d discourses treat of *the Rectitude and Depravity of Human Nature*, Eccles. vii. 29. In inquiring how the declaration of the text, viz. that *God created Man upright*, is applicable to the primitive parent of the human race, the preacher observes:

‘The term *upright* signifies an exemption from all corrupt principles and all irregular propensities; and this is all that is meant by the *perfection*, which is attributed to our first parents by the sacred writers.’—‘It was an exemption from moral evil, accompanied with the faculty of reason, the innate love of order, and also with kind and benevolent affections, that constituted the rectitude of man in his original state. These lines of moral character exhibited a feeble resemblance of his creator, which the sacred historian accordingly calls *the image of God*.’

In describing the peculiar advantages of our first parent in his state of rectitude, the Doctor adds,

‘No spot of corruption infected his birth. No diseases, entailed on him by vicious progenitors, disordered the health of his body, or disturbed the serenity of his mind. He did not pass through the

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weak period of childhood, in which the sensual appetites precede the dawn of reason and are soon followed by imperious passions, before reason has arrived at maturity. And, therefore, we can easily conceive, in the first man, a just harmony, a proper balance between the various affections, faculties and powers of his compound nature. Nevertheless our first parent did not possess that stability of character, which arises from confirmed habits of obedience and virtue. With respect to all *finite* beings it is *habit* alone, that establishes the religious and moral character; and it is only by activity, trial and exercise, that habits are to be acquired. Natural faculties are the work of God, and divine succours are his precious gifts; but in beings, formed for improvement and progress, the application of these faculties and succours to their conduct and actions, is *their* work. This requires the exertion of their free will, the true principle and *cause* of moral actions; for an involuntary obedience destroys the very essence of moral virtue: the will, essentially free and active, operates by motives, which are not mechanical agents, as some philosophers have strangely represented them, but reasons of conduct derived from our general desire of happiness, and our particular views of the objects which seem adapted to produce it. Accordingly, a state of trial was wisely appointed to be the first state of man, as a finite, and, consequently, imperfect being, susceptible of improvement or degradation, happiness or misery. It was in such a state, where instructions and promises enlighten and encourage—where admonitions and dangers alarm—where temptations and difficulties call forth prudent vigilance and active effort—and where, even suffering and sorrow correct moral disorder, that man was appointed to run the race for *the prize of his high calling.*

In applying the affirmation of the text to mankind in general, the author observes that

‘ Like a stately edifice, which, though struck by thunder, retains venerable marks of what it formerly was, and might become again, if properly repaired, the human mind still exhibits manifest proofs of its high destination for virtue and happiness. It is true, we come into life in a much more disadvantageous and humiliating condition than our first parents. Sin and misery, introduced by them into the world, subjected their posterity to bodily corruption and mental disorder, and, thus, gave a strong influence to temptation, and a fatal propensity to revolt and disobedience. Nevertheless, the original principles of integrity, and the innate love of order, were never *entirely* effaced in the human mind. Virtue may be unpractised, and vice pursued; but where is that mind, to whose eye virtue appears odious and vice respectable?’

On this part of the subject, the author seems to have contented himself with the use of popular language, without sufficiently explaining what he means by the corruption of nature; or proving that there is, in the constitution of the human mind, previously to the influence of example and the operation of other causes, that ‘fatal propensity’ which he mentions;



mentions; and which, in his opinion, justifies 'that expression of the Psalmist, when he says that *we are born in sin, and conceived in iniquity.*'

In the second discourse on this subject, Dr. M. describes, in a manner equally unexceptionable and impressive, those *inventions* which his text expresses, and their fallacious and fatal influence with respect to *religious principle, moral conduct, and the pursuit of happiness.*

The 3d and 4th discourses on 1 John, v. 4. illustrate *the Christian's Dignity, Conflict, and Victory.*

'The phrase *born of God*, (says Dr. M.) has been notoriously abused by enthusiasts; but it has, nevertheless, a noble and important meaning. It was employed, in the Jewish theology, to represent the change that was made in the proselytes to Judaism, under the figure of a new birth or spiritual regeneration, by which they obtained the privileges of those, who, by natural birth, were the descendants of Abraham. Some of the heathen philosophers, more especially those of the Platonic school, used the expression in a nobler sense, as denoting sentiments and qualities, a character or frame of mind which bears some distant resemblance of the moral perfections of the Deity. The sacred writers of the New Testament use the expression of the text in both these senses, in a multitude of places; and comprehend under it both the moral character and the inestimable privileges of the true Christian. They applied it both to Jews and Pagans, who, converted from their superstition and vicious propensities, embraced the gospel by an *external* profession, and assumed, *internally*, the temper and spirit of that divine religion. For, by this, they were introduced into a new scene, and were *born*, in some sense, into a new world; they acquired *new* ideas of God, of themselves, of true felicity, and ennobling views of the dignity of their nature and its future destination, which were adapted to purify their taste, their affections and desires. This important change is, in Scripture, metaphorically called a *New Birth*: it is, in reality, a renewal of the mind by the spirit and word of God. And this renders the metaphor beautiful and expressive.'

The 5th discourse, Matthew, xxvii. 54. is intitled *the Testimony of the Centurion considered.* After having enlarged on the nature of this testimony, and the circumstances which attended it, the preacher directs his auditors to consider what *incredulity* is obliged to *believe*.

'It is a heavier burden in this respect than you, perhaps, may imagine. The deist may boast of having disengaged his philosophical creed from every thing absurd and contradictory to reason; but it will be found, that, in effect, his incredulity implies a *belief* of the most palpable absurdities and contradictions; for it implies a belief, that a religion which ennoble and comforts man by the purest rules for his present conduct, the most elevated ideas of his future destination, and the most gracious succours for arriving at it, is either

the dream of an enthusiast, or the invention of an impostor; and that the most spotless and sublime character, that ever appeared upon earth, is to be ranked under one or the other of these denominations. Nor is this all; for deism implies a belief, that the disciples of Jesus, whom he exposed during his life to the opposition of the world, exposed themselves, after his crucifixion, to persecution and death, in their most dreadful forms, to honour the memory and support the cause of a man who had deceived them. It would be endless to enumerate all the gross paradoxes and contradictions which the unbelievers in Christianity are reduced to believe. Let us turn our eye from the painful object, and while they prefer the perplexity of doubt to the consolations of hope, and the dark cloud with which their system covers futurity to the fair and smiling aspect of a blessed immortality which the gospel administers, let us, by a rational and salutary act of faith, place ourselves over-against the cross with the candid centurion, and say, *Truly this man was the Son of God.*

*The Christian's joy in the prospect of Immortality*, from 1 John, i. 4. is the subject of the sixth discourse. The author observes in his introduction to this excellent sermon, that

'The human heart is constantly sending forth this ardent wish, *Who will show us any good?* The world pretends to satisfy the demand; but both observation and experience shew, that its pretensions are delusive. Go to the opulent, the sensual, and the ambitious, and ask them if *their joy be full?* They will tell you, if they express with candour the feelings of their hearts, that many things are wanting to render their satisfaction pure, permanent and complete. Nay, go even to the virtuous man, who has, generally speaking, the fairest chance for happiness, even here, and ask him if his earthly connections and advantages are fully competent to his desires of felicity? He will answer you by an avowal of his wants and infirmities; by a detail of the discords, vices and disorders, that poison human society; and pointing also to the ruins of time, and the tombs of his friends, he will tell you, that the creature has been made *subject to vanity.*

'Where then shall we seek for the source of a pure and permanent joy? Do not seek it in the imagined wisdom of the infidel, whose dismal philosophy exaggerates all your sufferings and extinguishes all your hopes; and if you have recourse to the less absurd dictates of Pagan wisdom, you will find, even there, but imperfect encouragement and comfort. It is true, the Athenian sage was wise enough to look into futurity for that complete happiness, which is the wish of nature; but painful doubts more or less clouded the prospect. Even after him, the gloomy fears of death continued to hold the world in bondage. Philosophers and poets lamented the lot of humanity, in the view of the grave, which terminates a short existence, mixed with sorrow, labour and pain. Factitious joys were invented to banish from reflection the fatal moment, or to intoxicate dejection at the thoughts of its approach. But such remedies were insufficient to remove the disorder, and often produce a more painful relapse. In this period of darkness and despondency, the son of God appeared upon earth.'

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The viith discourse (Tim. iii. 1, 2.) is on *Self-love*: the viiith (John, iv. 18.) *On the Love of God, as it dispels or modifies the Fears of the Christian*: the ixth *On the Mixture of Prosperity and Adversity in the State of Man*; the xth *On the Duties and true Enjoyment of Prosperity*; and the xith *On the proper Improvement of Adversity*. These three discourses on Eccles. vii. 14. deserve particular attention. The xiith and xiiith discourses on Matthew, vii. 21. evince *the respective Importance of Profession and Practice in Religion*. The xivth, xvth, and xviith illustrate *the Nature, Extent, and Importance of the Love of God*, from Matthew, xxii. 37. The xviith discourse is a practical improvement of Psalm viii. 3, 4. The xviiiith on John, vi. 68. states and applies the *Gospel-Representations of Life eternal*: the xixth on 1 Cor. xii. 18, 19, 20, 21. exhibits and vindicates *the Diversity of Rank and Station in Civil Society*: the subject of the xxth is *Peter's Denial of his Master*, from Luke, xxii. 61, 62; and the xxiith on Jer. xiii. 16. displays *the tendency of religion to excite a spirit of union and energy in the time of danger*. This last discourse was delivered on the day of a general fast in 1793, immediately after the French had declared war against the Dutch in the person of their Stadtholder, and has many references to that event.

‘There are *three* plagues (says the preacher) which have for some time past been extending their fatal influence through a considerable part of the continent; and they threaten the destruction of all social order, all personal security and domestic comfort, all public and national felicity. They have been formed and fostered, since the commencement of the present century, in the bosom of the most corrupt nation in Christendom, and have now issued forth with combined fury; carrying desolation and misery wherever they come, and exciting painful anxiety wherever their approach is apprehended.’ — ‘These plagues derive their origin from the schools of a pretended philosophy, whose imperious pedagogues set themselves up as the law-givers and dictators of the human race. And what are the plagues which this philosophy has produced? Alas! the tree is known by its fruits; and its fruits are a *spirit of irreligion*, a *spirit of popular commotion*, and a *spirit of war and dominion*, exerted under the bloody mask of a fantastic and spurious liberty.’

In the sequel of the discourse, the author evinces the prevalence of these evils, the danger to be apprehended from them, and the duty of resisting and subduing them. By persons of similar sentiments, this discourse, which is an animated composition, will be perused with peculiar satisfaction. It was printed separately, and we noticed it at the time of its publication. See M. R. N. S. vol. ii. p. 231.

ART. VI. *Juridical Arguments and Collections.* By Francis Hargrave Esq. Barrister at Law and Recorder of Liverpool. Vol. II. 4to. pp. 435. 1l. 1s. Boards. Robinsons. 1799.

**I**N a former volume of our work (xxviii. N. S.) we examined with pleasure, and mentioned with approbation, some juridical arguments proceeding from the pen of Mr. Hargrave, to which the present publication is intended as a supplement. When a writer so well informed and diligent as Mr. H. undertakes to treat any legal subject, though his discussions possess not the force of judgments or decrees, yet it is impossible for the professional reader to receive his labours without gratitude, or to rise from the perusal of them without considerable information. The edition of Coke upon Littleton, which is so greatly enriched by his notes, the volume of Law-Tracts, these Juridical Arguments, and his Edition of Lord Hale's Tract on the jurisdiction of the House of Lords, (a work to which we shall soon with pleasure direct our long protracted attention,) all incontestibly prove the truth of this remark.

In this publication, are contained three arguments delivered in the Court of Chancery against the will of the late Mr. Thellusson, an opinion on Mr. Perry's commitment by the House of Lords for a Breach of Privilege, an opinion on the Effect of the King's Pardon of Perjury, an opinion in the Walpole Case on the subject of Mutual Wills, two opinions in the Case of Lady Dacre against the Dowager Lady Dacre on the Construction of a Will, and an opinion on the Petitions of the Nabob of the Carnatic.

As the will of Mr. Thellusson, both on account of the largeness of the property conveyed, and of the novelty of the trusts created by it, has excited no inconsiderable share of public curiosity, we shall present our readers with the short history of this gentleman, and with the testamentary clause in question, on which the whole contest arose, as given by Mr. Hargrave in an Appendix :

The late Mr. Thellusson was born at Paris in the year 1735; but may be considered legally as born a subject of the republic of Geneva, his father being at that time Minister from that republic to the court of France. He came over to England about the year 17 , when he was in his      year. He settled in London as a merchant, and was naturalized by Act of Parliament in 17 . He began here with a fortune supposed to be about 10,000l. Many things concurred, to distinguish him as a commercial person, and to insure his acquisition of great wealth. He had an understanding of compass, acuteness, quickness, and discrimination. His knowledge of commerce was deemed extensive and profound. His industry in the application of his talents and information to mercantile affairs was continual. He possessed and exhibited a spirit of enterprize in his

his undertakings: but it was corrected by a penetrative caution and a solid judgment. His thirst for money was unquenchable; and appeared so to absorb his feelings, as to render them in great measure subservient to the acquisition of it. His oeconomy therefore was severe and unceasing. But with all his avarice he did not quite answer the description of one, *qui non possedit divitias, sed divitiis possessus est*: for, though he was for many purposes rather a slave to wealth than the possessor of it; yet neither in his stile of living, nor in the management of his family and domestic concerns, did he usually condescend to that coarse vulgar and ungentelemanly sordidness, which some misers practise. In truth his avarice for the most part was of the higher order, and in some respects assumed a dignified mien. His constitution of body was naturally robust; and he was too temperate to injure it by any excess. The result of all this was a prosperity in the commercial line almost unexampled.

At the time of making his last will, which was in April 1796, the state of his family and fortune was to this effect:

Some time after having settled in England, he married Miss Ann Woodford. This Lady, of whose merits his will with all its faults bears ample testimony, was living. By her he had living three sons and three daughters. The three sons were settled together in partnership as merchants in the house in London, from which their father had recently retired; and were prosecuting the same extensive commerce. All three of the sons had married most respectably, with the full approbation of their father. The eldest and second sons had issue; the former three sons and two daughters; the latter two daughters; and both had a prospect of more issue. The third son was but recently married. All three of the sons, a little before the date of Mr. Thellusson's will, were become members of the British House of Commons; and there was reason to presume, that his pride was not a little gratified at a circumstance remarkable for any father, and much more so for a father of foreign birth and of a foreign family, and only become a full subject of Great Britain by an act of naturalization. Of the three daughters of Mr. Thellusson, two were of age; and the eldest was married to the Honourable Mr. Augustus Phipps, a younger brother of Lord Mulgrave.

In respect to the fortune of Mr. Thellusson, it may be sufficient here to mention, that notwithstanding very considerable provisions advanced for his three sons, amounting according to the statement of his will to nearly 16,000 l. a piece, and notwithstanding the portion he had advanced to his eldest daughter on her marriage with Lord Mulgrave's brother, the aggregate of Mr. Thellusson's real and personal estate probably amounted in value to some sum about seven hundred thousand pounds. I say probably: because so it hath been estimated since his death; and no circumstance appears to have occurred to cause any material increase between the date of his will and the time of his death, which was little more than the interval of a year.

Thus situate in family and fortune, and being above the age of sixty, and in the most perfect health, and at least seeming to be on terms of the most affectionate amity with all the near relatives I have

described, the late Mr. Thellusson made the eccentric last will, which is now in question.'

After several small legacies, when compared with his great fortune, Mr. T. devises his estate of the value of 4000 l. per annum, and the residue of his personal property, to trustees, on the following trusts:

"And I declare and direct that the said Matthew Woodford, James Stanley, and Emperor John Alexander Woodford, their heirs and assigns, shall stand and be seised of my said manors or lordships messuages lands tenements and hereditaments and real estate herein before to them devised, and of and in the said freehold and copyhold estates herein before by me directed to be purchased as aforesaid, upon the trusts and to and for the intents and purposes herein after-mentioned expressed and declared of and concerning the same, (that is to say,) upon trust that they the said Matthew Woodford James Stanley and Emperor John Alexander Woodford, and the survivors and survivor of them, and the heirs and assigns of such survivor, do and shall (from time to time during the natural lives, of my said sons Peter Isaac Thellusson, George Woodford Thellusson, and Charles Thellusson; and of my grandson John Thellusson son of my said son Peter Isaac Thellusson; and of such other sons as my said son Peter Isaac Thellusson now has or may have; and of such issue as my said grandson John Thellusson may have; and of such issue, as any other sons of my said son Peter Isaac Thellusson may have; and of such sons as my said sons George Woodford Thellusson and Charles Thellusson may have; and of such issue, as such sons may have, AS SHALL BE LIVING AT THE TIME OF MY DECEASE OR BORN IN DUE TIME AFTERWARDS; and during the natural lives and life of the survivors and survivor of the several persons aforesaid) collect and receive the rents and profits of the manors or lordships messuages lands tenements and hereditaments herein before by me devised and so to be purchased as aforesaid: and do and shall from time to time lay out and invest the money arising from such rents and profits, in such purchases as I have herein before directed to be made with my said personal estate; and so from time to time do and shall collect and receive and lay out and invest the rents and profits of the manors or lordships messuages lands tenements and hereditaments herein before by me devised and to be purchased as last aforesaid, in the manner herein before directed with respect to the rents and profits of the manors or lordships messuages lands tenements and hereditaments herein before by me devised and to be originally purchased as aforesaid."

"And I do hereby direct that AFTER THE DECEASE OF THE SURVIVOR OF THE SAID SEVERAL PERSONS, DURING WHOSE LIVES THE RENTS AND PROFITS of the manors or lordships messuages lands tenements and hereditaments herein before by me devised and to be purchased as aforesaid ARE HEREBY DIRECTED TO ACCUMULATE as aforesaid, an equal partition shall be made by my said trustees, or the survivors or survivor of them and the trustees to be appointed as hereafter mentioned, of the manors or lordships messuages lands tenements and hereditaments herein before devised and so to be purchased from time

time to time as aforesaid, and the whole thereof divided into THREE lots of equal value, or as near thereto as possible."

"And that the premises contained in ONE SUCH LOT shall be conveyed to the use of the ELDEST MALE LINEAL DESCENDANT THEN LIVING (and who shall be entitled to the choice of such allotments) of my said son Peter Isaac Thellusson in tail male; with remainder to the SECOND, THIRD, FOURTH, AND ALL AND EVERY OTHER MALE LINEAL DESCENDANT OR DESCENDANTS, THEN LIVING, WHO SHALL BE INCAPABLE OF TAKING AS HEIR IN TAIL MALE OF ANY OF THE PERSONS TO WHOM A PRIOR ESTATE IS HEREBY DIRECTED TO BE LIMITED, OF MY SAID SON PETER ISAAC THELLUSSON SUCCESSIVELY IN TAIL MALE: with remainder in equal moieties, TO THE ELDEST AND EVERY OTHER MALE LINEAL DESCENDANT OR DESCENDANTS THEN LIVING OF MY SAID SONS GEORGE WOODFORD THELLUSSON AND CHARLES THELLUSSON, as tenants in common in tail male, in the same manner as herein before directed WITH RESPECT TO THE ELDEST AND EVERY OTHER MALE LINEAL DESCENDANT AND DESCENDANTS OF MY SAID SON PETER ISAAC THELLUSSON; with cross remainders between or among such male lineal descendants as aforesaid of my said sons George Woodford Thellusson and Charles Thellusson in tail male; or in case there shall be but ONE SUCH MALE LINEAL DESCENDANT, then TO SUCH ONE in tail male; with remainder to the use of them the said Matthew Woodford James Stanley and Emperor John Alexander Woodford their heirs and assigns for ever, upon the trusts and for the intents and purposes herein after-mentioned expressed and declared of and concerning the same."

"And that the premises included in one other of such allotments and which shall compose the same, shall be conveyed to the use of the ELDEST MALE LINEAL DESCENDANT THEN LIVING (who shall likewise be entitled to the second choice of such allotments) of my said son George Woodford Thellusson in tail male; with remainders to the SECOND, THIRD, FOURTH, AND ALL AND EVERY OTHER MALE LINEAL DESCENDANT OR DESCENDANTS THEN LIVING, WHO SHALL BE INCAPABLE OF TAKING AS HEIR IN TAIL MALE OF ANY OF THE PERSONS TO WHOM A PRIOR ESTATE IS HEREBY DIRECTED TO BE LIMITED OF MY SAID SON GEORGE WOODFORD THELLUSSON SUCCESSIVELY IN TAIL MALE; WITH REMAINDERS IN EQUAL MOITIES TO THE ELDEST AND EVERY OTHER MALE LINEAL DESCENDANT OR DESCENDANTS THEN LIVING OF MY SAID SONS PETER ISAAC THELLUSSON AND CHARLES THELLUSSON AS TENANTS IN COMMON IN TAIL MALE, in the same manner as is herein before directed with respect to the eldest and every other male lineal descendant or descendants of my said son George Woodford Thellusson, with cross remainders between or among such male lineal descendants as aforesaid of my said sons Peter Isaac Thellusson and Charles Thellusson in tail male, or in case there shall be but one such male lineal descendant then to such one in tail male; with remainder to the use of the said Matthew Woodford James Stanley and Emperor John Alexander Woodford their heirs and assigns for ever, upon the trusts and to and for the intents and purposes herein after-mentioned expressed and declared of and concerning the same."

"And that the premises included in the remaining lot, which shall compose the same, shall be conveyed to the use OF THE ELDEST  
MALE

MALE LINEAL DESCENDANT THEN LIVING of my said son Charles Thellusson in tail male, with remainder to the SECOND, THIRD, FOURTH, AND ALL AND EVERY OTHER MALE LINEAL DESCENDANT OR DESCENDANTS THEN LIVING, WHO SHALL BE INCAPABLE OF TAKING AS HEIR IN TAIL MALE OF ANY OF THE PERSONS TO WHOM A PRIOR ESTATE IS HEREBY DIRECTED TO BE LIMITED, OF MY SAID SON CHARLES THELLUSSON SUCCESSIVELY IN TAIL MALE, with remainders in equal moieties to the eldest and every other male LINEAL DESCENDANT OR DESCENDANTS THEN LIVING OF MY SAID SONS PETER ISAAC THELLUSSON AND GEORGE WOODFORD THELLUSSON, AS TENANTS IN COMMON IN TAIL MALE, in the same way as herein before directed with respect to the eldest and every other male lineal descendant or descendants as aforesaid of my said son Charles Thellusson, with cross remainders between or among such male lineal descendants as aforesaid of my said sons Peter Isaac Thellusson and George Woodford Thellusson in tail male, or in case there shall be but one such male lineal descendant then to such one in tail male; with remainder to the use of the said Matthew Woodford James Stanley and Emperor John Alexander Woodford their heirs and assigns for ever, upon the trusts and to and for the intents and purposes herein after-mentioned expressed and declared of and concerning the same."

On the determination of this entail on the future male descendants of his three sons, he creates a farther trust for selling the whole of the accumulated property; and for applying the money from the sale to the use of the sinking fund towards paying off the national debt.

Such is this most extraordinary testamentary disposition of an immense fortune; in which the testator at the same time evinced his avarice, his vanity, and his cruelty to his nearest connections; and such is the will which engrossed the conversation and the thoughts of the profession, and occupied the attention of the Chancellor, assisted by the Master of the Rolls, and two Judges, for a considerable portion of time. We have necessarily been thus long and minute in our extract, for the purpose of enabling our readers to form a competent judgment on so singular a subject.

Mr. Hargrave attempted to invalidate this testamentary disposition of property on the three following grounds. 1st, An infringement of the boundary of executory devise; and this in six different points, on any one of which, the charge, if proved, (he contended,) was sufficient to nullify the trusts in question. In this division of his argument, the author gives a distinct and able view of one of the most abstruse and difficult topics in our law, namely the origin and progress of executory devise, as applied to estates of inheritance, terms of years, and personal chattels. He then proceeds to shew that the trusts, created by the will, were guilty of an excess of accumulation; and in this respect of being so grossly against public good, and so extremely improper, exclusively of the



the limits prescribed to executory devise, as to justify a court of equity in condemning them. Lastly, he charges these trusts with being so vague, so obscure, and so uncertain, in the description of the primary beneficial devises and legacies, as to be rejectable on the ground of unintelligibility and impracticability. These were the principal points maintained by Mr. H. in the course of an argument, which in the volume before us has filled 182 pages, and which distinctly manifests the author's laborious industry and depth of research on this trying occasion. We believe that it is unnecessary for us to add, that all these exertions were unsuccessful, and that the Chancellor's decree was in favour of the will.

The second case in this collection, on Mr. Perry's commitment by the House of Lords for a breach of privilege, in a paragraph inserted in *The Morning Chronicle*, involves in it nice constitutional questions, by which the boundaries of our civil liberty are in a great measure affected.

To the following points, the author's attention was directed :

- 1st. Though the House of Lords, as every other court of justice, has the right of protecting its proceedings from unlawful resistance and obstruction of any kind by commitment, can this right extend to the summary punishment of libel, such libel not being upon any judgment or decision of the House of Lords, either as a house of parliament, or as a court of justice?
- 2d. Can this right be legally exercised, or at least justly and agreeable to precedent, against an individual upon the mere proof of his being only the proprietor of a newspaper, though upon an interrogatory put to him by the House he denies all knowledge of the existence of the libel, and expresses his sorrow that it should have appeared in print?
- 3d. Supposing the right of commitment to exist, can the House of Lords commit any individual for any cause, as for breach of privilege, for a time certain, and adjudge him to pay a fine? And you are particularly requested by Mr. Perry to advise on the whole of his case, and what mode of redress by Habeas Corpus or by action or otherwise he has on this occasion.

It was the opinion of that eminent, pure, and enlightened Judge Sir Matthew Hale that, "for matters remediable in the ordinary courts, remedy ought not to be given in the Lords' House;" and he subjoins the following reason, "that indeed it is against all reason it should invert the whole œconomy of the laws of England." Yet notwithstanding this remark, proceeding from so high an authority, and our author's observation 'that it would be best not to consider libel as a case of privilege,' it is added, 'but whatever may be the objections to construing mere libel a contempt against the Lords or Commons, the practice of so treating it has in some degree continued;

tinued; and however my mind may be affected with the doubts I have on the subject, I do not feel myself at liberty to declare an opinion, that the practice is an excess of constitutional power.'

To the second question, Mr. H. considers the proceeding by the House of Lords in this particular instance as a conclusive answer, being a direct precedent for holding the proprietor of a newspaper presumptively privy to every thing published in it. On this part of the subject, Mr. H. feelingly and sensibly observes that he fears that the prevalent licentiousness of the press will undermine its liberty, by provoking the adoption of doctrines, which perhaps would otherwise scarcely have been risked in argument.

Although several precedents exist in favour of the power of the House of Lords to punish the breach of their privileges, by fine and by imprisonment, for a term certain, yet the author entertains a doubt whether such power is maintainable in point of law and constitution, either by the strength of the practice, or by that strength assisted by any principle which can be stated for the purpose. These doubts, on the same subject, Mr. H. formerly expressed in an opinion which he wrote in the year 1793, in the case of a commitment by the Irish House of Lords, which was inserted in the first volume of these Juridical Arguments, and again in the preface to Lord Hale's Treatise. Mr. H. concludes his minute and impartial inquiry into this interesting topic with the following remark: 'Upon the whole, the further I penetrate into the foundation of the powers in question, the more I am encouraged to doubt the legality of them.'

In respect to the proper manner of controverting the legality of the punishment, there are, as Mr. H. observes, four modes of proceeding on the part of the defendant. These are, suing out a writ of habeas corpus—bringing an action of false imprisonment—petitioning the House of Commons—and petitioning the House of Lords. With Mr. H.'s observations on each of these remedies, we shall conclude our account of this important argument:

'The most immediate remedy is the habeas corpus. During the term it may be moved for in the court of chancery or in any of the four common law courts of Westminster Hall. Both in and out of term, either the lord chancellor or any single judge may be applied to for it. Of obtaining the writ, I presume, there cannot be a doubt. It is the right of the subject secured by statutes. But I cannot encourage the least hope, that any relief would be obtained through this medium. Our judges have repeatedly declined examining the legality of a commitment by either house of parliament for contempt. The language of the king's bench, in lord Shaftesbury's

Shaftesbury's case of imprisonment by the house of lords in 1679<sup>s</sup> was, that the commitment was by too high a power to be troublesome by the courts of Westminster Hall. Something of the same kind fell from some of the judges of the same court in lord Danby's case in 1682. Lord chief justice Holt, indeed, in the famous Ailesbury case in 1704, was of a different opinion. But he was overruled by the three other judges of the king's bench, and so the prisoners committed by the house of commons were remanded. On the commitment also of Mr. Cresbie lord mayor of London by the house of commons in 1771, there appears to have been a concurrence of opinion, not only of lord Mansfield and lord chief justice De Grey, acting separately, but of the courts of common pleas and exchequer successively, against meddling with such matters.

The remedy by action for false imprisonment is liable to the same difficulty. If such an action was brought, the commitment by the house of lords might be pleaded, either to the jurisdiction, or in bar. In the case of *Jay v. Topham*, which was in the 34th of Charles the second, on a commitment by the house of commons, the defendant pleaded to the jurisdiction of the king's bench: and the plea was overruled. But after the revolution the house of commons voted so overruling the plea to the jurisdiction, and the judgment of the same court in some other actions of the same kind, a breach of privilege; and called lord chief justice Pemberton and judge Jones to an account for their conduct in that respect; and it is observable, that in their defence they admitted the order of the house to be a good plea in justification. This, with what passed in the habeas corpus cases I have mentioned, leaves room for supposing, that in case of an action by Mr. Perry, the only point would be, whether the proceeding should be stopped by a plea to the jurisdiction or by a plea in bar.

The remedy by petition to the house of commons, as I have explained in a former part of this opinion, was resorted to in the several cases of *Fitton Carr* and *Barnadiston* in the reign of Charles the second: and in the first of those cases the commons appointed a committee, and afterwards heard solemn argument at the bar of the house: and in the second they appointed a committee; and in the third they voted the fine by the lords illegal. But should the house of commons interfere in the present case by vote or otherwise, it might lead to a serious dispute with the house of lords: and this alone, in the present critical state of public affairs, would probably be deemed a sufficient reason for declining to take up the business.

The remedy by petition to the house of lords to revoke the punishment awarded by themselves, is not open to the same objection, as a petition to the house of commons. In case of such a petition to the lords, it should be framed in the most respectful language; and should, I think, pray, that Mr. Perry might be heard by counsel against the sentence of the lords on the ground of error. Whether such a hearing would be granted, appears to me uncertain. There may be several precedents of such a hearing, But hitherto I have not met with any instance, except the case, which, according to Mr. Grey's account of Mr. Offley's argument at the bar of the commons on the case of *Fitton*, was argued at the

the bar of the lords by lord chancellor Nottingham, whilst solicitors general. However I know not what should prevent the house of lords from hearing an appeal to themselves against their own sentence. Should the house of lords so review the case of Mr. Perry, and be induced to revoke their judgment against him, I should consider it as a great victory for themselves, as well as for the constitution of which they are so essential a part.'

In consequence of these opinions, Mr. Perry refrained from taking any steps in opposition to the judgment of the House of Lords, and suffered the fine and imprisonment which they imposed.

The third article in this collection is on the effect of the King's Pardon of Perjury, when the indictment was *at common law*. The author was consulted on the question, Whether the incapacities of being a *witness*, and of being a *juror*, from conviction of perjury at common law, could be removed by the king's pardon? After a careful examination of all the authorities, some of which are of a contradictory nature, Mr. H. comes to the conclusion that the incapacities, which attached from a conviction of perjury at common law, are done away by the King's pardon; and that, by force of his letters patent containing such pardon, the accused is restored to his former competency. On this subject, Mr. H. speaks without hesitation, though he adds; 'If I could hesitate, it would be on the competency to be a *juror*; but, so hesitating, I should proceed upon reasons and authorities which are applicable to that function only.'

This very elaborate opinion contains great and useful information, and displays sound judgment, on a curious and important topic. It appears to us to satisfactorily remove the doubts which formerly existed on the subject.

The opinion in the Walpole case, on mutual wills, is enriched by the publication of a MS. decree by Lord Camden in the case of *Durour* against *Perraro* on a similar subject.—The decree of Lord Loughborough was against Mr. Hargrave's client, Lord Walpole; the report of the *law* branch of which case will be found in 7 Term Rep. 138. and of the *equity* branch in 3 Ves. jun. 402. It is to the equity branch that the present opinion relates.

'It sometimes happens,' observes our author in his introduction to the case of *Lady Dacre*, reported in Bos. and Pull. Rep. 251. and in the present volume of the Term Reports; 'from the use of an imperfect or inaccurate language, in instruments entailing and settling landed and other property, more especially in the instance of last wills, that *remainders* or other limitations over are so expressed in the introductory words, as to render it doubtful, whether the words are intended, merely to describe,—When the preceding estates are determinable,

determinable, and when, consequently, the estate under the remainder or limitation over is to become an estate in possession; or whether the words are used to make the remainder or limitation over CONTINGENT *in point of vesting*?

The Dacre case arose on the construction of a will in which the decision of this question was involved, and the opinions given by Mr. H. were confirmed by the subsequent judgments of the Courts of Common Pleas and King's Bench. In the course of this argument, the author minutely examines the case of *Keene* on the demise of *Pinnock* against *Dickson*, of which the only report, and that a very short one, is a citation of it by Judge Buller in *Doe* against *Perryn*, 3 Term Rep. 495.—The examination of this case, and of the reasons on which the judgment proceeded, (from which our author ventures to dissent,) contribute much to increase the value of the present argument.

The concluding case in this volume is on the subject of the late Mahomed Ally, Nabob of the Carnatic, (or as he is often described, Nabob of Arcot,) presenting petitions to both Houses of Parliament, on points of too confined a nature to render a statement of them interesting to our readers.

We have now given a view of the contents of this publication; and from what we have said in the course of our examination, it may easily be inferred that we have a high opinion of its merits. Though the arguments are chiefly composed on points of a private and limited description, yet the author has ingeniously contrived to introduce into them discussions of general utility to the professional reader, and which may be consulted with advantage on different occasions. This volume, as was the former, is distinguished by diligent and profound inquiry, by clear and sound judgment, and by liberal and temperate remark.

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Art. VII. *Speech of the Right Honourable Sylvester Douglas*, in the House of Commons, April 23, 1799.—On seconding the Motion of the Chancellor of the Exchequer, for the House to agree with the Lords in an Address to his Majesty, relative to an Union with Ireland. 8vo. 3s. 6d. sewed. Wright.

**W**E remember no political question which has received a more sober, profound, and able discussion, than that of a legislative union between Great Britain and Ireland. None certainly had a better claim to the most attentive consideration of the true friends of either country; for in none can the interests of each, or of both, be more deeply involved. On a subject of such general moment, it was not wonderful that the talents and the learning of both legislatures should have been

been fully displayed; and that whatever of political wisdom, of commercial knowledge, or of metaphysical subtlety, was to be found in either house of parliament, should have been concentrated, and industriously employed to ascertain the possible advantages or mischiefs of the measure.

The most able productions on both sides of this great question have already been noticed in our work. The speeches of Mr. Pitt, Lord Minto, &c. &c. had gone so fully and ably into the merits of it, as far as it related to general policy and to the interests of the empire at large, that little remained to be said by writers who have followed them in that view of the subject. On the other hand, an host of Irish writers have attempted, not so much to deny the general policy of the measure as it affected the strength and prosperity of the empire, (that is, according to them, of Great Britain principally, as the principal member of that empire,) as to prove that the local and exclusive interests of Ireland would, by a legislative union, be sacrificed to British Power; and that the surrender of what they called NATIONAL INDEPENDENCE would not be compensated, by any adequate advantages in extended commerce, increased security, or improved national morality. Of this latter class, the most able and the most popular was Mr. Foster, the speaker of the Irish House of Commons: a man who is celebrated for the strength of his understanding, eminent for his extensive and profound knowledge of the commerce, manufactures, and interests of Ireland, and distinguished by a long and zealous attachment to the connection between the sister islands. The speech of this gentleman, delivered in a Committee of the Irish Commons, and circulated with great industry by the Irish Anti-unionists, had made many proselytes to the opinion that Ireland could derive no advantage in point of manufactures or commerce, nor any improvement in her internal circumstances, from an union with Great Britain: but that, on the contrary, the best and only security for national prosperity of every kind was national independence,—the exclusive privilege of self-legislation.

Mr. Foster's speech gave birth to numerous pamphlets, under the various titles of answers, observations, replies, &c.; but these puny combatants were little qualified to grapple with the extraordinary powers of their antagonist. His arguments remained unanswered, or his sophisms unexposed, for they were wrought of materials with which his opponents were unacquainted. Mr. Douglas seems to be the first of the advocates for an union, who have with any success entered the lists against Mr. Foster; and though the speech before us is not (and indeed could not be) professedly an answer to Mr. F.'s pamphlet

pamphlet, we find the references to it so numerous and frequent, that it appears to have been the great object of Mr. Douglas to refute the reasonings, or expose the mis-statements, of the *Irish Speaker*.—From the character of Mr. D. in the political world, and from the extensive information on Irish affairs which a mind like his must have acquired, during his residence in Ireland in a high official capacity, the public may reasonably form great expectations from this production; and we believe that they will find those expectations fully answered.

Mr. Douglas takes a very extensive view of his subject. Among the preliminary objections urged by the anti-unionists, against a legislative incorporation, the first is the incompetency of parliament,—but particularly the incompetence of the *Irish* parliament,—to enact a law which, with respect to Ireland, dissolves the constitution under which, and by which, that parliament exists; and, with respect to Great Britain, radically and (they said) dangerously alters the constitution of that country.—Of the absurdity of this objection, Mr. Douglas speaks as if it were glaringly manifest: but he nevertheless employs 30 pages of his pamphlet in answering it. Whether a legislature, formed, according to the principles of an existing constitution, to legislate for an independent nation, can possess an absolute and supreme power over that constitution itself?—whether it can of *right* not only alter that constitution in its minor parts, but absolutely dissolve it?—whether it can reduce the country which it rules from independence to subjection, and, instead of a distinct and self-governed nation, make it a dependent province on another country?—whether, in fact, a legislature, such as that of which we are speaking, possesses an unlimited right to enact whatsoever may to it seem good, and to dispose at pleasure of all the interests, political and civil, of the country?—are certainly very abstract questions. In discussing them, even the strongest understanding may perhaps sometimes lose itself in the mazes of metaphysics; and, in our apprehension, Mr. D. himself has in some instances been thus bewildered, in arguing for the *affirmative* of the question respecting these gigantic powers in the legislature. For example; he asserts that the legislature is competent to every thing which is not physically impossible, because, if it be *not* competent to any given act, there is *no power* which *is*; since, under the present constitution, neither the electors nor the general body of the people have any deliberative legislative or judicial power: yet Mr. D. allows that ‘the representative *violates his duty*, who does not pay a respectful attention to the wishes of his constituents;—or rather to the predominant sen-

timent of the people; which, though it cannot be collected by any legal or formal method, *will force itself* on the observation and understanding of the legislators; and which is in most cases the *best* and *most prudent* guide for them to follow.' Though the people, therefore, have no formal right, deliberative, judicial, or legislative, yet it appears, according to Mr. D. himself, that their opinion may be manifested to the legislator; and that not to admit that opinion is a violation of duty, or at least a breach of prudence. Now, if it be a *duty* in the representative to consult the general wish of the nation for which he legislates, it must follow that he violates that duty when he enacts a measure with which the nation is displeased; and, if each individual legislator would violate his duty in enacting such a measure, then it would be a violation of the duty of the legislature itself to enact it.

In the author's argument for the universal competence of a legislature to every thing which is physically possible, it would perhaps be easy to point out other inconsistencies:—but it would be an invidious labour, and an useless one. In these times, it cannot be expected that politicians will regulate their conduct by the thin and evanescent rules of abstract metaphysical right and wrong. We cannot however refrain from observing that Mr. D. seems, in this part of his speech, to have gone out of his way to disparage characters which, we hope and believe, neither the madness nor the malice of party will ever be able to depreciate. Locke and Berkley are names which, while their works shall be read, (and that will be as long as the English language shall be known,) the friends of truth and virtue, of philosophy and of freedom, will love and honour.

Quitting this part of his subject, Mr. Douglas proceeds to consider what is certainly the substantial question, *Whether or not an union would be beneficial to Ireland?* In this discussion, we conceive that Mr. D. has been eminently successful, compared with those who have written or spoken before him in support of this measure. Ireland, he contends, will derive the most important benefit from an union, in three instances; viz. in her legislative and executive government; in her commerce, manufactures, and agriculture; and in an improved civilization, increased security, and general prosperity.

With respect to the improvement in the *legislative* government, he thinks that it will consist in Ireland obtaining, by an union, a share of influence in the British legislature, which will enable her to draw new advantages from the foreign possessions of Great Britain; the interests of Ireland will then, as making part of the empire, be the object of attention to



every British legislator: while the Irish representatives will inform and guide the legislature, in the best means of improving the local and peculiar advantages of the country. The temper of a legislature which, by its local and moral situation, will be removed from the irritation of little passions, will more wisely consult the peace and welfare of the people, than one whose contiguity to scenes of outrage and disorder, the result of religious and political animosity, must sometimes give to their measures the colour of resentment, of revenge, or of jealousy.—The *executive* power, at the same time, will be rendered more strong by being made more simple.

In shewing that an union would impart to Ireland considerable advantages in point of *commerce and manufactures*, Mr. D. displays a great fund of extensive information. Among a variety of other interesting matter, we find here what seems a full refutation of the doctrine that a compact exists between this country and Ireland, on the subject of the linen manufacture. If such a compact did exist, Mr. Douglas shews that it was dissolved by an act of the Irish parliament itself. This is a favourite topic with Mr. Foster, and it is not the only position of that gentleman which Mr. D. attempts (and, we think, successfully) to refute. He at least makes it highly probable that the increased prosperity of Ireland, since the year 1782, did not arise exclusively from the arrangements which were then made, but from the operation of collateral causes;—and he labours to prove, (somewhat indeed on special-pleading principles,) that the right then asserted by Ireland to have a parliament of its own—its *sole* legislature—is perfectly consistent with the incorporation of the two legislatures. Under this head of his argument, Mr. Douglas lays down some very interesting positions, the direct contrary of which have been zealously asserted by Mr. Foster and other Irish anti-unionists. Such, for instance, is that which asserts that Ireland possesses, or will acquire after an union, equal advantages for carrying on the pottery, and the iron trade, with Great Britain herself; and that the superior advantages, supposed to be possessed by England in regard to fuel for manufactures, either do not really exist, or, if they do, give her much less advantage over Ireland than is commonly believed.

Of the advantages which an union may produce to the sister country in respect to *Morals and Civilization*, the picture here drawn is very flattering: but of future events, which are to depend on the probable operation of untried causes, where shall we look for a faithful description? We *wish* and *hope* that an union will introduce, as Mr. D. promises, ‘settled habits of morality and *true* religion, in the room of the blind superstition

tion and fanatical rage now too commonly to be found among the different sects in that country;—an uniform submission to law;—and that which is essential to the attainment of those great ends, the mitigation and gradual extinction of the spirit of disturbance, insurrection, devastation, plunder, and massacre, which has prevailed among the Irish peasantry, with more or less violence, but almost without intermission, as far back as we can trace their authentic history: but to those who know how pertinaciously national habits are retained, it will probably appear a very sanguine speculation, to expect the extinction of such vices as these, and the introduction of the opposite virtues, from the slow and doubtful operation of a new legislative arrangement. The bare probability, however, of an *approach* to this happy change, may alone perhaps warrant the experiment.

Mr. D. endeavours to prove that, notwithstanding the opposition at first made to an union, the majority of the Irish people are not adverse to it:—but, granting that they were, he insinuates that the administration should yet press the measure, if persuaded of its wisdom. ‘It was,’ says he, ‘by virtue of the manly and steady disregard with which the administration of 1707 treated the hostility and violence of the Scotch opposition to an union, that one of the most fortunate political transactions recorded in the annals of the world, was brought to a happy conclusion.’ We cannot agree with Mr. D. in the general sentiment which he adduces this fact to support;—we rather adopt that *other* maxim of his to which we have already alluded;—namely, that the representative (and we think also the minister of a nation) ‘does not perform his duty, nor consult the *true interests* of his country, who does not pay a respectful attention to the opinions of his constituents, and those which prevail in general among the different classes of his fellow-subjects;’—and ‘that this predominant sentiment will be in most cases the best and most prudent guide to follow.’

Having considered the *advantages* which are likely to result to Ireland from an incorporation of the two legislatures, Mr. Douglas proceeds to inquire what *inconveniences* may result from it to *Great Britain*. This is a very delicate part of the subject, and which Mr. D. *very delicately treats*. He touches it with a light hand, and certainly does not fully answer the objections which have been made on this head. He reckons three instances, in which it is supposed that this country would suffer by an union. The first, the removal of capital; which he answers by shewing that there is a great redundancy of capital here, and which (he says) may be without injury employed

in Ireland :—but is it not a question, whether, if a large redundancy of capital be employed in Ireland, it must not, as far as it goes, raise a competition in manufactures ; and, if the interests of the two countries be considered distinct, (as the objection, with Mr. D.'s mode of answering it, evidently considers them,) must not *that* be a considerable inconvenience ?

Two other evils which Mr. D. enumerates are, one, the possible inconvenience which may follow from the House of Commons becoming too *numerous*, and therefore probably *sumultuary*, by the addition of 100 members to the existing number :—the other (which *we* certainly have never heard mentioned, nor could we believe at this time of day that any Englishman would seriously utter it) is,—‘ that the habits and turn of the Irish representatives were likely to lower the standard (as it were) of British representation :—that they would corrupt and contaminate the whole mass.’ We should have thought that Mr. Douglas would have noticed such a remark only with the smile of contempt ; and we are sorry that he has deemed it deserving of a serious answer. It would have been more worthy of his talents, perhaps, to reply to a very serious *quere* which is very commonly made on this subject, but which he passes in silence ; viz. whether the introduction of one hundred Irish members into the British House of Commons, most of whom will in all probability be favourable to ministerial measures, will not throw such weight into the scale of influence, even now scarcely equipoised, as will give a preponderance in favour of the executive power, that may be fatal to the British constitution ?

We have dwelt thus long on this article, because the subject is certainly of the last importance to both countries ; and because the character of the author, and the intrinsic merit of the work, entitle it to a great degree of consideration and respect. We reckon it among the best productions on the subject of a legislative union ; and we deem it the most able answer that has yet been given to the ingenious arguments of the speaker of the Irish House of Commons.

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ART. VIII. *Biographia Medica* ; or Historical and critical Memoirs of the Lives and Writings of the most eminent Medical Characters that have existed, from the earliest Account of Time to the present Period ; with a Catalogue of their Literary Productions. By Benjamin Hutchinson, Member of the Medical Society of London, of the Physical Society of Guy's Hospital, and of the London Company of Surgeons. 8vo. 2 Vols. pp. 510, and 546. 16s. Boards. Johnson. 1799.

**W**e have seldom experienced a greater disappointment than on taking up this compilement. From the critical reading

reading promised in the title-page, which the history of literary physicians would furnish in ample store, we flattered our expectations with much pleasure and information:—but, after having examined the work, we are forced to observe that we have never met with more meagre and unsatisfactory details. This defect seems to have proceeded, in some measure, from the compiler's solicitude to introduce as many personages as possible into his work: but he ought either to have enlarged his limits, or to have shortened his catalogue. As the title announces a selection of characters, he could be under no obligation to notice any names which might not be rendered the vehicles of interesting narrative or remark. There is less apology to be made for this indiscriminate accumulation, as most of the articles are copied, or rather abridged, from former biographical works; and the compiler himself, after his introductory bow to the reader, scarcely makes his appearance in the course of two sizeable volumes.

In the biographical part, we observe great inattention to dates; which is an unpardonable omission in the slight, detached notices that constitute the account of each individual. As to criticisms, we have looked diligently through these volumes, without being able to discover any considerable number. With all its defects, however, this publication will prove interesting to young persons, just entering on the study of medicine; though they may find occasion to wish that the editor had given fuller details respecting the progress of opinions, and the rise of improvements.

In the very short account of the life of Hewson, we were surprised that no mention was made of his discoveries. We shall transcribe this unsatisfactory sketch, partly to support the censure which we have passed on some portions of this work, but chiefly for the sake of the admirable letter from Mrs. Hewson which it contains, and which none of our readers can peruse without sensibility.

‘ Of the life of this very ingenious anatomist, no account had been printed, till Dr. Hahn, professor of physic in the university of Leyden, prefixed some anecdotes of him to a Latin translation of his works, published in that city. These anecdotes are contained in the following letter, with which Mr. Hewson's widow favoured Dr. Simmons, in reply to one addressed to her at the suggestion of the late truly ingenious Mr. Henry Watson, F. R. S. and surgeon to the Westminster infirmary. This letter Dr. Simmons transmitted to Dr. Hahn, who has given it entire in a Latin translation, and it affords so affectionate and just a tribute to the memory of Mr. Hewson, that our readers will be pleased to see it preserved here in its original form.

“ Sir,

" Sir,

" I should think myself bound to grant any request introduced with Mr. Watson's name; but that which you make in the letter I received yesterday, needed no such introduction. A tribute paid to the memory of Mr. Hewson, is highly gratifying to me, and I can have no employment that will give me more satisfaction than that of assisting in any degree to the spreading of his fame. Mr. Hewson was born at Hexham in Northumberland, on the 14th of November, O. S. 1739. He received the rudiments of his education at a grammar-school in that town, under the Rev. Mr. Browne. His father was a surgeon and apothecary in the place, and much respected in that neighbourhood. With him Mr. Hewson acquired his first medical knowledge; being ambitious to increase that knowledge, he placed himself first under an eminent surgeon in Newcastle (Mr. Lambert), and afterwards resided for some time at London, Edinburgh, and Paris. His subsequent acquirements are sufficient to prove, that he visited those places with a true love of science, and desire of attaining eminence in his profession.

" I became acquainted with him in the year 1768. He was at that time in partnership with Dr. Hunter. Some similarity in our dispositions created a mutual esteem, and the equality of our situations made our union desirable in point of prudence. I had five months the start of him in age, no pretensions to beauty, nor any splendid fortune; yet I believe he was satisfied with the choice he made. We were married July 10, 1770. I brought him two sons. The elder was just three years old when Mr. Hewson died, which was on the first of May 1774, and I was delivered of a daughter on the 9th of August following. His last moments of recollection were embittered by the idea of leaving me with three children, but scantily provided for. The trial of my fortitude was different; the loss of affluence I did not feel for myself, and I thought I could bring up my children not to want it. However, by the death of an aunt, who left me her fortune, I became reinstated in easy circumstances, and am enabled to give a liberal education to my children, who I hope will prove worthy of the stock from which they grew, and do honour to the name of Hewson. Mr. Hewson's mother is still living at Hexham, and has one daughter, the youngest and only remaining child of eleven. His father died in 1767, and having had so large a family, it will be readily supposed he could not give much to his son, so that Mr. Hewson's advancement in life was owing to his own industry. A better son and husband, or a fonder father than Mr. Hewson, never existed. He was honoured with the friendship of many respectable persons now living, and the late Sir John Pringle shewed him singular marks of regard.

" Mr. Hewson's manners were gentle and engaging; his ambition was free from ostentation; his prudence was without meanness, and he was more covetous of fame than of fortune. You will, I trust, readily forgive me, if I have been more prolix than you desired. It would be no easy matter for me to relate bare facts, without some comment, upon such a subject.

" I am, Sir, your most obedient humble servant,

" Kensington, Aug. 30, 1782.

MARY HEWSON."

'To this letter we think it necessary to add, that the writer of it, whose sentiments do her so much honour, is the lady to whom Dr. Franklin has addressed several of his "Letters on Philosophical Subjects," and likewise his "Scheme for a new Alphabet and reformed Mode of Spelling," published in the "Collection of his Political, Miscellaneous, and Philosophical Pieces." Mr. Hewson's connection with Dr. Hunter continued till 1770, when some disputes happened, which terminated in a separation. Mr. Hewson was succeeded in the partnership by Mr. Cruikshank, whose anatomical and surgical abilities are deservedly respected.'

The lives of the celebrated Hunters, which occupy an unusual space, are almost entirely compiled from prior publications.

While several names of inferior consideration are admitted into this collection, we look in vain for that of Dr. John Jebb; we cannot account for this omission of a man who did honour to the profession which he adopted; for he is mentioned as having existed, in the article of his uncle, Dr. Samuel Jebb.

The language of this work is negligent in many instances; and we observe, in different passages, a want of the general knowledge which is necessary to a biographer. Lorenzo de' Medici, for example, is styled a *Duke* (p. 70, vol. ii.) In the account of Olaus Wormius, we are told that, 'as much occupied as the life of this physician seems to have been, he *found time* to marry three wives, and to have sixteen children; and *what is still more*, to write and publish above twenty works.' This is strangely expressed, unless it be intended for wit; which we can hardly suspect.

In the life of Dr. Berkenhout, there is so gross a blunder, that we suppose it must have happened in the press: his Botanical Lexicon is said to be 'particularly *expletive*' (evidently for explanatory) of the Linnæan system.

A regard to justice obliges us to take notice of an assertion in Dr. Tissot's account of Zimmermann; in which he claims for his friend the merit of a discovery due to the physicians of this country. In mentioning his Treatise on the Dysentery, Dr. Tissot says, "of which Dr. Cullen has thus spoken: Zimmermann is the first person, who has ever given the true manner of treating the dysentery." When or in what manner Dr. Cullen made this assertion, Dr. Tissot does not inform us; we are not acquainted with any passage of this kind in his works, and we do not remember to have heard it, during attendance on repeated courses of his lectures. He was accustomed to mention Dr. Zimmermann's treatise with respect, but he always attributed the merit of the improved practice to its true author, Sir John Pringle, whose observations on dysentery were published in 1752, at least *fifteen* years before the appearance of those of Dr. Zimmermann.—This train of recollection

collection leads us to mention a still more remarkable circumstance, concerning this tract. In a pamphlet now before us, Dr. Zimmermann is charged with having taken the substance of his publication, which came out in 1766, from an essay on dysentery written by Dr. Andrew Wilson, then physician at Newcastle-on-Tyne, which was honourably noticed in our Review at the time of its appearance in 1760 \*. The author (Dr. Wilson) even supposes that some of the cases, which he had related at considerable length, had been translated into German, and published by Zimmermann as cases which occurred to himself in Switzerland. The probability of this last charge, which many readers may think is carried too far, is attempted to be established by several ludicrous mistakes, which Dr. W. thought he had detected in the misapprehension of some English words in the original statement. We mention these circumstances, from no wish to depreciate the character of Dr. Zimmermann, but from a desire to preserve the claims of our countrymen from incroachment, on a subject of great importance to the health of nations.

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ART. IX. *Histoire des Campagnes du Comte Alexandre Suworow Rymnikski, Général-Feld-Maréchal au Service de Sa Majesté l'Empereur de toutes les Russies.* 2 Tom. A Londres. 1799. The same Book, with a new Title-page, and the Addition, *Chez Jordan Hookham, No. 100, New Bond Street.*

ART. X. *History of the Campaigns of Count Alexander Suworow Rymnikski, Field-Marshal-General in the Service of His Imperial Majesty the Emperor of all the Russias.* With a preliminary Sketch of his private Life and Character. *Translated from the GERMAN of Frederic Anthing.* 2 Vols. 8vo. 10s. Boards. Wright. 1799.

OUR readers will perceive that we have before us three copies of this book. The first professes to have been printed in London, but does not say by whom it was printed: the second is also said to have been printed in London, and is evidently the same book, with a new title, and the addition of the bookseller's name: the third is an English translation *from the German of Frederic Anthing.* The French edition carefully avoids intimating its relation to a German original, though in the *Avant-Propos* it is called *a translation*; and it also manifests some pains in the editor to make it appear what, we are confident

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\* Vol. xxiii. p. 123.

from the type and paper, it is not, a book printed in England. Thus, when speaking (in the Preface) of Admiral Lord Nelson, he calls him *our* (notre) Nelson. The work was probably printed in France, where the editor dared not show the publication.

The English copy, as we have already observed, professes to be a translation from the *German* of Frederic Anthing; and in this language, and by this author, we suppose, the original work was written: from which the French volumes also are a translation.

To each of these editions we find a preface, containing some biographical notices of Suworow. That which is prefixed to the English translation is considerably the shortest, but briefly takes notice of the writer's first acquaintance with the Russian General, which circumstance is omitted in the preface to the French. The English also contains, exclusively, a bombastic complimentary letter from Suworow to Charette, General of the Royalist Army in Vendée. In other respects, the French preface is much more full and circumstantial, in fixing those eras at which Suworow appeared most conspicuous, and in marking those instances in which his success and good conduct were most apparent\*. Hence we are led to believe that the French preface is the most faithful translation; and indeed, from comparing some passages of the body of the work in both versions, we are inclined to think that the French is throughout superior to the English.

With respect to the work itself,—of the main points, its authenticity and fidelity, we cannot judge. It gives a detail of military transactions, marches, sieges, battles, and assaults. It represents Suworow as having entered into military life as a private soldier in the guards of Seimonow, in 1742; and, passing through the successive stations of corporal, serjeant, and lieutenant, (which he attained in 1754,) he at length, by gradual promotion, rose in 1795 to his present rank of Field-Marshal. It marks the growth of his honours, and describes with circumstantial accuracy the nature and extent of those services by which they were earned. His achievements in the seven years' war with the Prussians (the first in which he served as a commissioned officer, and in which he attained the rank

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\* It may be said, indeed, that these particulars come within the range of the *History* itself, and therefore occur in the body of the work. Perhaps the English translator was of this opinion, for he adds at the close of his Biographical Preface: 'Such *is* (are) the private life and character of Suworow; his public actions are displayed in the succeeding volumes.'



of colonel)—his active services in the war against the Polish confederates in 1769, which ended in the first dismemberment of that unhappy kingdom—his successes against the Turks in the war of 1773, in which he three times defeated them—his subsequent services against the Tartars of Nogay, and against the Turks in the war of 1787, in which he obtained the memorable victory over 100,000 of them at Rymnik, with only a force of about 25,000 men—the assault of Ockzakow and of Ismael, where above thirty-three thousand men were put to the sword, and where the victorious army were for three full days permitted to plunder, to ravage, and to destroy—and finally the last campaign in Poland in 1794, when that kingdom was divided among its enemies, and in which, at the dreadful assault of Prague, thirteen thousand men (the flower of the Polish youth) fell untimely victims to the desire of defending their native city, and in which also 2000 were driven into the Vistula, where they perished:—all these achievements, the reader will find described in these volumes. He will find them described, too, by the pen and in the spirit of a panegyrist both of the hero and of his employers; of the policy and maxims of the Russian court; and of the allies who expelled Poland “from the map of Europe.”

The three most memorable of these events are the battle of Rymnik, the assault of Ismael, and that of Prague in the war against Poland in 1794. We shall give some extracts from the account of this last, as being that in which, we believe, there were few Englishmen who did not find themselves interested. After having described the preparatory movements of the assaulting army, the writer thus proceeds:

‘ The Russian troops who were ready to put themselves in motion in the order here described, were waiting for the signal in the profoundest silence. General Suworow gave the word of Belabenska, and the musket, which was the signal of attack, was fired at five in the morning. Immediately they were all in motion, although it was then very dark. Suworow went in person and posted himself on a height, whence he might observe every thing that passed, about a verst from the outermost of the enemy’s works.

‘ The two first columns, as well as the bodies of reserve in the interval between them, were exposed during their approach to the cross fire of several batteries, namely, of that which they were attacking, of those of the small islands which were fortified on the Vistula, of those of Marimont and even of Warsaw, and on their flanks to a fire of case shot, and of musketry. But nothing could discourage them, and they rapidly leaped the ditch and the parapet, and fell upon the cavalry and infantry that were behind them. Brigadier Polewanow caused these two first columns to be supported by some squadrons of horse chasseurs, who leaped over the ditch, attacked the remainder of the

the enemy's cavalry, and defeated them with the bayonet. The infantry drove the enemy to the banks of the Vistula, penetrated into the suburb itself, pursued them from street to street, as far as the bridge, cut off their retreat over it, killed two thousand men upon the spot, and made two thousand prisoners, among whom were several officers and two generals. About one thousand men, who attempted to save themselves by swimming, perished in the Vistula.'

He then describes the movements of two other columns, by which several batteries were taken, and 2500 men cut to pieces:

'The seventh column met with many obstacles. They had been obliged to set forward on the march much sooner than the other columns, to file round a marsh. They passed through two villages, formed themselves into a column, arrived at the intrenchment raised between the pond and the small arm of the Vistula, carried the three batteries, and marched on. The enemy's cavalry which had endeavoured to stop their progress, were cut off by a part of this column, and the rest were destroyed by the bayonet or thrown into the Vistula, where nearly a thousand men perished, and five hundred were taken prisoners.—

'Till this period the columns had combated and repulsed the enemy in the great interval which separated the external intrenchments from the fortifications of the suburb, as in a field of battle. They now penetrated into the farthest of the fortifications of Prague itself, and began to make a dreadful carnage in the streets and public squares, which were deluged with blood. The most dreadful of these scenes was the massacre of some thousand men, arrested in their flight on the banks of the Vistula. The Russians took three thousand four hundred prisoners, and the remainder were killed with the sword and bayonet, or drowned in the river before the eyes of the inhabitants of Warsaw, who, from the opposite bank, vainly stretched forth their hands to assist them.

'So great a number of prisoners, however, taken at a single point during the heat of the action, leaves no doubt of the moderation of the conquerors, and this fact, which, like all the rest of this action, was fully authenticated, at length destroyed the exaggerated accounts and pamphleteering declamations, which, by doubling the numbers of the killed, endeavoured to tarnish the glory of the Russian General. Besides, were equity at all compatible with party spirit, the writers who have deplored the fate of Poland would have observed, that it is rarely in the power of the leaders to suspend or curb the impetuosity of the soldiers in the heat of the action, still less in the fury of an assault, and, least of all, in such an assault as that of Prague, where the majority of the Russians were animated with the remembrance of their losses during the insurrection of Warsaw in 1793.

'But another equally lamentable spectacle presented itself to the inhabitants of that capital in the burning of several houses of Prague, the destruction of which seemed to menace them with a speedy fate. At once they heard balls hissing on every side, bombs bursting, and the cries of the dying. The mournful sound of the tocsin increased the

the noise of the artillery, and the consternation was universal amidst all classes of the inhabitants.

‘ A bomb fell into the hall of the revolutionary council, while the members were assembled, and, in bursting, killed the secretary, who was reading a paper to the members.

‘ About a thousand persons of both sexes took refuge, together with their most valuable property, in and before the house of the English Minister, in hopes of being spared when the Russians entered the city. But those of the suburb had no retreat, because the General, who had caused the approaches to the bridge to be defended from the beginning of the assault, caused it to be burnt on the side towards the Russians, to prevent Warsaw from being exposed either to massacre or pillage. After some time, he caused the cannonade to be slackened. At length, the fire of the artillery wholly ceased, and, at nine in the morning, that is, after four hours fighting, the assault was finally terminated.’

Those who read the account of Marshal Suworow's actions will not be surprised to learn, that the great feature in his moral character is excessive austerity : but they may not be so well prepared to hear that he is also in an extreme degree devout :

‘ He is (says his biographer) sincerely religious, not from enthusiasm, but from principle ; and takes every opportunity of attending the offices of public devotion : nay, when circumstances afford him the opportunity, he will, on Sundays and festivals, deliver lectures on subjects of piety, to those whom duty calls to an attendance upon him.’

We could extract various particulars of the private life and manners of Marshal Suworow, from the materials here afforded : but they have been so generally copied in all the public prints, that they would probably not be new to many of our readers. The well-established military reputation of the Marshal, also, and the interesting nature of his present services, will doubtless obtain a considerable circulation for these volumes. We have therefore rather endeavoured to characterise them, and to report their contents, than designed to extract their marrow.

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ART. XI. *General View of the Agriculture of the County of Nottingham*, with Observations on the Means of its Improvement. Drawn up for the Consideration of the Board of Agriculture and Internal Improvement. By Robert Lowe, Esq. of Oxton. 8vo. pp. 192. 4s. sewed. Nicol. 1798.

It is curious to observe the different usages, practices, and provincial terms, which prevail in the several counties of this island ; and, by bringing these together in one view, and  
affording

affording to each an opportunity of knowing wherein it agrees and wherein it differs from every other county, mutual improvement may result: perhaps, even, in time, an uniformity of agricultural language may prevail. We want a good complete dictionary of provincialisms; and few publications seem more conducive to the attainment of this *desideratum*, than the county surveys made and making for the consideration of the Board of Agriculture. Yet none of the gentlemen employed appear to have this end in view; nor have they been directed to notice the different names by which the same thing is called in different districts\*; so that their reports contain no *Provincial Vocabulary*: but we could wish that a section were devoted to this object; and we hope that the Board, in their plans of Internal Improvement, will not overlook the state of language. As literary men, we may be excused for submitting this remark to the consideration of the Board, and of those who are employed under it. We are sincerely desirous of promoting the useful objects which it has in contemplation; and we feel a peculiar pleasure in doing justice to those gentlemen, who have been active in affording it their assistance.

Ability, considerable experience, and withal fidelity, are necessary in drawing up a General View of a County. These requisites Mr. Lowe appears to possess. Like the preceding Agricultural Surveys, his report includes a variety of topics and of communications, which will be more or less interesting as they apply to the experience and chief pursuits of the agricultural reader. Mr. L. modestly introduces his work with this preliminary observation, constituting the whole of his preface:

‘The Surveyor begs leave to premise, that in undertaking the work, he proposed to himself only to state, as far as came to his knowledge, the usual course of husbandry used in the county, the new practices introduced, and such improvements as suggested themselves to him, without pretending to enter deep into scientific disquisition, or the subject of political regulation, which the reader must therefore expect to be but slightly touched upon.’

This modesty ought not to deprive Mr. L. of the praise which is due to his attention and diligence. Not having room enough to follow him through his multifarious details, we must enumerate only two or three particulars, and leave a solitary extract to vouch for the merit of the whole.

We are informed that the county of Nottingham is supposed to contain 430,000 acres; that in point of soil it admits of three divisions, 1. sand and gravel, 2. clay, 3. lime-stone and coal-land; that the particular circumstance, which merits notice in

\* Ex. gr. *Bearded wheat* is called in some counties *Cone wheat*, in others *Rivets*, and in Nottinghamshire it is called *Teogrove*; see p. 46.

the climate of this county, is its comparative dryness; that farms are in general small, usually let at will; that many of the principal farmers carry on agriculture with great spirit; that inclosures are proceeding rapidly; that the population of the county is 115,598;—&c. &c. Mr. L. also gives an account of the superiority of the *roota buga*, or Swedish turnip; of the sowing of *skegs*\*, a species of oat peculiar to this county; and of the culture of hops; in which branch of husbandry, from 1100 to 1400 persons are employed; and he suggests the improvements of drainage and water-meadows.

As *Planting* makes the most considerable figure in Nottinghamshire improvements, the reporter has bestowed much attention on this subject. He has given the names of the noblemen and gentlemen who have distinguished themselves as planters, with the number of acres which they have severally cultivated; and he has detailed the process observed in making the most celebrated plantations, particularly those of the Dukes of Portland and Newcastle. We shall lay before our readers the author's remarks on *the Cultivation of Willows*:

'The following observations relative to the method I make use of, in cultivating willows on waste moist lands, I flatter myself will not prove unacceptable to the Board of Agriculture. I have found, from experience, the advantage of it, and am convinced my country will be benefited, should it be generally adopted.

'I would first advise the laying out the ground into lands, like hop lands, viz. from three to four yards wide, with a ditch on each side; three feet wide at the top; one foot at the bottom, and two and a half deep. The earth that comes out of the ditch should be thrown on the land. But if there is not full sufficient fall for the water to get off, the ditch should be deeper and wider, till you have near a yard of earth above the level of the water.

'As soon as this is done, the ground must be double dug, viz. trenched two spades depth, except your ground be very boggy, which will afford room for the plants to shoot, and will save the expence of weeding, which otherwise must be incurred in the first summer after the plants are set; for if they are not kept clear of weeds the first year, the hopes of the planter will certainly be destroyed.

'The willow I recommend as most advantageous on every account—is the broad-leaved red hearted Huntingdonshire willow; every other species I have tried, and find reason to give a decided preference to this.

'The sets, or truncheons, may be cut from twenty inches to two feet long; particular care should be taken in the cutting, that the bark should not be fridged or bruised, or in any other respect injured; for in that case the plant will be weak and puny. They should be cut not on a block, but in the hand; obliquely and with a very

\* According to Appendix No. 2. *skegs* are the *avena stipiformis*, *Linnaei*.

sharp bill, or instrument. They must be dibbled into the earth by an iron crow, to the depth of fourteen or twenty inches, so that not more than six, or less than four appear above. If the truncheon should not fill the hole, the earth must be trampled close round it, in order that the air may be excluded. Care must be taken that the plant be set as the pole grows. The cuttings should be from poles of about three years growth. Maiden poles are the best; they should be set three foot [feet] asunder in the quincunx form, as thus:



Those truncheons will shoot out many branches, two or three of which will grow to poles if the land is good; if not, only one. Those poles I have sold at eight years growth, for 214l. per acre, neat money; the kids or brushwood pay for the felling. Had I suffered them to have stood two years longer, they would have produced 300l. per acre. Should any of the plants look weak or puny, or not shoot vigorously, it will be necessary to dig in a skuttle full of manure, to the roots, which I have no doubt in saying will pay.

‘ Though I have planted no less than ten acres, I cannot say positively, from my own knowledge, what the value would have been had they remained on the ground for fifteen or twenty years, having been called on for sets by the gentlemen of the neighbourhood, which I have sold for three pound a thousand. I must here observe, that the stools from whence the sets are cut, shoot very luxuriously, and will produce from three to four poles.

‘ The length of poles, at eight years growth, were from thirty-three to thirty-six feet, and most of them were large enough to make three rails, two at the bottom and one at the top; but the great use to which they are applied, is the purpose of making hurdles, flakes, gates, and other farming implements, being a wood uncommonly tough and light, owing, as I conceive, to a new method I made use of in planting them close to the ground. If it is the design of the planter to let them grow into timber (which I would venture to say would be far superior to *deal* for the purpose of flooring, or other light work, particularly as it will neither splinter nor fire; and if suffered to remain for twenty or twenty-five years, would make good masts for small craft, as they shoot up perfectly strait, and without any collateral branches) it is necessary, at the first or second year’s growth, to observe which pole is the strongest, as the remaining poles must be cut away. In about fifteen years time I am led to suppose they will want thinning; of course the inferior must be taken out and the superior be suffered to remain.

‘ The times of planting must be from January to the end of March; but the sets for that purpose should be cut from December to the end of February; when the sap is down.\* If however there are

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\* And the reason is, that if poles are cut in the spring (the sap being up) the stool will at last be weakened by bleeding, if not killed; and of course prevented from shooting so vigorously as if cut at the preceding time.’

people so injudicious as to sell sets in spring, it will be to the advantage of the purchaser to plant them, as the sap is then in the poles. The reason why many are induced to cut at that time, is on the supposed account of their peeling better; but I can affirm from experience, that poles cut in December, January, or February, and laid in rows upon the ground, or the ends put in water, will peel as well in the spring as at the usual time.

‘ In regard to fensing, the planter should pay the greatest attention to it, otherwise his time and expence will be fruitless.’

Mr. Lowe does not forget to notice the *manufactories* of the county: but he complains of their increasing the rates on the occupiers of land. He speaks, however, very favourably of the *Poor*, and exhibits a pleasing picture of their comforts. On the subject of *tythes*, he gives his opinion with great ingenuousness: but we cannot agree with him that occupiers in general would not be benefited by a composition, or compensation, in lieu of tythes. If tythes obstruct improvements, which is generally agreed, we are not to calculate the occupier's advantage from the suppression of tythes in kind, according to the present value of his crops.

In returning thanks to several noblemen and gentlemen for their communications, Mr. Lowe is obliged to except the case of one or two individuals. We cannot but feel extreme surprise that any should be so illiberal as to withhold their assistance, especially when solicited, from such an undertaking.

ART. XII. *A Vindication of Homer, and of the Ancient Poets and Historians*, who have recorded the Siege and Fall of Troy, in Answer to two late Publications of Mr. Bryant\*. With a Map and Plates. By J. B. S. Morritt, Esq. 4to. pp. 124. 125. Boards. Cadell jun. and Davies. 1798.

IN the year 1794, Mr. Morritt, being on his travels, and having reached Constantinople, determined to investigate the Troad, and the shores of the Hellespont, with Homer in his hand. He accordingly arrived there in the November of that year, accompanied by two other English gentlemen, Messrs. Stockdale and Dallaway; the latter of whom has published an account of the present face of the country, and of its striking coincidence with the Homeric description†. On Mr. M.'s return to England in 1796, Mr. Bryant's scepticism respecting the Trojan war, and even the existence of Troy itself, engaged his attention; and full of zeal for the honour of the great Poet, and convinced by ocular demonstration that ‘ there is no his-

\* See Rev. vol. xxii. N. S. p. 142, &c.

† “ Constantinople and its environs.” See Rev. vol. xxv. N. S. p. 121.

torian, however exact, who can compare in this respect with Homer,' (p. 78.) he offers the present vindication to the public.

We shall waive a positive decision on the merits of this grand literary question; giving only a short analysis of Mr. Morritt's treatise, and some specimens of the scholar-like manner in which he has proposed and conducted his argument.

He first contends that chronological accuracy is not essential to the establishment of facts; and that the chronology of Homer is consistent with itself, as far as it goes; as well as his whole story, though corrupted by others. The proof of the probable cause of the Trojan war is furnished in the very analogous story of Dermot of Leinster and O'Rourk, in Mitford's History of Greece, Vol. I. ch. 1. sect. 4. The bond of connection of the Grecian army must be sought in the preponderance of the House of Atreus. Thucydides, so far from doubting, affirms the fact; he was aware of all the obnoxious circumstances relative to the manners of the heroic ages; and yet he never considered them as objections to the truth of Homer's story. Mr. M. does not allow that Homer's silence was a proof that no correspondence existed between Greece and the army. As to the age of Helen, no inferences can be drawn from a chronology so imperfect. The general consistency of Homer evinces rather his truth than his ingenuity; and the names of his heroes were not applied merely to creatures of his imagination. Mr. Bryant's conjectures on the country of Homer are said to be unsupported and inadmissible.

These are the heads of argument, which are discussed with erudition and ability. The recapitulation of the whole is subjoined:

'From the thorough destruction of his supposed series of evidence, I come to a conclusion diametrically opposite to Mr. Bryant's. If Homer bears such a semblance of truth; if Varro and Justin do not refute his veracity; if the grounds of the war were probable and natural, the men engaged in it, and the conduct of it such as might be expected; if Thucydides, Diodorus, and Herodotus, both confirm and account for it; if the accounts given of the numbers and ships of the Greeks are credible, and if their proceedings in Troas, as far as are recorded, are consonant to nature; if their correspondence with Greece and the age of Helen, and of the Lovers and Suitors, all prove nothing against the fact; if the objection about the Arcadian mariners is without any foundation; if the foss and rampart were such as might easily be destroyed, and the topographical objections every where founded on mistaken notions, as I shall now endeavour to prove; it follows that all conclusions drawn from such premises are annihilated, and therefore that Troy may have existed notwithstanding the objections of Mr. Bryant. There seems besides to be still less reason for supposing it to have existed in Egypt. Conjectures  
upon



upon Homer's life and writings may be answered by other conjectures, but in reality as they prove nothing, they need not be answered at all; Homer's acquaintance with Egypt is slight ground for such an inference; of the writers who treated the subject, only one (*Phantasia*) is said to be an Egyptian, and her name confutes the story. Not one is mentioned as placing Troy out of Phrygia either before or since, so that if it belonged to Egypt, such a concurrence in favour of one particular spot is wholly incredible. Therefore we must either suppose *Phantasia* wrote on a Greek story, or that Homer, *Syagrius*, *Dictys*, *Dares*, and other Greeks, wrote on an Egyptian one, and both ideas are equally absurd. The ancient traditions for ever are in contradiction with respect to the particulars, many different accounts are transmitted, but most of them are subsequent to Homer, whose consistency bears great internal marks of truth, and not one tradition or story, either antient or modern, ever removed Homer's Ilium to Egypt, till the attempt of Mr. Bryant. If I have accounted for the difficulties which he finds in respect to the Greek names and Grecian worship introduced by Homer into Phrygia; if the names said to be borrowed by Homer from the deities, were, in his time, probably the common names of his country; if the Egyptian derivation of *Agamemnon* is without proof; and if his own authorities, so far from assisting him when they are fairly quoted, really disprove his arguments; if the memorials found in the different parts of the world, and the deification of Homer's heroes are really confirmations of the received opinion, the consequence follows that we have no sort of ground, from any argument Mr. Bryant has used, to suppose that the scenes of the *Iliad* were originally foreign to Phrygia, but we have many unanswerable reasons to believe the reverse. Having shewn therefore, as I trust, that Ilium did not exist in Egypt; having before shewn that there is no reason to doubt the ancient story concerning the war in Phrygia, it shall be my effort to convince the reader that it did exist, and in the very situation where Homer has placed it.

In the second Part, Mr. Morritt enters into the investigation of the real Site of Troy and the Trojan war; following, in a great degree, the light held out by M. Chevalier, who had been his predecessor in the same pursuit, having been employed for that purpose by M. de Choiseul-Gouffier, the French Ambassador to the Porte. It does not appear that any conference had taken place between Mr. M. and M. Chevalier; nor that they were personally known to each other. The latter's description and map of the Troad were of course consulted by Mr. M. on the spot:—but Homer was his guide.

After some remarks on the nature of the plain, and the rivers *Simois* and *Scamander*; having arrived at *Bounar-bachi*, the Turkish village, near to the supposed site of Troy, the travellers visited the sources of the last mentioned river. Mr. M. (referring to an accurate engraving) observes:

'The morning after this, our first object was to examine the nature of the fountains below the village, from which we took the adjoining view. The cold spring gushes out from four or five crevices at the foot of the rock, which forms the foreground of this picture. At the small distance here delineated, another spring arises, which, at the time I was there, was of considerable warmth. Its waters are even now received into a marble bason, like those of Homer's Scamander, and in that part of the bason where the water enters, the temperature is scarcely of less heat than that of the warm spring at Bristol. The Turks who had attended us from Bounarbachi, confirmed the assertion of Chevalier, that the water was considerably warmer during frost, and steamed very visibly. If this was the Scamander, then the Scæan gate was near the springs, but I shall say more of this, when I come to consider the situation of the city. After examining what related to the city, we followed the course of this stream, riding along the foot of the hills which bound the plain to the south and west. The warm and cold springs very soon unite their waters, and roll along in the plain with a beautifully clear current. At the foot of the hills below Erkissiqui, the plain becomes marshy, and is overgrown with sedges and rushes; descending thence into the plain we crossed the Scamander over a bridge, which we had before passed in coming from Alexandria. The river here after winding through the marsh changes its course, and runs down a valley on the left in a perfectly straight canal. The ground on each side of this canal is thrown up, and affords the clearest conviction of its having been the work of art. From hence, therefore, guided by Chevalier, we attempted to trace the ancient channel: A winding bed, in which some water still trickles when the Scamander is full, immediately caught our eye; it is of the same size with the adjoining part of the stream where it branches off, and by following the windings of its banks we arrived soon after at those of the larger river, into which it has formerly fallen. At and below the conflux, marsh, myrtles, osiers, and aquatic plants, grow in abundance: I have already noticed the high banks of sand through which the larger river flows: I will add that in summer this last is often dry, except where the sea which inundates the marshes flows in at the mouth of it. It is always muddy, and rolls down stones and fragments from the mountains. But the other, notwithstanding severe rains, was still, when I saw it, "like crystal clear," and in summer its channel is never dry; a property which, in this climate, might well justify the epithets of *αγλαὸν ὕδωρ*, &c. I own, throughout every part of this description, I cannot recollect any one local expression of Homer, which is not accurate at this day, if applied to the spot I have described.'

We have then the following very interesting piece of topography, in confirmation of the locality of Troy and the Homeric description:

'Returning then to the sources of the spring at Bounarbachi, let us consider the nature of the ground that rises above them: A short slope rises on the east, and Bounarbachi stands on the flat table land above it; this plain farther east terminates at a deep dell, where  
the

the larger river (the Simois) enters the lower plain; on the south east a pointed and high hill rises terminated on three sides by high rocks, and the Simois rolls at the foot of these under a row of equally stupendous precipices on the opposite side. Now, assuming the proposition that this place was Troy, let us draw the wall that defended it from precipice to precipice; we here then have the Acropolis surrounded by the rocks, down which one part of the council would have precipitated the wooden horse; below, on the plain round Bounarbachi we shall have the city, which from its elevation above the lower plain would be *νεμεσση* windy; the wall would on three sides be defended by the precipices, and would then run along the brow of the slope below Bounarbachi; in the part immediately above the springs would be the Scæan gate, and the platform on which Bounarbachi stands extending thence towards the west, the wall would pass from the top of the lower slope to the foot of the higher one that rises towards the citadel, across the ridge of a low hill, in that place level with the foot of the wall; this therefore being close to the Scæan gate, in our supposed situation, answers in every respect to the place of wild fig trees, *ειωνοι*; and as it runs out towards the plain, the Trojans would pass it in running thence to the Scæan gate\*. From this site being allotted to Troy, the reader looking at the map, will observe, that in viewing the shore from the platform of Bounarbachi, and even from the citadel, the eastern part of the plain is hid by the hills about Tchiblak and those on the opposite side of the vale of Thimbreck; and this Homer tells us, by inference at least, was the case with Troy. Now against so strange and very extraordinary a coincidence of circumstances, can we suppose that Homer had not this situation in his mind when he described Troy?

\* But a still farther proof strengthens our conviction; in Strabo's time, besides the tombs of Ajax, Achilles, and most of the other warriors, the tomb of Æsyetes, a monument of the highest antiquity, being mentioned by Homer as existing before the Trojan war, was abewn. Fortunately Strabo† informs us where to look for this tomb. It was seen in his time on the road leading to Alexandria from modern Ilium. This was the road by which we entered the plain first, and a high conical barrow is erected upon a hill, immediately commanding, in the most advantageous point of view, the situation of Bounarbachi on the right, and the low part of the plain, the Hellespont, and the naval station, on the left. It is at a considerable distance from Bounarbachi, but not cut off from it by the plain between the rivers where the army was drawn up. This situation bears every mark of Æsyetes's tomb; it was called such in the time of Demetrius of Scepsis, it also is *οψηνα κολονι* ‡ a pointed hill, a sort of tomb usual in that age, and exists still to confirm Strabo and illustrate Homer. Of that of Myrinna there remain no traces, and the tomb of Ilus, which Chevalier marks in his map

\* \* Πηρ' *ειωνοι* *ισσινουσι*. Hom. Il. passim.'

\* † Strabo, l. xiii. p. 599.'

\* ‡ Chevalier on the Plain of Troy, page 44.'

near the conflux of the rivers, was in that state that it required, he says, as accurate an observation as he took of it to ascertain its original form. In this there is, I think, a little imagination; for, though I am convinced that the tomb of Ilus was very near the place he allots it, yet I could not ascertain its precise situation; there are unequal mounds in this part near the rivers, some of which may be the remains of such a monument, but their appearance is, to me, by no means conclusive. The fact is that from their situations the tombs of Ilus and Myrinna have been much less likely to last than that of *Æsyetes*, since the ground near the monument of Ilus is marshy and wet, and the sepulchre of Myrinna \* is described as standing before the city, in the plain where the armies are drawn up. Local reasons may therefore be assigned for their disappearance, and indeed after the days of their celebrity, in the constant cultivation of a fertile plain, the labours of the plough would greatly contribute to deform and efface them. This we know happens for ever to monuments of this sort, whilst we see others as durable as the ground they stand on. At the distance of time in which Homer places the foundation of these, and the situation he allots them, these circumstances need no apology; the wonder is that any thing remains.

Mr. M.'s concluding observations are equally comprehensive and forcible:

‘ Let us next recollect the succession of events which took place before, during, and after the war of Troy; and we shall find that together with Homer, Mr. Bryant’s hypothesis annihilates the whole of the early history of Greece. Before the war we are acquainted with most of the heroes, their birth, descent, and intermarriages; Thus Agamemnon and Menelaus marry two sisters, the daughters of Tyndarus, and rule over Mycenæ and Sparta. Ulysses marries Penelope the daughter of Icarus; and traditions, and monuments relative to these facts, and a hundred similar to them, were found in the country of Sparta, Ithaca, and Argolis. We know independent of the siege the private history of all the great families of Greece during this time; many of these are slightly alluded to by Homer, and are preserved by other Authors. Thus, Clytemnestra and *Ægiale* plotted against their husbands during their absence; Penelope and Telemachus were oppressed by enemies till the return of Ulysses; Pyrrhus was educated at Scyros by his mother’s father, till he succeeded to the command and honours of Achilles; and different stories of this sort all connected with the *Iliad*, and preserved by other means, shew that it contains only a few links of the great chain of events, which Homer’s hands have preserved from the rust that covers the rest. After the *Iliad*, we know the lot of the heroes†, we know

\* \* The tomb of Myrinna was in the plain, *περίδομος ἵθα καὶ ἵθα*, “accessible with ease on all sides,” therefore more likely to be effaced by the causes assigned. Hom. Il. ii. ver. 812.

† For instance; the particulars of the murder of Pyrrhus by Orestes, that of Clytemnestra, the sufferings of Electra and Iphigenia, &c. all which are the frequent theme of the Greek tragedians.

the conduct of their wives and children: Greece weakened by her dear-bought victory, and torn by internal dissensions, saw all her thrones overturned by the return of the Heraclidæ. Thus we have at once a regular series of events, of which no part can be annihilated without affecting the credibility of the whole of history, and the united testimony of the ancient world.

To these evidences I will only add the almost universal concurrence of the ancient Authors, to whom I place references at the end of this work. We find almost every poet from Hesiod downward, mentioning this event; we find it recorded in every historian who treats of the times. Herodotus, Thucydides, Diodorus, give it their unanimous sanction. The geographers acknowledge the places mentioned to exist, and Strabo's whole book is a commentary on the poet. The philosophers and critics have never looked upon the story as fabulous. Men of science and judgment in all ages have paid the same homage to Homer's *veracity*; and Alexander, by sacrificing at the tomb of Achilles, shewed in what light his tutor Aristotle had taught him to consider the Iliad. The reader, who will examine the references I make to ancient Authors, will soon convince himself of their truth; and his mind will probably suggest to him *many* more; but these are sufficient to establish my assertion. Therefore supposing the story false, Homer adapted it not only to the plain, but to the names, characters, and collateral history of the times; and what is more extraordinary, to the traditions of Asia, Egypt, and different parts of the world, which traditions were discovered by Herodotus; not to mention the prophetic spirit which he must have had to adapt himself to many collateral stories brought into light by authors who lived long after him. Nothing but acknowledging the truth can extricate us from this perplexed labyrinth of absurdity; nothing more remains for me to prove.

In the next article, we shall have occasion to speak more minutely on a few of the points of this strongly contested argument.

ART. XIII. *Some Observations upon the Vindication of Homer, &c.* written by J. B. S. Morritt, Esq. By Jacob Bryant. 8vo. pp. 96. 4s. sewed. Payne. 1799.

THE veteran champion of literature here defies his youthful competitor, and, with an assurance of victory, seems to address him in the words of Æneas to Lausus;

"*Quo moriture ruis? majoraque viribus audes?*" Æn. X. 811.

A passage in Justin is the first subject of dispute. Mr. B. translates "*ἐπὶ Ἑλλήσι προ τῶν ὀλυμπιαδῶν* AKPIBES *ιστορηται:*" "The Grecians have no history on which they can depend, antecedent to the Olympiads." Mr. M. rejects the periphrasis, and insists that AKPIBES means literally "written with accuracy;"—and we know that a story, true in fact, may be inaccurately

curately told. Speaking of Hector leaping over the rampart, Mr. M. quotes Iliad. II. v. 380. "Αντικρυ δ' ἀνα ταφρον ὑπερβόρον." Mr. B. observes 'that the verb *θαρω* does not necessarily signify to leap over, but to dance and bound, which may be effected on plain ground,' (p. 22.) but will he not allow the force of the prepositions "Αντι and ὑπερ" when compounded with the simple verb?—Mr. Morritt recites (p. 33.) a perverted passage in Diodorus Siculus (L. 4. p. 269.) in which Daphne of Thebes is brought forwards as having furnished Homer with much of his story; and "we are told," says Mr. M. "that by Thebes was not meant Thebes in Bæotia, but Θρησαι Αιγυπτιοι εκατομπολοι, "Egyptian Thebes with its hundred gates." "The passage (continues Mr. M.) alluded to in Diodorus expressly contradicts the whole of this assertion: it is as follows, "*The Epigoni, after plundering the city of Thebes, consecrated Daphne the daughter of Tiresias to the Priesthood of Delphos. The genius of the girl was wonderful, and she assisted in versifying many of the oracles with extraordinary success. From her the Poet Homer borrowed many verses to adorn his works.*"—"But, at all events, where is the connexion between Daphne and Egypt?" Mr. B. in his haste to vindicate himself, has omitted to reply to this charge of false quotation; which is the strongest that Mr. Morritt has adduced.

Some doubts have been started by Mr. B. whether the name of Agamemnon was not peculiar to Jupiter: "Supposing however (says Mr. M. p. 59.) Agamemnon to have been one of the various names or epithets under which Jupiter was honoured; is it not just as probable, that it should have been given to men by the custom of the times; as that Homer, in violation of every custom, should adopt a name which could not be given to men?" Mr. B. inaccurately quotes the foregoing passage, (p. 31.) substituting *only* for *not*, and then complains that he does not see precisely the author's scope. The application of the names of divinities to men is allowed on all sides to have been frequent.

One more instance of verbal criticism may suffice. The grave Herodotus, having admitted the truth of the Trojan story in general, combats the proof of some Cyprian verses respecting Helen; and concludes a laboured illustration of Homer by reverting to his history, and saying "Ομηρος μιν νυν καὶ τα Κυπρια ἐπεα χαιρετω." L. 2. c. 118. p. 157. Literally "Adieu now to Homer and the Cyprian verses." Mr. B. (p. 39.) insists that Herodotus declares, by this expression, that he despised the credit of the Iliad; and that a literal translation would not reach the true purport; which is that of contempt. If *χαίρω* be ever used in an ironical sense, is it probable that

Herodotus, after a long panegyric and illustration, should dismiss the great Poet with a vituperative phrase? Shall we not rather suppose that it was merely a mode of speaking, when returning from a digression to the subject-matter of his work?

In his former publication on the Trojan war, Mr. Bryant gave a map of the Troad compiled by himself, from Strabo, and the Itinerary of Antoninus. The curious reader will compare this with the accurate chart prefixed to Dr. Chandler's Tour in Asia Minor, and will perceive that the line of coast, as well as the mountains, rivers, and towns, are purely imaginary, and void of authority. Yet Mr. Bryant is contented to disparage the veracity and the industry of those who have personally inspected that celebrated country, as well Messrs. Chevalier and Morritt as other gentlemen, and to prefer his own conjectures to an actual survey.

By a remarkable assumption, Mr. Bryant calls M. Chevalier the *Friend* of Mr. Morritt, and insinuates that there was a collusion between them to make up a map, at all events. 'It is effected (Mr. B. says) by his *arbitrarily* forming in his map a ditch or canal (call it which you please); and this, the author has too readily adopted, and styles it '*amnis navigabilis Plinii*?' (p. 62.) To such an impeachment of the veracity of Mr. Morritt and the companions of his researches on the Plains of Troy, it is not our business to reply: but we cannot think that it manifests much candour. To confirm an impression on the minds of his readers that Mr. M. *never visited* the shores of the Hellespont, Mr. Bryant says, p. 58.—'*one would imagine, that he had personally and accurately examined every thing material in this particular part.*'—The grand objection to the locality of the city of Troy, which Mr. Bryant urges, is Homer's expression *ἐν πεδίῳ*. May not this expression be used comparatively? Many hills, even in England, after an easy ascent, spread into a plain terminating in abrupt cliffs. Such, we are assured, is the description of Bounarbachi: whether it be the site of antient Troy, or not.

In this reply, Mr. Bryant appears to have qualified many of the assertions of his former treatises on this subject; at least, to have explained himself differently from the obvious meaning of several of his passages. He repeats that it seems extraordinary, that people should be so very solicitous about the reputation of Homer, when it was not in the least danger; and he complains of the obloquy to which some persons have been exposed, because they ventured to engage in an innocent inquiry. There has been an outcry on all sides, that the whole of antient history was in danger.—The event of the Rowleian Controversy, and the part which Mr. B. took in it, are still fresh in our memories.

ART. XIV. *Rome at the Close of the Eighteenth Century!!! a Poem, with Notes.* By Henry Tresham, Esq. R. A. 4to. pp. 31. 4s. Robinsons. 1799.

AN artist who is not very much imbued with French principles, and who has seen the *Alma Città di Roma* in the state in which time and accident had left it, after having been sacked, plundered, and burned by antient Gauls, Huns, Goths, Vandals, and Austrians\*, must feel indignant at the misery and devastation occasioned by the irruption of the modern Gauls into Italy; and at the pillage and plunder of a city which had received them as friends.

The antient republican Romans, it is true, made conquests, and enriched themselves and their capital by the plunder of Greece and Egypt; whither, as well as to other places, they went professedly with that intent: but the modern French republicans pretended to have no other view in entering foreign peaceable states, than that of giving liberty and equality to the inhabitants, and not only securing but augmenting the property of individuals. Alas! the *Tree of Liberty* in Rome, Naples, Venice, Holland, and Switzerland, has produced a fruit too sour and bitter for the palates of even the most hungry and beggarly common people.

The ingenious author of the poem before us, however, shall delineate his own feelings:

‘ Before the French had over-run Italy, the barely thinking of ROME filled the mind with an endless variety of delightful recollections. To realize the visions of imagination by a personal inspection of the riches of that Repository of Art, not the produce of one age, nor of one Nation, but the collective excellence of both the antient and the Modern World—to feast the eye on the vast accumulated specimens of the sublime and beautiful in Architecture, Sculpture, and Painting, were ideas that kindled curiosity, excited emulation, and enflamed the soul of sensibility with a desire to visit a City so renowned. What then must be the indignation of the Scholar, the Philosopher, and the Man of Taste, against the avaricious and crafty invaders of a Country, set as it were apart, a sacred depository for the trophies of intellectual energy? To attempt to palliate by recrimination is by no means just; the rapacity of MUMMIUS at Corinth—the ostentatious triumph of FULVIUS, conqueror of Etolia—the splendid robberies committed by PAULUS EMILIUS on subduing the last King of Macedon—nor yet the conduct of SCIPIO at Carthage, are at all applicable to the question of French criminality.—These antient Leaders fought against the well-armed, disciplined, and avowed enemies of their country: the Achean league had drawn the combined forces of the Greeks to the neighbourhood of Corinth: and as to Carthage and Rome, their jealous acrimony

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\* Under the command of a General of the Emperor Charles the Fifth, the constable Duke of Bourbon.



was mutual; a General of the former had sworn eternal enmity to the Roman Republic, and each party on drawing the sword of extermination, had flung away the scabbard.

‘ Observe the devoted Citizens of modern Rome—Prayers to the Almighty are the only arms they make use of while the spoilers are at their gates!

‘ As justice is the permanent interest, so magnanimity of conduct constitutes the true glory of a State; and in vain shall conquerors endeavour to dazzle mankind by stripping the Cities which they subdue—“ The calamities of other Nations can never become the ornaments of their own countries.”

In the poetical description of an intercourse with antiquity by the medium of sculpture, (pp. 9 and 10,) the author seems animated with the true enthusiasm of a feeling artist:

‘ But not alone persuasive PAINTING sways  
The Soul's keen sense, in Taste's enchanting maze;  
A rival sister, borne on Syren plumes,  
Each mystic path with Attic light illumines:  
Spell-bound by SCULPTURE, in her Parian grove,  
Festive with Pan, to rural strains we move;  
Advanc'd—MINERVA points the wond'rous way,  
We feel for PHOCION—with the JUST man stray—  
Converse with PLATO—SOCRATES behold,  
And taught by SOLON, scorn barbaric gold.  
With HOMER now Olympian heights we tread,  
JOVE's pendant curls ambrosial odours shed;  
The DELPHIC GOD, destructive Python slain,  
Triumphs refulgent in sublime disdain.  
Celestial forms display primeval grace,  
Expressive pathos moulds the meaning face;  
Action expounds the sense of ev'ry age,  
And tow'ring Fancy spurns fantastic rage.  
Drawn to a focus, SCULPTURE's antique rays\*  
Kindle in icy hearts a transient blaze:

Gallie perfidy and desolation are well described, p. 15.

‘ Consuming sorrows heap'd on silver'd hairs,  
Claim virtuous pity, and averting pray'rs;

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\* The Museum PIO-CLEMENTINUM has been justly considered as the noblest repository of the remains of antient Sculpture that exists. It was commenced under the Pontificate of Clement the fourteenth: the present Pope, then *Monsignor Braschi*, treasurer and counsellor to GANGANELLI, zealously concurred in the splendid and useful projects of the *Camera's* purchasing the monuments of Art from those proprietors whom necessity, or caprice induced to sell, and who, by a judicious law, were prohibited from removing the treasures of Antiquity from the metropolis. A gallery was first formed near the cortile where the APOLLO of Belvidere and the LAOCOON had long excited admiration, a circular portico was added, the contiguous gallery continued, and the collection of statues considerably augmented.

The

The sighs of Saints, the Vestal's piercing moan,  
 Might soften bosoms not transform'd to stone;  
 Yet what avails hoar locks, plaints, pleading tears,  
 Have French invaders, bowels, eyes, or ears?  
 Haste, glut their legions with unbounded ore,  
 Unsated Avarice bellows loud for more;  
 Despoil the temple, strip the rooms of state;  
 Gems, urns, shrines, tripods, on their triumphs wait,  
 Heroes and demi-gods that breathe in stone,  
 The fair creation Painting boasts her own;  
 Give all, and vainly hope with cords of sand,  
 To bind fell Rapine's devastating hand:  
 Pacts, treaties, public faith, are feeble ties,  
 ROME stoops cajoled, an undefended prize:  
 Taste's radiant seat, emporium of delight,  
 Disrobed of lustre, droops in cheerless night;  
 While wrapp'd in flames of democratic ire,  
 Faith, Hope, and Pity, agoniz'd expire!  
 These are the promis'd prodigies of bliss,  
 These the first fruits of the Fraternal kiss,  
 These the seductive, ostentatious charms,  
 That win Philosophy to Treason's arms.

The following lines are spirited, and were very seasonable before the opening of the present campaign:

' Rouse, sceptred chiefs, while chiefs ye yet remain,  
 Blot out the record of your valour's stain;  
 With ripen'd councils, and compacted might,  
 Fearless rush on, and scorn ignoble flight;  
 Rival ÆNEAS in a deathless name,  
 And bear the Church's Father through the flame;  
 Sooth his sad hours in life's eventful close,  
 Heal LATIUM's wounds, and give the World repose.'

At p. 26. the great painters are characterized with a masterly hand. Speaking of the inestimable treasures of which Rome had been plundered, Mr. T. exclaims;

' Historic truths, in colouring's pleasing vest,  
 Transcendent prodigies of skill confess'd,  
 Gems of first water, snatch'd from Fancy's mine,  
 Pure emanations of a flame divine,  
 The Pencil's breathing miracles, dismay'd,  
 Sink to the *Louvre*, and expire in shade!  
 ' Themes Faith approves, and scenes the soul admires,  
 Prospects that calm, or swell Devotion's fires:  
 Wonders CARACCI, and a RAPHAEL wrought,  
 Rapt in the visions of expansive thought.  
 The dawn of sense in PERUGINO's rays;  
 Controuling vigour, CARAVAGGIO's praise;  
 GUERCINO's force, with winning softness join'd;  
 ZAMPIERRI's truth, and energy of mind:

Seducing

Seducing VANNI, anxious to diffuse  
O'er pleasing groups, BAROCCI's vivid hues.  
The studied plainness of the learn'd POUSSIN,  
Matchless attainer of "the golden mean."  
SACCHI's proud choice of casual shade and light,  
GUIDO all graceful, great VOLTERRA's might.'

On the whole, this poem contains excellent principles, and many good lines, but is not polished throughout with equal care and felicity.

It is a melancholy reflection that Italy, the mother of arts, and the grand repository of their offspring, antient and modern, will be more materially and irrecoverably injured by the French revolution, than any other nation in Europe, or on the globe. Other countries, which have been plundered and impoverished by excessive contributions, the maintenance of armies, slaughter of inhabitants, &c. may recover as far as vegetation, population, and industry are concerned: but how can Italy be indemnified for her losses, and for the diminution of her importance in the eyes of the most elegant and enlightened part of mankind? It is in vain to expect that the matchless specimens of art, of which Italy has been robbed, will be of equal use to artists and to good taste elsewhere. The taste of Italy in the arts of architecture, sculpture, and painting, has been formed on antient models; that of France, on the conceptions of its own inhabitants in barbarous times. Will the French taste be corrected by the models of perfection which they have stolen, and mixed with productions of their own country; to which latter their eyes have been so long accustomed, and which national vanity will always prefer? Though the French have given up Lulli and Rameau, for Gluck, Piccini, Haydn, and Paisiello, in musical composition, has this circumstance produced any effect on their taste and expression in singing? And can a native of any other part of Europe hear an *air tendre* sung by a Frenchman without laughing?

The natives and foreign students resident at Rome had only to open their eyes, and they were sure of beholding excellence in antient sculpture and modern painting; in architectural remains of antiquity, and in edifices of modern times which were equally instructive. Now, will the French rebuild their churches, and fill them with the spoils of Italy, or imitations of them; in order to embellish that religion which they are trying to extirpate?

The depraved taste of France in architecture, sculpture, and painting, with all its *agréments*, will never perhaps be sufficiently purified for general adoption by students from other countries, who may travel thither for improvement, as they formerly did to Rome.

Rome. Nor will it be easy for them to escape contamination from the *colifichets*, and the tawdry and affected ornaments of past times, which will be constantly in sight throughout the capital.

A beautiful view of the back of the Vatican is given as a frontispiece to Mr. Tresham's poem.—As we think that there is sufficient merit in this production to deserve a second edition, we hope that the author will excuse us if we recommend the revision of a few harsh lines and incorrect accentuations of words: such as *rësërvöir*, p. 11. *älcöve*, p. 12. and *ärcädes*, p. 13. Pope accents the last word differently:

“Or call the winds through high *ärcädes* to roar.” (Epist.)

The first line of p. 14. can scarcely be deemed a verse:

‘Temples, Baths, Theatres, dejected wear  
The wounding aspect of confirm’d despair!’

When the first syllable of an heroic verse is long, the next two are constantly short, in our best poets:

“Who for a father’s grace his hopes may ground,  
And for his pardon with their heads compound.” (Dryden.)

These are slight errors, and easily corrected.

ART. XV. *Public Characters of 1798, 1799.*—To be continued annually. A New Edition, corrected and enlarged, to the 25th March, 1799. 8vo. pp. 600. 8s. 6d. Boards. Phillips, &c.

THE biography of living characters, however interesting to curiosity, must evidently be in some respects imperfect and fallacious, when extended to a large circle. It is very liable to errors, because it will seldom be undertaken by those who are best qualified to give information; friends and enemies will be equally cautious of exposing themselves to the charges of violated confidence or wanton hostility; and the compiler of a work like the present must be contented to follow popular rumour, when he cannot be furnished with better materials. There is, in effect, little information in the volume before us that possesses the merit of novelty, the greater part of it having been retailed in newspapers or periodical pamphlets; and we do not perceive any excellence of composition, or happiness of expression, which can give grace or dignity to narratives, the subjects of which are familiar to the public. These remarks apply to the delineations of men truly eminent, whose actions and opinions excite an interest in every individual: but it must be owned that some personages are introduced, concerning whom the information is entirely new; and no part of it is more novel and surprizing than the intelligence of their  
being

being *Public Characters*. It has been a practice of late, and we are sorry to observe that it is countenanced by the example of systematic biographers, to publish the lives of men who have done nothing remarkable. The elevation of petty incidents, or of household sayings, mounted on Johnsonian stilts, may astonish some readers, and divert others : but all must ultimately be disgusted.

After these general remarks on the inferior part of this compilation, we shall give a specimen of the execution of its less exceptionable articles, by quoting the life of the present very respectable Bishop of Salisbury :

‘ This prelate, who is a native of Scotland, has been long celebrated both in the clerical and literary world. He was educated at Christ-Church, Oxford, of which college he was a student in 1738, and having taken orders, settled in Shropshire. During his residence there, he published “Milton vindicated” (1748). In this work, he detected the *forgery* of LAUDER, a learned Scotsman ; who not content with pointing out a number of passages in the writings of *Masenius*, and other modern Latin poets, which Milton appeared to have imitated in his *Paradise Lost* ; had the wickedness to translate about *forty lines*—(in all) from Milton’s work into Latin,—to ascribe these translated lines, to *his* modern Latin poets,—and to represent Milton as having originally stolen them, with mean and gross plagiarism. The forgery was base ; yet the English were still *willing* to regard every syllable of Milton’s poem, as flowing from original poetical inspiration. The pretended detection of his plagiarisms, excited among them emotions of general shame and rage. The Whigs, the enthusiastic admirers of Milton’s politics, as well as of his muse, regarded Lauder’s publication, as a contrivance of the Scottish Jacobites : for *their* confusion, Douglas seasonably discovered an inaccuracy in one of Lauder’s quotations. He pursued the investigation, and luckily detected the forgery. Lauder sunk before him, and was overwhelmed with odium and ignominy. Douglas derived from this incident the first rise of his fortunes. The English thought, they could never be too grateful for so seasonable a support of their poetical idol.—After all, it must be owned, that *Lauder’s* erudition and acuteness were superior to those of his opponent ; and that his plan of tracing, in the authors which Milton must have read, the sources of some of his excellencies, was that of a judicious and even philosophical critic.

‘ Dr. D. next entered the lists with Archibald Bower, who pretended to have been a commissioner of the holy inquisition at Macerata. Bower proved a more doughty adversary than Lauder ; accused Douglas, as the creature of the English Jesuits, who had orders, from their superiors, to ruin Bower’s reputation in England ; denied the charges which were urged against him ; and defended himself with a flow of virulent and superlatively abusive language which has scarcely ever been equalled in controversy.

‘ Douglas continued to rise in reputation and to gain new friends. In 1754, he published “*Criterion*,” an answer to David Hume on miracles,

miracles, which is now forgotten. His first work had recommended him to the learned, the last to the religious world; and about the year 1760, he began to reap the benefit they entitled him to, for he was then appointed one of the king's chaplains. In 1762, he was nominated one of the canons of Windsor: and was soon after presented to the united livings of St. Austin and St. Faith, in London.

Among the many friends Dr. Douglas had made, was the late Lord Bath, who bequeathed him his library. But General Pulteney being unwilling to part with it out of the family, paid him the full value, and on his death, about three years after, left it once more to him. From Windsor, our divine was, in 1776, removed to be a canon of St. Paul's; and after possessing that canonry about twelve years, he was, in 1788, advanced to the Deanry of Windsor.

In these situations, the Doctor not only enlarged his circle of friends among the great, but was introduced to the notice of the king and queen, and acquired a considerable degree of royal favour. He was next raised to the episcopal bench, on the death of Dr. Law, Bishop of Carlisle, and on the translation of Dr. Barrington to Durham, in 1791, he was translated to Salisbury; by the possession of which see, he has become chancellor of the order of the garter.

The episcopal character of Dr. Douglas is a subject of universal admiration, while benevolence and candour distinguish him in private life. Regular in the discharge of the duties of his high station, he commands the love and respect of his diocese. In short, as a dignified clergyman and scholar, a gentleman and a christian, he is equally respected, and admired.

When the ships sent out on discovery under Captain Cook returned, Doctor Douglas was appointed to inspect and arrange the journals; and the admired introduction prefixed to that work is the offspring of his pen.

The Doctor was a member of the Literary Club in Essex-street, instituted by Dr. Johnson, Murphy, &c. Z.

From this extract, the reader may form a competent judgment of the general style and manner distinguishable in the book. There are few profound reflections, or nice discriminations of character: the writer's thought "*keeps the road way*;" and if the reader likes his pace, he may jog on with him, at this rate, through the greater part of his narrations.—Dr. Douglas, it is hoped, will hereafter find a better-informed biographer; in common with many other eminent persons whose characters are here exhibited.—A 2d vol. of this work is just advertized.

ART. XVI. *Mr. Weld's Travels through the States of North America.*

[*Art. concluded from the last Rev. p. 11.*]

IN our former article respecting this work, we accompanied the author through about one half of his travels; we have now to attend him through the remainder, and to afford our readers

readers some farther specimens of the entertainment here prepared for them.

The greatest degree of cold experienced in Canada is during the month of January; when, for a few days, it is often so severe as to subject those who are exposed to it, to the most imminent danger: The Canadians, however, have not that dread of its severity, which is generally entertained by those who have never experienced a greater degree of cold than is usually felt in Great Britain.

‘ Winter in Canada (says Mr. Weld) is the season of general amusement. The clear frosty weather no sooner commences, than all thoughts about business are laid aside, and every one devotes himself to pleasure. The inhabitants meet in convivial parties at each other’s houses, and pass the day with music, dancing, card-playing, and every social entertainment that can beguile the time. At Montreal, in particular, such a constant and friendly intercourse is kept up amongst the inhabitants, that, as I have often heard it mentioned, it appears then as if the town were inhabited but by one large family.

‘ By means of their carioles or sledges, the Canadians transport themselves over the snow, from place to place, in the most agreeable manner, and with a degree of swiftness that appears almost incredible; for with the same horse it is possible to go eighty miles in a day, so light is the draft of one of these carriages, and so favourable is the snow to the feet of the horse. The Canadian cariole or sledge is calculated to hold two persons and a driver; it is usually drawn by one horse: if two horses are made use of, they are put one before the other, as the track in the roads will not admit of their going abreast. The shape of the carriage is varied according to fancy, and it is a matter of emulation amongst the gentlemen, who shall have the handsomest one. There are two distinct kinds, however, of carioles, the open and the covered. The former is commonly somewhat like the body of a capriole, put upon two iron runners or slides, similar in shape to the irons of a pair of skates; the latter consists of the body of a chariot put on runners in the same manner, and covered entirely over with furs, which are found by experience to keep out the cold much better than any other covering whatsoever. Covered carioles are not much liked, except for the purpose of going to a party in the evening, for the great pleasure of carioling consists in seeing and being seen, and the ladies always go out in most superb dresses of furs. The carioles glide over the snow with great smoothness, and so little noise do they make in sliding along, that it is necessary to have a number of bells attached to the harness, or a person continually sounding a horn to guard against accidents. The rapidity of the motion, with the sound of these bells and horns, appears to be very conducive to cheerfulness, for you seldom see a dull face in a cariole. The Canadians always take advantage of the winter season to visit their friends who live at a distance, as travelling is then so very expeditious; and this is another circumstance which contributes, probably not a little, to render the winter so extremely agreeable in their eyes.’

At the distance of eighteen miles from the town of Niagara, are those remarkable falls of water which may justly be ranked among the greatest natural curiosities of the known world. Mr. Weld has presented to his readers four engraved views of the falls of Niagara, taken from different points of observation. The astonishment excited in the mind of the spectator, from the contemplation of objects so stupendous, must indeed be beyond the power of language to describe! The height of the great fall is one hundred and forty-two feet; that of the others one hundred and sixty feet.—From the centre of the Horse-shoe Fall, or Great Fall, arises a prodigious cloud of mist, which may be seen at the distance of many miles. It is generally supposed that the circumference of these falls is at least six hundred yards. They are separate from each other by two small islands; and the whole extent of the precipice, including the islands, is computed to be thirteen hundred and thirty-five yards. The quantity of water carried down these falls is found, by calculation, to be six hundred and seventy thousand, two hundred and fifty-five tons, every minute.

Amongst the numerous stories current in the country, relating to this wonderful cataract, there is one that records the hapless fate of a poor Indian, which I select, as the truth of it is unquestionable. The unfortunate hero of this tale, intoxicated, it seems, with spirits, had laid himself down to sleep in the bottom of his canoe, which was fastened to the beach at the distance of some miles above the falls. His squaw sat on the shore to watch him. Whilst they were in this situation, a sailor from one of the ships of war on the neighbouring lakes happened to pass by; he was struck with the charms of the squaw, and instantly determined upon enjoying them. The faithful creature, however, unwilling to gratify his desires, hastened to the canoe to arouse her husband; but before she could effect her purpose, the sailor cut the cord by which the canoe was fastened, and set it adrift. It quickly floated away with the stream from the fatal spot, and ere many minutes elapsed, was carried down into the midst of the rapids. Here it was distinctly seen by several persons, that were standing on the adjacent shore, whose attention had been caught by the singularity of the appearance of a canoe in such a part of the river. The violent motion of the waves soon awoke the Indian; he started up, looked wildly around, and perceiving his danger, instantly seized his paddle, and made the most surprising exertions to save himself; but finding in a little time that all his efforts would be of no avail in stemming the impetuosity of the current, he with great composure put aside his paddle, wrapt himself up in his blanket, and again laid himself down in the bottom of the canoe. In a few seconds he was hurried down the precipice; but neither he nor his canoe were ever seen more. It is supposed that not more than one third of the different things that happen to be carried down the falls re-appear at the bottom.



From the foot of Simcoe's Ladder you may walk along the strand for some distance without inconvenience; but as you approach the Horse-shoe Fall, the way becomes more and more rugged. In some places, where the cliff has crumbled down, huge mounds of earth, rocks, and trees, reaching to the water's edge, oppose your course; it seems impossible to pass them; and, indeed, without a guide, a stranger would never find his way to the opposite side; for to get there it is necessary to mount nearly to their top, and then to crawl on your hands and knees through long dark holes, where passages are left open between the torn up rocks and trees. After passing these mounds, you have to climb from rock to rock close under the cliff, for there is but little space here between the cliff and the river, and these rocks are so slippery, owing to the continual moisture from the spray, which descends very heavily, that without the utmost precaution it is scarcely possible to escape a fall. At the distance of a quarter of a mile from the Great Fall we were as wet, owing to the spray, as if each of us had been thrown into the river.

There is nothing whatsoever to prevent you from passing to the very foot of the Great Fall; and you might even proceed behind the prodigious sheet of water that comes pouring down from the top of the precipice, for the water falls from the edge of a projecting rock; and, moreover, caverns of a very considerable size have been hollowed out of the rocks at the bottom of the precipice, owing to the violent ebullition of the water, which extends some way underneath the bed of the upper part of the river. I advanced within about six yards of the edge of the sheet of water, just far enough to peep into the caverns behind it; but here my breath was nearly taken away by the violent whirlwind that always rages at the bottom of the cataract, occasioned by the concussion of such a vast body of water against the rocks. I confess I had no inclination at the time to go farther; nor, indeed, did any of us afterwards attempt to explore the dreary confines of these caverns, where death seemed to await him that should be daring enough to enter their threatening jaws. No words can convey an adequate idea of the awful grandeur of the scene at this place. Your senses are appalled by the sight of the immense body of water that comes pouring down so closely to you from the top of the stupendous precipice, and by the thundering sound of the billows dashing against the rocky sides of the caverns below; you tremble with reverential fear, when you consider that a blast of the whirlwind might sweep you from off the slippery rocks on which you stand, and precipitate you into the dreadful gulph beneath, from whence all the power of man could not extricate you; you feel what an insignificant being you are in the creation, and your mind is forcibly impressed with an awful idea of the power of that mighty Being who commanded the waters to flow.

Since the Falls of Niagara were first discovered, they have receded very considerably, owing to the disrapture of the rocks which form the precipice. The rocks at bottom are first loosened by the constant action of the water upon them; they are afterwards carried away, and those at top being thus undermined, are soon broken by the weight of the water rushing over them; even within the memory

of many of the present inhabitants of the country, the falls have receded several yards. The Commodore of the King's vessels on Lake Erie, who had been employed on that lake for upwards of thirty years, informed me, that when he first came into the country it was a common practice for young men to go to the island in the middle of the falls; that after dining there, they used frequently to dare each other to walk into the river towards certain large rocks in the midst of the rapids, not far from the edge of the falls; and sometimes to proceed through the water, even beyond these rocks. No such rocks are to be seen at present; and were a man to advance two yards into the river from the island, he would be inevitably swept away by the torrent. It has been conjectured, as I before mentioned, that the Falls of Niagara were originally situated at Queenstown; and indeed the more pains you take to examine the course of the river from the present falls downward, the more reason is there to imagine that such a conjecture is well founded. From the precipice nearly down to Queenstown, the bed of the river is strewn with large rocks, and the banks are broken and rugged; circumstances which plainly denote that some great disruption has taken place along this part of the river; and we need be at no loss to account for it, as there are evident marks of the action of water upon the sides of the banks, and considerably above their present bases. Now the river has never been known to rise near these marks during the greatest floods: it is plain, therefore, that its bed must have been once much more elevated than it is at present. Below Queenstown, however, there are no traces on the banks to lead us to imagine that the level of the water was ever much higher there than it is now. The sudden increase of the depth of the river just below the hills at Queenstown, and its sudden expansion there at the same time, seem to indicate that the waters must for a great length of time have fallen from the top of the hills, and thus have formed that extensive deep basin below the village. In the river, a mile or two above Queenstown, there is a tremendous whirlpool, owing to a deep hole in the bed: this hole was probably also formed by the waters falling for a great length of time on the same spot, in consequence of the rocks which composed the then precipice having remained firmer than those at any other place did. Tradition tells us, that the great fall, instead of having been in the form of a horse shoe, once projected in the middle. For a century past, however, it has remained nearly in the present form; and as the ebullition of the water at the bottom of the cataract is so much greater at the centre of this fall than in any other part, and as the water consequently acts with more force there in undermining the precipice than at any other part, it is not unlikely that it may remain nearly in the same form for ages to come.

How will the philanthropist, even while contemplating the progress of civilization, lament the wretched and reduced state, to which nations once happy, powerful, and populous, have been reduced by the introduction of European knowledge and European manners! Of all the tribes of that once virtuous and happy people, by whom the whole of that extensive territory was

was inhabited, which lies between the Mississippi and the Atlantic, a few wretched and wandering families are now alone to be found. The people of the United States, instead of treating with humanity and kindness the miserable Indian, whose natural possessions they have wrested from him, consider him as a wild-beast, whom they ought to exterminate from the face of the earth.—As so much has already been written with respect to the persons, manners, character, and mental and corporeal qualifications of the Indian of America, we shall not enlarge on this subject, but refer the reader to the work before us; concluding our extracts with the following anecdotes of Captain Joseph Brandt, a war chief of the Mohawk nation :

Brandt, at a very early age, was sent to a college in New England, where, being possessed of a good capacity, he soon made very considerable progress in the Greek and Latin languages. Uncommon pains were taken to instil into his mind the truths of the gospel. He professed himself to be a warm admirer of the principles of christianity, and in hopes of being able to convert his nation on returning to them, he absolutely translated the gospel of St. Matthew into the Mohawk language; he also translated the established form of prayer of the church of England. Before Brandt, however, had finished his course of studies, the American war broke out, and fired with that spirit of glory which seems to have been implanted by nature in the breast of the Indian, he immediately quitted the college, repaired to his native village, and shortly afterwards, with a considerable body of his nation, joined some British troops under the command of Sir John Johnston. Here he distinguished himself by his valour in many different engagements, and was soon raised, not only to the rank of a war chief, but also to that of a captain in his Majesty's service.

It was not long, however, before Brandt sullied his reputation in the British army. A skirmish took place with a body of American troops; the action was warm, and Brandt was shot by a musket-ball in the heel; but the Americans in the end were defeated, and an officer with about sixty men taken prisoners. The officer, after having delivered up his sword, had entered into conversation with Colonel Johnston, who commanded the British troops, and they were talking together in the most friendly manner, when Brandt, having stolen slyly behind them, laid the American officer lifeless on the ground with a blow of his tomahawk. The indignation of Sir John Johnston, as may readily be supposed, was roused by such an act of treachery, and he resented it in the warmest language. Brandt listened to him unconcernedly, and when he had finished, told him, that he was sorry what he had done had caused his displeasure, but that indeed his heel was extremely painful at the moment, and he could not help revenging himself on the only chief of the party that he saw taken. Since he had killed the officer, his heel, he added, was much less painful to him than it had been before.

When the war broke out, the Mohawks resided on the Mohawk River, in the state of New York, but on peace being made, they

emigrated into Upper Canada, and their principal village is now situated on the Grand River, which falls into Lake Erie on the north side, about sixty miles from the town of Newark or Niagara; there Brandt at present resides. He has built a comfortable habitation for himself, and any stranger that visits him may rest assured of being well received, and of finding a plentiful table well served every day. He has no less than thirty or forty negroes, who attend to his horses, cultivate his grounds, &c. These poor creatures are kept in the greatest subjection, and they dare not attempt to make their escape, for he has assured them, that if they did so he would follow them himself, though it were to the confines of Georgia, and would tomahawk them wherever he met them. They know his disposition too well not to think that he would adhere strictly to his word.

Brandt receives from Government half pay as a captain, besides annual presents, &c. which in all amount, it is said, to £. 500 per annum. We had no small curiosity, as you may well imagine, to see this Brandt, and we procured letters of introduction to him from the governor's secretary, and from different officers and gentlemen of his acquaintance, with an intention of proceeding from Newark to his village. Most unluckily, however, on the day before that of our reaching the town of Newark or Niagara, he had embarked on board a vessel for Kingston, at the opposite end of the lake. You may judge of Brandt's consequence, when I tell you, that a lawyer of Niagara, who crossed lake Ontario in the same vessel with us, from Kingston, where he had been detained for some time by contrary winds, informed us, the day after our arrival at Niagara, that by his not having reached that place in time to transact some law business for Brandt, and which had consequently been given to another person, he should be a loser of one hundred pounds at least.

Brandt's sagacity led him, early in life, to discover that the Indians had been made the dupe of every foreign power that had got footing in America; and, indeed, could he have had any doubts on the subject, they would have been removed when he saw the British, after having demanded and received the assistance of the Indians in the American war, so ungenerously and unjustly yield up the whole of the Indian territories, east of the Mississippi, and south of the lakes, to the people of the United States; to the very enemies, in short, they had made to themselves at the request of the British. He perceived with regret that the Indians, by espousing the quarrels of the whites, and by espousing different interests, were weakening themselves; whereas, if they remained aloof, and were guided by the one policy, they would soon become formidable, and be treated with more respect; he formed the bold scheme, therefore, of uniting the Indians together in one grand confederacy, and for this purpose sent messengers to different chiefs, proposing that a general meeting should be held of the heads of every tribe, to take the subject into consideration; but certain of the tribes, suspicious of Brandt's designs, and fearful that he was bent upon acquiring power for himself by this measure, opposed it with all their might, Brandt has in consequence become extremely obnoxious to many of the most warlike, and with such a jealous eye do they now regard him, that it would not be perfectly safe for him to venture to the upper country.

‘ He has managed the affairs of his own people with great ability, and leased out their superfluous lands for them, for long terms of years, by which measure a certain annual revenue is ensured to the nation, probably as long as it will remain a nation. He wisely judged, that it was much better to do so than to suffer the Mohawks, as many other tribes had done, to sell their possessions by piecemeal, the sums of money they received for which, however great, would soon be dissipated if paid to them at once.

‘ Whenever the affairs of his nation shall permit him to do so, Brandt declares it to be his intention to sit down to the further study of the Greek language, of which he professes himself to be a great admirer, and to translate from the original, into the Mohawk language, more of the New Testament ; yet this same man, shortly before we arrived at Niagara, killed his only son with his own hand. The son, it seems, was a drunken good for nothing fellow, who had often avowed his intention of destroying his father. One evening he absolutely entered the apartment of his father, and had begun to grapple with him, perhaps with a view to put his unnatural threats into execution, when Brandt drew a short sword, and felled him to the ground. Brandt speaks of this affair with regret, but at the same time without any of that emotion which another person than an Indian might be supposed to feel. He consoles himself for the act, by thinking that he has benefited the nation, by ridding them of a rascal.

‘ Brandt wears his hair in the Indian style, and also the Indian dress ; instead of the wrapper, or blanket, he wears a short coat, similar to a hunting frock.’

A great variety of interesting and amusing particulars, concerning the manners, customs, present state, and internal policy of the American colonies, are to be found in this work : but, unable as we obviously are to follow the author through all these minute details, we have rather chosen to submit to the reader Mr. Weld's account of a few prominent objects ; and we shall conclude by observing that Mr. W.'s summary and decided opinion of America may be perceived from the few following words, with which he terminates his book : ‘ I shall speedily take my departure from this continent, well pleased at having seen as much of it as I have done ; but I shall leave it without a sigh, and without entertaining the slightest wish to re-visit it.’

The composition of Mr. Weld is frequently inelegant and incorrect : but his work affords considerable entertainment and information. It is ornamented by a map of part of the United States of North America, and of Upper and Lower Canada ; a plan of the city of Washington, and the city of Quebec, and twelve neat descriptive engravings.

## MONTHLY CATALOGUE,

For OCTOBER, 1799.

## MATHEMATICS.

Art. 17. *The Elements of Mathematical Analysis*, abridged for the Use of Students. With Notes, demonstrative and explanatory; and a Synopsis of Book V. of Euclid. By Nicholas Vilant, A.M. F.R.S. Edinb.; and Regius Professor of Mathematics in the University of St. Andrew's. 8vo. pp. 160. 4s. sewed. Wingrave. 1798.

WE intend not to enter into any particular examination of the articles contained in this treatise, because, as we are informed in the preface, it is only 'an abridgment of part of a comprehensive system of the Elements of Mathematical Analysis, common and fluxionary, and now almost finished:'—but, although we do not minutely criticise the accuracy and excellence of the methods here to be found, the work itself must be considered.

With the learned, this abridgment will be superseded by the more comprehensive one which, according to the author, is soon to be offered to the world. To young students, then, as the title sets forth, the use of this essay is apparently destined. It is desirable to know the object of an author, in order that we may estimate the success of his endeavours to attain it:—Now, if the object of this work be to afford to beginners an introduction to the easy parts and common propositions of algebra, the author may be said to have attained his object: yet we cannot avoid remarking an obvious defect, an unsystematic arrangement, and a want of coherence in the several parts. The work is not distributed into chapters; nor does it follow the order proper to a scientific treatise. The proofs of some rules are not given; of others, the proofs are disjointed from the rules, and placed separately in the notes. These defects might easily have been remedied; and it is to be regretted that a work should labour under the want of essential advantages, which are to be procured at a very moderate expence of thought and labour. The typographical errors also are not few; and the sign of greater and less is injudiciously altered; there is no necessity for placing an *r* and *s* after the symbols  $>$  and  $<$ ; every mathematician immediately understands that  $a > b$  means *a* greater than *b*.

In regard to the *matter* of the work, it is very good; the principles of the propositions are clearly laid down, and the proofs are logically conducted. Some of the rules, however, might be changed for others which are more commodious: but we do not recollect to have elsewhere seen the method which the author has given for the resolution of commensurate cubic equations; the resolution is founded on this principle: if  $\frac{x}{y} = \frac{n}{m}$ , and if  $x \pm n, 2n, 3n, 4n, 5n, \&c.$  then  $y \pm m, 2m, 3m, 4m, 5m, \&c.$

Let,

Let, now, Equation be  $x^3 - bx = 40$

$$\therefore \frac{x^3 - 40}{x} = \frac{6}{1}$$

$$x^3 - 40 = 6, 12, 18, 24$$

$$x = 1, 2, 3, 4$$

now, if  $x^3 - 40 = 24$ ,  $x = 4$   $\therefore 4$  is a root of the Equation.

The binomial theorem is demonstrated by means of the formula given by Mr. Landen in his Residual Analysis; which formula is

$$\frac{\frac{m}{n} - \frac{m}{n}}{v - z} = \frac{\frac{m}{n} - 1}{v} \times \left( 1 + \frac{z}{v} + \frac{z}{v} \right)^2 + \frac{z}{y} \Big)^3 + \&c. (m)$$


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$$1 + \frac{z}{v} \Big] \frac{m}{n} + \frac{z}{v} \Big] \frac{2m}{n} + \&c. (n)$$

We hope that the author, as he uses the formula of Mr. Landen, has likewise adopted his principles; and that, in the work which is soon to appear before the public, he will not consider Fluxions as an independent science, but will shew that it is a natural branch of the same common stock from which all Algebra is derived.

#### EDUCATION, &c.

Art. 18. *A Chronological Table*, on a new Plan. Comprizing Articles of an Historical, Biographical, and Miscellaneous Nature, for daily Use: to which is subjoined, An Explanation of the several Subdivisions of Time; the Origin of the present Names of the Days of the Week and Months of the Year; an Account of the Correspondence of the latter with the New French Calendar; and a copious Index to the Work. Designed for the Use of young Ladies. By William Butler, Teacher of Writing, Accounts, and Geography, in Ladies Schools and in Private Families. 2d Edition, enlarged. 12mo. 5s. Dilly, &c. 1799.

The method of arrangement adopted in this plan gives it but little claim to the title of *chronological*. It is in the nature of a calendar; being an anniversary commemoration of remarkable occurrences, classed without regard to the year in which they happened, but according to the day of the year, beginning with the first of January and thence proceeding through each particular day. The utility of arranging historical facts in this manner seems confined to the purpose to which it is applied in the Almanack; *i. e.* to mark the return of feasts and holidays. For the purposes of instruction, it is ill suited; as it breaks into the chronological order of events, and renders them perplexed. The index, which is full, in some measure atones for the defect of the plan; and the work contains several articles which have not as yet found their way into other publications of the same nature. The author's style is flowery, and much interlarded with poetical quotations,

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Art. 19. *Letters on Subjects of Importance to the Happiness of young Females*, addressed by a Governess to her Pupils, chiefly while they were under her immediate Tuition; to which is added, a few practical Lessons on the Improprieties of Language, and Errors of Pronunciation, which frequently occur in common Conversation: by Helena Wells. 12mo. pp. 179. Peacock. 1799.

In the course of twelve letters, this authoress addresses a variety of seasonable instruction to her juvenile friends; she points out several improprieties and errors, into which they are in danger of being seduced, or which it is necessary to correct; and she calls their attention to many particulars, which may contribute to render them useful and happy. This is done with some freedom of reproof, but with great kindness and affection. Deficiencies and imperfections might be noticed, but not of considerable moment. When this lady recommends to her pupils the perusal of Hume's English history, (a work of unquestionable merit,) we conceive that it might have been proper to guard youth against the partiality of some parts of his writings, or to have recommended the volumes of some other author as tending to correct or remove any mistaken impressions.—In another part, (p. 151,) in which this writer speaks of 'systems existing at this day, where *hecatombs of human victims* are immolated with a view of gratifying the objects of their worship,' we might ask whether this language is not too much at large and too bold for truth? The collection of grammatical errors is very proper for the attention of young scholars, and not unfrequently requisite for that of those who are more advanced in life. 'The fire is not *lit*,' may appear inaccurate both to the ear and to the eye; yet Dr. Johnson admits *lit* as the preterite of the verb *light*, and produces the authority of Addison; with whom, though rarely, might be united some modern writers.

Art. 20. *Plain Tales*, chiefly intended for the Use of Charity-Schools. 12mo. 4d. Vernor and Hood. 1799.

To form the children of the poor to industry, contentment, honesty, and all virtue, is a noble object of Christian charity: if it be possible to attain it, the greatest service is rendered to society, as well as to the young people themselves. Much depends on the manner in which attempts of this kind are conducted. It is the design of this little performance to assist in carrying on so laudable a purpose; and while these natural and simple tales may be of use to poor children, others in different stations may derive hints from them which may prove of some benefit.—N. B. We observe twice in this fine volume, *pleated* instead of *plaited*.

#### POETIC and DRAMATIC.

Art. 21. *True Patriotism; or Poverty ennobled by Virtue*, a Drama, performed, for the First Time, December 21, 1798, at the Theatre in Louth, with universal Applause. 8vo. 2s. Printed at Louth. London, Crosby and Letterman. 1799.

We are extremely glad to learn from the title-page, that this home-made tragi-comedy (for it contains blank-verse, and a battle) found much favour in the eyes of our loyal friends at Louth. Yet perhaps it had been as well if they had kept it to themselves; for we believe



believe that the style and management of the piece, however well intended, will procure it scarcely any other readers here than the Reviewers, who undergo the *peine forte et dure* of perusing almost every thing that issues from the press.

Art. 22. *The School for Honour, or the Chance of War.* A Comedy, in Five Acts. Translated from the German of Lessing. 8vo. 2s. 6d. Vernor and Hood. 1799.

This comedy is superior to most of those of Kotzebue and Iffland, but it has made its appearance in English before, under the title of "the Baroness of Bruchsal, or the Disbanded Officer," and has already been reviewed. The language of the present translation is good.

Art. 23. *The Lawyers,* A Drama, in Five Acts, translated from the German of Augustus William Iffland. By C. Ludger. 8vo. 2s. 6d. West.

It is the honourable characteristic of Mr. Iffland, that his poetic abilities are uniformly exerted in behalf of virtue, and of those duties which our ancestors reckoned indispensable in morals, but which some of the German dramatists represent as prejudices, unworthy of enlightened minds. We therefore wish to speak respectfully of his performances,—encumbered as they are with the minute ceremonials and vapid common-place of the German theatre. They exhibit discrimination of character, and delicacy of sentiment; and, while they are less extravagant than the plays of Kotzebue, they excite the feelings with equal or superior force.

In the present drama, an ambitious young man, who has been drawn into scenes of political iniquity by a veteran lawyer, is reclaimed by the blunt honesty of his father, and the persuasions of his intended bride. We extract the following passage, as a specimen of the dialogue:

‘ SOPHIA, *Privy Counsellor* CLARENBACH.

‘ *Sophia wipes her eyes.*

‘ *P. Coun. (after a pause.)* Why does my dear Sophia weep?

‘ *Soph.* My father is pleased with you.

‘ *P. Coun.* I see I am the cause of your grief.

‘ *Soph.* Does your conscience tell you so?

‘ *P. Coun.* Your tears do.

‘ *Soph. (after a pause.)* Well, then, answer my tears.

‘ *P. Coun. (shrugs up his shoulders.)* The dead letter has decided in this business, as it does in many more, where our feelings would decide in a different manner, but dare not.

‘ *Soph.* And dare not!—Further—

‘ *P. Coun.* Further it fills me with the deepest distress to see my Sophia thus distressed. I am not to blame. I would give any thing to alter the circumstance.

‘ *Soph.* Any thing?—do not be offended at this question. It conveys no doubt. It contains my firmest confidence in the heart of the man to whom I am going to tender mine,—to whom I have tendered it already. Yes, Clarenbach, I do not conceal it from you; I could not leave you without giving myself up to those tears.

‘ *P. Coun.*

' *P. Coun.* Sophia, my angel! the promised companion of my life, my guardian angel, the most precious gift of providence! How dare I presume to merit your partiality? No! I shall never be able to merit you. Such purity and goodness of mind! how can I convince you of the sincerity of my esteem?

' *Soph.* Clarenbach!

' *P. Coun.* (*takes her by the hand.*) Sophia!

' *Soph.* A wife has many duties to discharge. And I must tell you before hand, I shall never content myself merely to be your wife, unless I am able to influence you and your actions.

' *P. Coun.* To bless those for whom I am to act.

' *Soph.* But what will be my powers over you? I know the first generous impulse of your heart is always good; but then ambition,—let me speak truth to you,—avarice, the offspring of ambition, leads you astray, and contaminates the source of your first feelings.

' *P. Coun.* (*looks aside.*) It is so! (*after a pause.*) Love will buoy me up.

' *Soph.* I shall crave little for myself; but in a just cause I shall at all times insist upon having every thing entire. I shall not relent; the man of my heart must act in full; his actions and motives must appear as clear before the eye of the world as they do in the eye of heaven.—Now the question is, will you, on these conditions, give me your hand? Answer me?

' *P. Coun.* (*drops at her feet.*) Sophia!

' *Soph.* Rise! I expect no answer from love, but from your conviction. Try your own self. The answer, which you are to give me now, is more than that which you are to give at the foot of the altar; there we are to exchange vows, and all will be settled; but here,—by ourselves,—no witnesses but ourselves,—here, where nothing influences us but the sentiment of future happiness or sorrow, which we create to ourselves, and our eternal responsibility, which, at every motion of the pulse, admonishes us with increased force:—to speak truth,—here we are to unite our hearts for ever,—or separate. Once more then I repeat, on different conditions I will not accept your hand; am I your choice on these conditions!

' *P. Coun.* Yes, yes, yes! Do not you read in my eyes that I understand you, that I look up to you as the source of future bliss; that I repent the past; that with candour and faith, from the bottom of my heart, in this delightful solemn moment, I crave your hand, and feel myself quite happy.

' *Soph.* Well my friend, my dear, my beloved friend! I give credit to all you say, and feel unspeakably happy; even your failings lie on the road to rare perfections, and I vow to heaven that I hope those failings will soon vanish.

' *P. Coun.* You open to me the prospect of paradisiac futurity. I shall be active in the promoting the benefit of my country, and rise superior to dirty, narrow, selfish views! recompensed by your approbation, your joys, and sometimes by your tears. Your gentle hand shall reach me the petitions of the wretched, the widow, and the orphan,—and my abilities shall be called forth in their behalf. O

Sophia!

Sophia! our wedding day shall long be remembered by the cottagers; every face shall beam with smiles.'

From many peculiarities in the language of the piece, as it now appears, we should suspect the translator to be a foreigner, not completely master of our language. Indeed, it would not be amiss if some of our countrymen, who engage in the translating-manufacture of German plays, were to pay a little more attention to English Grammar.

Art. 24. *The Forsters, A Picture of Rural Manners*, a Play, in Five Acts. By William Augustus Iffland. Translated from the German. By Bell Plumptre. 8vo. 2s. Verner and Hood. 1799.

The tendency of this play is unexceptionable; and we should be extremely glad if we could say that the plot were as happily contrived, and the dialogue as well executed, as the moral deserves. This we cannot add: for tedious scenes of breakfast and dinner, a heavy exchange of compliments, and a monotonous mediocrity of character and sentiment, are prevalent throughout the composition. The distress is sufficiently deep; for the hero incurs the danger of being hanged: yet, even in the most afflicting scenes, the author does not rise above the general languid and drowsy tone of the piece. In the height of domestic affliction, how does the wife console her husband?

'*Mad. War.* How are you?—I wish you would take a cooling powder\*.

'*Schul.* Indeed it would be proper.

'*Mad. War.* Do take one, dear husband!

'*War.* [*Putting her back gently.*] Oh! leave me alone.

'*Mad. War.* They are always of so much service to you!

These cooling powders will certainly cool the admiration of the English reader, very effectually.

Art. 25. *The Captive of Spilburg*, in Two Acts, as performed at the Theatre Royal, Drury-Lane, altered from the favourite French Drama called *Le Souterrain*, with a Preface by the Translator: 8vo. 1s. 6d. Stace,

The character of this performance is so fairly stated by the translator, in his preface, that we shall allow him to criticise it himself:

'The translator of the present Drama is as fully aware as the most splenetic critic can be, that productions of this kind are of no great importance to the retired reader. They are however the food of the Stage; and a really comprehensive and candid mind will not estimate their merits merely by the scale of Literature, but will recollect that the Theatre demands action, that the best written plays may be the most unfit for representation, and that without this consideration the most accurate judge of books will be a very inadequate censor of dramatic writings.'

We shall add a short extract from the piece:

• • • A common domestic medicine in Germany, taken on sudden emergencies to cool the blood.'

5\*

'*Mon.*

‘ *Mou.* Pray Sir, what may this place be ?

‘ *Kou.* It was formerly an old convent, but long since deserted. There is nothing here now but long galleries, huge halls, dreadful subterraneous vaults, and ——

‘ *Mou.* Oh lord ! what ?

‘ *Kou.* You don’t mind a ghost or two, do you ?

‘ *Mou.* Ghosts ?

‘ *Kou.* Aye, we have them here by dozens ; I believe I saw one or two here the other night myself.

‘ *Mou.* (*his teeth chattering with fear.*) Pray how long have you lived here ?

‘ *Kou.* To reckon by the almanack, one year—to reckon by my feelings—ten.

‘ *Mou.* You are probably the——

‘ *Kou.* Gardener I was hired to be, but there being no longer any garden, I was placed within doors to direct the ceremonies of the house ; but when no ceremony was observed here, I was made Steward to take care of the household furniture ; but there being little or no furniture, I was made Clerk to inspect the accounts ; but as there were no accounts to be kept, they made me Bailiff to collect the rents ; but as there were no rents to collect—

‘ *Mou.* What did you do then ?

‘ *Kou.* Then I came down to be Door-porter ; but as no one ever comes to the door—

‘ *Can.* What is your present employment ?

‘ *Kou.* Making love. I find that makes the time pass rather quicker.

‘ *Can. and Mou.* Love in this place ?

‘ *Kou.* Just the place for it, and, to say the truth, it is my way in all places.’

This short play is supported in a lively pleasant manner, and is by no means void of amusement, even in the closet ; as our readers may judge from this specimen.

**Art. 26.** *Rolla : or the Peruvian Hero.* A Tragedy, in Five Acts—Translated from the German of Kotzebue. By M. G. Lewis, Esq. M. P. Author of the Monk, Castle Spectre, &c. 8vo. 2s. 6d. Robinsons, &c. 1799.

Having already delivered our opinion of this play, we have only to remark that Mr. Lewis’s translation appears much superior to any other that we have seen, in point of style. It cannot be ascribed to the merit of the original, that we have read this with more pleasure than the former versions.

**Art. 27.** *The Widow and the Riding Horse.* A Dramatic Trifle ; in One Act. By Augustus Von Kotzebue. Translated from the German by Anne Plumptre. 8vo. 1s. Phillips. 1799.

Miss Plumptre apologizes for the use of the term riding-horse, which certainly neither is nor merits to be English. It is a pity that she had not used a more general term, as the horse in question turns out to be something of an ass ; the hero of the piece saving his estate from the operation of a whimsical will, by proving that his *monture*

was a mule. The plot is not worth detailing; and though it is Miss P.'s boast to *bestow all the tediousness* of her author on the public, we own that we feel like the fastidious lover in Martial, and that we could do very well without any part, or even the whole, of this *morceau*.

Art. 28. *The Horse and the Widow*, a Farce, as performed with Universal Applause at the Theatre-Royal, Covent Garden. Altered from the German of F. Von Kotzebue, and adapted to the English Stage, by Thomas Dibdin. 8vo. 1s. Barker. 1799.

Mr. Dibdin has spoken with great modesty, in his advertisement prefixed to this farce, concerning the alterations which he has judged necessary to adapt this piece to a London-theatre. As we think that he is perfectly right in so doing, we shall dismiss this cause without judgment.

Art. 29. *Poverty and Nobleness of Mind*: a Play. In Three Acts. Translated from the German of Augustus Von Kotzebue. By Maria Geisweiler. 8vo. 2s. 6d. Geisweiler, &c. 1799.

We meet with the usual grounds of dissatisfaction in this play of Mr. Kotzebue; and the lady, who has translated it, has not been so fortunate as to transfuse into it all those elegancies, which are indispensably necessary to the composition of good dialogue in genteel comedy. Let the reader judge from this extract, taken at random:

“VAN DER HUSEN and JOSEPHINE.

‘Husen. Good morning to you, my pretty girl.

‘Jose. Sir, it is already twelve o'clock.

‘Husen. The morning lasts as long as one is young and pretty; and truly, with you, the sun seems scarce risen!

‘Jose. Very gallant. May I ask—

‘Husen. Who I am?—I am a poor devil.

‘Jose. But, the poor devils have usually names too?

‘Husen. It wou'd be just as well, if they had none; the rich wou'd then have the less to forget.——In the mean time, I am call'd Peter Flock, at your service.

‘Jose. And your character?

‘Husen. I am an honest poor devil.

‘Jose. That I will readily believe, but—(aside) the wretch deprives me of all patience. (loud) Your title, I mean to say.

‘Husen. For the men, I am Mr. Flock; for the ladies, merely their most obedient servant, Flock. Those who wish to please me, call me, dear Flock.

‘Jose. Also Mr. Flock—

‘Husen. You do not wish to please me then, it seems.

‘Jose. My God! who can please every body?

‘Husen. Hum! that must be pretty easy to you.

‘Jose. (aside) A droll Being.

‘Husen. You have asked after my name. If we lived in the times of nymphs, naiads, sylphs, &c. I wou'd guess at yours. But as I am a good christian, I beg of you—

‘Jose

‘ *Jose.* I—I am call’d Louisa Rose, and I am a poor parson’s daughter, who lives in this house as a companion.

‘ *Husen.* Rose! you shou’d be call’d rose-bud—and poor, say you!

‘ *Jose.* Very poor.

‘ *Husen.* I am glad of it.

‘ *Jose.* Probably on account of the proverb: Birds of a feather flock together!

‘ *Husen.* I must be very vain, if I consider’d myself as your equal on account of my poverty.

‘ *Jose.* (*rather perplex’d*) Perhaps you have business with Mr. Plum?

‘ *Husen.* But little with himself, but with his daughter.

‘ *Jose.* With his daughter?

‘ *Husen.* Yes, I am come to marry her.

‘ *Jose.* So?

‘ *Husen.* Mr. Plum and my father went to school together, and there—my mother thought the children might perhaps go into the school of matrimony together.

‘ *Jose.* Your mother thought so! did she?

If this be deemed wit in Germany, the author is not to be blamed: but neither ought we to be censured for declaring that it cannot pass current in this country.

Art. 30. *Sighs; or, the Daughter*, a Comedy, in Five Acts. As it is performed at the Theatre Royal, Hay-Market. Taken from the German Drama of Kotzebue, with Alterations, by Prince Hoare. 8vo. 2s. 6d. Stace.

This is an altered version of the preceding play, and is certainly better adapted to the taste of the English reader and spectator. We shall copy Mr. Hoare’s translation of the scene quoted above;

‘ *Enter JOSEPHINE,*

‘ ———Good morning, young lady.

‘ *Jos.* It is rather afternoon than morning.

‘ *H. Wil.* Not where the day breaks so brightly.

‘ *Jos.* Very gallant truly.—May I take the liberty to ask—

‘ *H. Wil.* Who I am?—I am a queer fellow.

‘ *Jos.* Well, but queer fellows have names.

‘ *H. Wil.* Mine is Timothy Trifle, at your service;—“plain Timothy with the men,—dear Timothy with the women.”

‘ *Jos.* With all of them?

‘ *H. Wil.* With all who wish to please me.”—And now, what is your name?

‘ *Jos.* My—my name is Louisa Rose. I am a poor clergyman’s orphan, who live in this house. Perhaps you have business with Mr. Von Snarl?

‘ *H. Wil.* No—but I have with his daughter.

‘ *Jos.* With his daughter?

‘ *H. Wil.* They say she has a great fortune; and, about six weeks ago, says my mother, one evening to me—Dear Timothy, you are a poor fellow, and must make your fortune by marriage.

‘ *Jos.*

\* *Jos.* Very wisely.

\* *H. Wil.* Very motherly, you mean. There's Mr. Von Snarl, says she, your father's old school-fellow, has a most charming daughter—I dare say you must know her.

\* *Jos.* Oh, to be sure ;—I know Josephine as well as I know myself.

\* *H. Wil.* Is she handsome ?

\* *Jos.* When she consults her looking-glass, she thinks so.

\* *H. Wil.* Is she like you ?

\* *Jos.* She is not handsomer than I am.

\* *H. Wil.* I like that—she has no need. Has she good sense ?

\* *Jos.* Not enough to prevent her from talking.

\* *H. Wil.* Well, I like that.—Is she kind-hearted, good to the poor ?

\* *Jos.* Oh, lord ! the poor get nothing in this house, if I do not give it them.

\* *H. Wil.* I don't like that.—Is she grave or lively ?

\* *Jos.* As wild as a young devil.

\* *H. Wil.* Aye ! Then she'll just do for me."

As the present race of dramatists are reduced to supply our stage with such productions as these, we shall beg leave to suggest a better expedient. Let Swift's "Polite Conversation" be cut down into two or three comedies ; and it will be found that they will possess more wit than twice the number of German dramas. Nothing, indeed, could rival compositions of this sort, unless some pathetic genius should undertake to dramatize Poor Richard's almanack, or the maxims of Rochefoucault.

Art. 31. *False Shame* : a Comedy, in Four Acts, translated from the German of Kotzebue. 8vo. 2s. Vernor and Hood.

We might justly be reproached with *false shame*, if we should give way to the present rage for German plays, so far as to praise whatever any industrious person chooses to translate from that language. We are willing to give Mr. Von Kotzebue credit for his real merits, but we cannot always admire his hasty productions ; nor can we deem it any acquisition to the national literature, when we meet with translations of

" Things that were wrote perhaps in half an hour."

The first six scenes of this play are eked out by a sentimental gardener, who *clips his hedge* according to the marginal directions, and talks pathetically, during the whole time. Though seasoned to the narcotic doses of this author, we were ready to exclaim, at the sermon of this hedge-clipping philosopher,

" O ! 'tis so moving, we can read no more."

\* As an instance of the *false shame* meant to be satirized in this piece, we shall make the following extract :

\* *Emma.* Herr von Hugel, I have a message to you.

\* *Hugel.* If this message gives me pain, which I greatly apprehend, there has been at least the consideration to choose an asswaging messenger.

\* *Emma.* I hope to be the messenger of peace.

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\* *Hugel.*

\* *Hugel.* Peace precludes discord—and I knew not—

\* *Emma.* You have told my friend, you lov'd her.

\* *Hugel.* Only told—

\* *Emma.* No sophistry—by your leave.

\* *Hugel.* Well then—to my sorrow, I love Minna!

\* *Emma.* Why to your sorrow?—

\* *Hugel.* I am a plain countryman—which for a moment, I ceas'd to recollect—Minna has deeply humbled me—it will never again be forgotten.

\* *Emma.* Humbled!—that is a hard expression.

\* *Hugel.* The occasion was harder than the expression—she, who treats a serious proposal as a jest—she, whose levity hurries a man with the tears of love in his eyes to a dance—let me say, does not that imply contempt?

\* *Emma.* Dear Herr von Hugel—beware of an intemperate judgment—you may repent it at Minna's feet:—Do you make no allowance for a poor girl's embarrassment?—I assure you, that most of the follies of which we are accused towards your sex, arise from embarrassment—how, if Minna was heartily well disposed to you?—but only shy of a certain confession, which she feared, might in the eyes of the lover, diminish the worth of the beloved.

\* *Hugel.* (*smiling sarcastically*) You are supposing a case?—

\* *Emma.* I suppose nothing—there are certain points, Herr von Hugel, which to our sex are very important, but which, fortunately, do not always strike your eyes—should a girl be not completely what she seems to be, she may, if she can, deceive the public, but not the man whom she intends to marry.

\* *Hugel.* Minna is not what she seems?—I do not understand you.

\* *Emma.* Minna is very beautiful.

\* *Hugel.* O! certainly.

\* *Emma.* A charming shape.

\* *Hugel.* Why tell me that?

\* *Minna.* You find her faultless!

\* *Hugel.* You are in jest.

\* *Emma.* A man, and especially a lover, cannot be an accurate observer—we females examine more closely.

\* *Hugel.* I beseech you to speak plainer.

\* *Emma.* Know then, that Minna's apparent levity arose, from being ashamed to acknowledge to you, what she thought indispensable—that she—strange!—I am almost myself ashamed—(*in haste*) that she is somewhat mis-shaped—at last—it is out.

\* *Hugel.* Mis-shaped!—

\* *Minna.* On the left side—she fell down stairs from her nurse's arms—dress can conceal the defect—but to the eyes of her future husband, she wish'd not to appear more engaging than she really is—now you have a key to the enigma.—False shame deterr'd her from telling you herself—for most females would rather avoid a mental defect, than a corporeal failing;—Minna does not belong to this common class—her tongue only denied its service; now, you know all—you know what she has lost in the attraction of her form—and what she acquired in the beauty of her soul:—my friend mur-

mur'd



mur'd softly in my ear, Emma, I love him!—but that, let him rather hope than know—You see, I have exceeded my powers—the coming moment will evince, whether I must repent my precipitancy.

'Hugel. (*transported*) Is this a dream?—Minna;—noblest Minna!—where is she?—where can I find her?

'Emma. Dare I inquire with what intention?

'Hugel. And can you inquire!—my beloved!—my bride!

'Emma. It is as I expected—go—where she is I know not—instinct guides a lover.

'Hugel. (*hastens away*) Minna!—Minna!

We observe a strange barbarism in more than one part of this translation: the respectable veteran, Erlach, uses the phrase '*baby-pap*,' as a term of contempt. Indeed the noble Captain's expressions of joy are not very congenial with English, as the following passage will evince:

'Erlach. (*seizes overjoyed her hand*) Girl! girl! what dost thou make of me?—I could fall on my knees before thee, had I not so often fondled thee on my knee—here then stand I—would fain speak and cannot—and falter before a being, who, eight years ago, was no taller than this rose-bush;—but one word for all, thou art my wife, my dearest wife!—Why, let them laugh—ah, ah, ha! I too will laugh—see here, see here, and disguise your envy under feign'd smiles—go your way; she is mine!—Erlach returns to his country, and the Alps shall reverberate his shouts—for never was his heart so full of extasy. —(*eagerly and playfully he takes her hand under his arm*) Yes, my good girl, we will buy us a farm, an Alpine cot, with the friendly sunbeams, sporting on our soil, where aromatic roots exhale health, and the wild roses carelessly bloom like thy cheeks—there will we mingle in the song and dance of a true hearted peasantry. —Huzza! Erlach and his matchless wife. (*he lifts her up and swings her round*)

'Emma. Dear Erlach, my mother approaches—

'Erlach. Whom? thy mother:—I had nearly forgotten the romance—and is it then true?—pardon me if I delay enquiring how all this hangs together?—it seems to me as if I were with Emma alone in the world, and had no concern with the rest of mankind.

'Emma. Let us beg her blessing!—

'Erlach. Ay, ay! (*he throws away hat and cane—takes Emma in his arms, and carries her to meet her mother half way.*)

We have once more to complain that the language of the translation is inaccurate, and even, in several instances, ungrammatical.

Art. 32. *The Peevish Man*: a Drama, in Four Acts. By Augustus Kotzebue. Being his last Production. Translated by C. Ludger, Esq. 8vo. 2s. 6d. Jordan Hookham. 1799.

Being his last production! No, gentle reader, do not fancy that this is to be the last of the Romans. Kotzebue is a man of an eternal vein, a perennial drama-bearer, whose dead foliage is replaced by an immediate supply of caducous vegetation. How, indeed, should he be drained, when the English public gladly receives back from him the *crambè recoccta* of its own writers? The two principal characters of this play are taken from Tristram Shandy: Herman is

Mr. Shandy, Captain Toby Edelschild is our worthy Uncle, and Aunt Dinah is metamorphosed into a notable maiden, cycled Ulrica. Our readers may judge, from the following dialogue, how nearly the German artist has equalled Sterne, in pathos and sentiment :

‘ *Ul.* Providence has presented you with the gift of culling honey from every flower.

‘ *Toby.* Has it? (*Puts down the rose-bush, and folds his hands.*) Well, then, gracious God! thou hast bestowed a happiness upon me which thousands are deprived of!

‘ *Ul.* And your rheumatism.

‘ *Toby.* Nonsense! if there were no pain upon earth, there would be no pleasure.

‘ *Ul.* You catch cold in wind and weather. Your delight in gardening——

‘ *Toby.* Leave that unmolested, pray! I am the most fortunate monarch upon earth. The gardener is my prime minister. My subjects thrive; they know me only by my kindness, and reward me with fruit.

‘ *Ul.* If only the diversion of gardening wasn’t so dirty.

‘ *Toby.* Dirty! How so?

‘ *Ul.* You often sit down to your meals with such hands——

‘ *Toby.* With a little bit of earth sticking to them. What matters that? Man is nothing but a clod of clay, you know.

‘ *Ul.* Oh, brother! that is a distressing thought. I am all day busy wiping away every little bit of dust, and then I must be dust myself after all.’

A long scene, written with equal taste and brilliancy with this specimen, is interrupted by the following important person,—Mr. Herman’s footman :

‘ *Wal.* (*comes vexed out of his master’s room.*) That’s too bad.

‘ *Ul.* What’s the matter, Walther?

‘ *Wal.* A pocketful of bad language, my daily breakfast.

‘ *Ul.* Is your master risen?

‘ *Wal.* Yes.

‘ *Toby.* And scolding again?

‘ *Wal.* And scolding again.

‘ *Ul.* For what?

‘ *Wal.* First, the chimney smoaked a little; then he began to curse the chimney-sweeper, then the architect who built the house, then the inventor of chimneys.

‘ *Toby.* Ha! ha! ha!

‘ *Ul.* The smoke will smut the curtains; he may be right enough there.

‘ *Wal.* When he saw the weather was fair, his humour began to brighten again; he chatted and laughed till I helped him to put on his new shoes; they unfortunately were too tight.

‘ *Toby.* Then he gave it the shoemaker, eh?

‘ *Wal.* I immediately began to talk of stable-feeding, and of the Spanish clover he gave the peasants; that it throve so nice, that all the village was pleased with it.

‘ *Ul.* I’ll lay, that instantly gave his humour a different turn.

‘ *Wal.*

'*Wal.* Immediately. He quite revived, and began to form new plans to improve the condition of his peasants. The devil knows, how it happened that I put his snuff-box on the window—it must always stand upon the little table by the clock—he hunted for it a few minutes, called me a good-for-nothing fellow, and turned me out of the room.

'*Toby.* A word in passion is like a cold flash of lightning.'  
A cold flash of lightning is a very bright idea; for which, we believe, we must thank the translator.

Mr. Kotzebue has even borrowed the whistling of Lillabullers for his Captain Toby. This might have been spared.

We extract the following part of a scene, to shew the high polish and elegance of our bard:

'*Her.* Come hither, Theresa! I here introduce Colonel Hammer to you, and hope you will find him to your liking.

'*The.* (*Curtsies with dignity.*) The friend of the father has a claim to the esteem of the daughter.

'*Col.* (*Drawing himself up.*) Graceful young lady, I aspire to the honour of becoming your champion.

'*The.* As soon as my father shall give a tournament, I shall habit the valiant knight in my colours.

'*Col.* I throw my gauntlet to the ground, and maintain, in the face of the whole world, That Theresa Edelschild is the most beautiful and the most chaste virgin in the whole country.

'*The.* I'll think of a prize to reward my champion as I ought.

'*Her.* He has already been thinking of that himself.

'*Col.* Whereas, however, those glorious times are no more, when, in honour of the fair, horses were tumbled and lances broken, it will be necessary, by other proofs of affection, to gain the sweet reward of love. May I be permitted, therefore—(*Approaches with many graceful bows, very politely takes the book out of her hand, and composedly throws it out of the window.*)

'*The.* (*Amazed.*) Colonel! what are you about?

'*Col.* I combat the most daring of your foes.

'*Her.* Brother! are you mad?

'*Col.* By no means.

'*The.* Quite a new book——

'*Col.* New mischief.

'*The.* Unread yet——

'*Col.* So much the better.

'*The.* (*To her father.*) Schiller's Xenia, which I had this very morning received from town——

'*Col.* They lie in the ditch.

'*The.* (*Looking out of the window.*) Upon my word, papa, Schiller's Xenia lies in the very midst of the mire.

'*Col.* They are in their proper place.

'*The.* (*Piqued.*) I don't know, Sir, what all this means——

'*Col.* A well-meaning criterion——

'*The.* The respect I bear my father retains me——

'*Her.* (*Laughing.*) Be composed, child; his intention is good. He is of opinion, that reading will do women no good; and as he has chosen you for his consort——

' *The.* (*Quite struck with amazement.*) Me?

' *Col.* Yes, you, fair lady.

' *The.* Pardon me, Colonel; but a lover, who sets out by throwing my books out of the window——

' *Col.* Is a brave nobleman of the old metal.'

If the book thrown out of the window had been one out of an hundred foolish productions that we could name, we should not have severely blamed the testiness of the veteran.—We cannot help observing that the minute details of coffee-drinking, smoking, and sweeping the floors, in this play, are sufficiently powerful to convert a good-natured reader into the leading character of the piece, and to render him very peevish with the muse of the writer, who might be not unaptly typified by the aforementioned Miss Ulrica.

Art. 33. *The Corsicans*: A Drama, in Four Acts. Translated from the German of Augustus Kotzebue. 8vo. 2s. Bell. Oxford-Street.

There are some good situations in this comedy, as dramatic manufacturers term them; and there is, throughout, more liveliness, with less babbling dialogue, than in most of this author's plays. As to the plot, we have a father (a Corsican exile) who lives incognito, as steward in the same house with his own daughter, without suspecting her to be related to him; and other wonderful mysteries of the same nature. We have also marginal directions: witness the following scene, which we extract as a specimen of the art of writing a part of dumb-show:

' FELIX, NATALIA.

' [*Whilst Felix is engaged in the following Soliloquy, Natalia approaches, as if involuntarily; then retires, and comes back.*]

' *Fel.* She came to see me—Fortunate Camillo!—Dar'st thou flatter thyself with the glorious idea that something more than pity warms the bosom of that angel?—She came to see me!—From yonder hill she gazed at me—thought of me—was occupied with me during the cool evening-hour;—and I this very day walked past that hill, as if it had been nothing else than a common heap of earth planted with trees!—Oh! I did not know that she had hallowed the spot by her presence!—I did not know that it was to become my favourite abode, the altar of my devotion; from which, during the sweet gloom of twilight, the most ardent vows for Natalia's happiness shall rise to the evening star!—Natalia! Natalia!—let's forth to the lovely hill!—[*He turns quickly round, and sees Natalia standing before him. He shrinks back, trembles, and casts his eyes downwards.*

' Natalia casts a timid side glance at him, while her face appears covered with the graceful blushes of virgin innocence.

' Felix slowly ventures to raise his eyes towards her,

' Natalia looks at him with inexpressible tenderness.

' Felix throws himself at her feet; drops the rose, lays hold of her hand, which he covers with ardent kisses, then rises and runs off precipitately.

' Natalia stands as if fixed to the ground. After some pause she stoops to pick up the rose; places it on her bosom with a sigh, and slowly withdraws.'

And

And so the curtain drops pathetically, in cadence with the sobs of the audience!

Art. 34. *La Pérouse*: a Drama, in Two Acts. By Augustus Von Kotzebue. Translated from the German by Anne Plumptre. 8vo. 1s. Phillips.

The name of *La Pérouse* excites the most tender regret. Whoever reads the account of his voyage must feel respect for and almost attachment to his character, from the traits of worth and humanity which it discloses; and the dreadful uncertainty respecting his fate must long be felt with anguish, by persons of sensibility. Kotzebue has chosen the story of his supposed shipwreck and deliverance, for the subject of this piece: but we cannot deem him happy in his manner of treating it. The scene is laid 'upon an uninhabited island in the South Sea;' which is however inhabited by *La Pérouse*, Malvina, a savage, whom he has taken to wife, and Charles, their son and heir. [This reminds us of a burlesque song, in one stanza of which the captain of a vessel is thrown ashore on a *desert island*, and in the nex the marries the *daughter of the governor of the desert island*.] A ship appears off the coast, and discovers *La Pérouse*: but unluckily it brings him another wife, whom he had married in France, and her son, who join the family on the *uninhabited island*.—What is to be done? The *Pérouse* of Kotzebue attempts to stab himself, in the presence of the ladies, who naturally prevent him. The savage then proposes a scheme *à la Kotzebue*, that the ladies should both live with him, and make what the Italians call *un triangolo equilatero*, an equilateral triangle: but, as this is not immediately relished, Madame *La Pérouse* attempts to poison herself. This happy expedient failing, the reader must be extremely uneasy, till he is relieved by the arrival of M. Clairville; who brings the news of the French Revolution to the uninhabited island. *Pérouse* is persuaded that he ought to stay where he is, and the ladies agree to live with him as sisters; and thus *the curtain falls*, as we are told in the interpreting *Italics*, no doubt to the great pleasure of the spectators.

We own that we cannot approve this treatment of a character like that of *La Pérouse*, consecrated by benevolence, true philosophy, and misfortune, to lasting fame. Let M. Von Kotzebue attribute his own ideas to imaginary personages; but let him not profane the memory of such a man as *Pérouse*; a man whose observations on the various states, in which he had studied society, contain the clearest refutation of Rousseau's wild opinions, and furnish the true and simple history of civilization.

Art. 35. *La Perouse*: a Drama, in Two Acts, from the German of Kotzebue. By Benjamin Thomson, Translator of *The Stranger*, as performed at the Theatre Royal, Drury-Lane. 8vo. 1s. Vernor.

Another translation, from the same very exceptionable original.—A *Register-office* seems wanting for Kotzebue's *numerous* (we had almost said *innumerable*) productions; by means of which our rival translators by profession, male and female, might escape the danger of running foul of each other, as several have unfortunately done:—or, perhaps, an *Insurance-office* might prove a more desirable scheme.

ART. 36. *The Art of making Tea: a Poem, in Two Cantos.* 12mo. 6d. Conder.

Though the cost of this poem be sixpence, yet the sum of genius displayed in it amounts only to what Dr. Corbet calls "*a farthing-muse*;" we hope that the Poet's Tea is made stronger than his verses. King's Art of Cookery, to which the author refers, was an ironical poem, somewhat like Horace's Dialogue with Catus: but whether the present verses be meant in jest or in earnest, the writer has hardly furnished us with the means of deciding. If they be in jest, there is too little merriment; if they be in earnest, they are too carelessly written. It seems that tea, which, in the opinion of many, is no better than water bewitched, is not a more powerful inspirer than the simple element.—The reader shall decide whether the following lines ought to have been admitted in a piece of elegant humour:

' Let not the general error lead you wrong,  
Milkmaids and shepherds only shine in song.  
These *postulatus* granted—you'll allow  
'Twere better, if you can, to keep a cow.'

*Postulatus!* And the piece is dated from Cambridge!

However, as we are always "*candid where we can*," we shall exhibit some lines of a better cast; which will shew that our poet has been rather careless than incompetent, in the other parts of his performance. There is something of the *vis poetica* in this passage:

' To softer scenes my quiet muse repairs,  
Where gentle lovers sit in elbow chairs.  
Now, while the heated urn emits the steam,  
Before the tardy footman brings the cream,  
With joyous heart the simple LAURA views  
From her lost CRUSCA, songs, and *billet doux*.  
O'er all the work she runs her wondering eyes,  
And here she languishes, and there she dies.  
And as she reads, while fold succeeds to fold,  
She sighs, unmindful that the tea gets cold.  
Sonnets and songs her morning hours beguile;  
How sweet the thought, how delicate the style!  
She sighs, she writes to sooth her CRUSCA's grief;  
And Johnson's dictionary gives relief.  
There for long words she searches every page;  
And love and sonnets all her mind engage.  
Ah silly maid! much better would it be,  
Could you forget to love, and drink your tea.  
Why should you strive to write with so much art  
What BIRCH will place beneath an apple tart?  
He, barbarous man, will tear the amorous page;  
No type restrains him, and no rhymes assuage.'

We shall therefore conclude by giving the gentle bard a little advice, in his own style:

' Pour not too soon your tea nor verses off;  
The wise will censure else, the rude will scoff.

The

The rapid stream our thirsty lip deceives,  
And floats encumber'd with th' unopen'd leaves;  
So mocks that verse the critic's curious eye,  
Where the crude thoughts in wild disorder lie.  
Keep, then, directed by salubrious fears,  
Your tea nine minutes, and your piece nine years.\*

Art. 37. *Macbeth*: a Tragedy. Written by William Shakspeare. With Notes and Emendations, by Harry Rowe, Trumpet-Major to the High-Sheriffs of Yorkshire; and Master of a Puppet-show. 2d Edition. 8vo. 2s. 6d. Vernor and Hood.

When we took up the present performance, we were somewhat surprized on seeing *Punch* aspire to the honours of criticism, and claiming a seat on the literary bench: but we considered that our venerable critic, having for so long a period *preceded* the judges in their entry to the antient castle of York, might be expected to have picked up some knowledge of decisions. We recollected, also, that a puppet-show is the perfect type of the Greek and Roman drama, the parts being gesticulated by one performer, and declaimed by another; and in this instance, the resemblance is completed by Mr. Rowe's union of the *Tibicen* with the other characters of author and manager. On making these reflections, though we did not perhaps "*spy a brother*," yet we proceeded, with much complacency of mind, to examine the contents of the pamphlet.

The corrections proposed by Mr. Harry Rowe are somewhat in the style of Dr. Bentley: he has not spared the text, to substitute his own conjectures. In the very first scene, he proposes, instead of

"When the hurly burly's done,"

to read, When the hurly-burly's *over*; which destroys the rhyme; and which is consequently an alteration of Shakspeare's ascertained language, not a restoration of a corrupted passage. We turned immediately to *Macbeth's* soliloquy, where this participle occurs so frequently;

"If it were done, when 'tis done, then 'twere well  
It were done quickly:"

but our critic has not *un-done* this passage. If either he, or Mr. *Punch*, will try the effect of reading *over* in this sentence, it will appear that Shakspeare had used the common word in the former instance.

We shall insert a long note, on a line which this critic wishes to write anew,—without any sufficient plea, in our opinion:

'His silver skin lac'd with his golden blood;'

*Johnson. Stevens. Malou.*

'All the commentators, as far as I know, have retained this line; but the other day, my wooden *Macheth* declared, in the green-room, that it was nonsense. Being old enough to know the folly of disputing with a blockhead, I only desired him to favour me with a bet-  
ter. He accordingly repeated,

'His snow-white skin streak'd with his crimson blood.'

This

This, though not an extraordinary good line, has something like sense to recommend it. As the rejected line appears in all the old copies, it certainly was written by Shakspeare, so I shall follow the custom of commentators, and give my conjecture concerning it.

‘The river Avon is remarkable for its silver eels and golden tench; and as Shakspeare drew all his images from nature, we may reasonably suppose, that these two natural objects made a strong impression upon his fancy, and might be the fountain from which he drew

‘His silver skin lac’d with his golden blood.’

‘Dr. Faustus, who is one of my best-dressed dramatic characters, and whom I consult upon all learned occasions, expresses great surprise that Dr. Johnson should have permitted this line to stand in his edition of *Macbeth*; and the more so, as he could not but apply to it a certain line in *Horace*;

“Insigne, recens, adhuc indictum ore alio.”

‘From this specimen of my learned puppet’s erudition, the reader may be desirous of knowing something concerning him. He was educated at one of our universities, where he drank much and read little; and after a residence of four years, he quitted his college, with nearly as much learning as he brought into it. H. R.’

We observe another reading, at p. 57, on a much disputed passage, which we cannot adopt: the Lilliputian Manager reads,

“We have *storch’d* the snake, not killed it;”

and he adds the following note:

“We have *scorch’d* the snake, not kill’d it,  
She’ll close, and be herself. *Johnson. Stevens. Malone.*

“We have *scorch’d* the snake, not kill’d it,  
She’ll close and be herself *First folio.*

‘The old editions have “scorch’d,” but almost all the commentators have changed the word into “scotch’d,” upon the supposition that there was a nearer connection between “scotching” and “closing,” than between “scorching” and “closing.” My Prompter, who is a north-country man, says that there is no such word as “scotch’d.” It is “scutch’d,” a word chiefly used by the growers and manufacturers of hemp and flax, and implies beating, bruising, or dividing. The wooden-headed fellow of my company who plays the clown, says, that snakes are soon killed by lashing them with switches, and that by smart strokes their bodies may be divided. This has induced some of the gentlemen of my green-room to adopt,

‘We have *switch’d* the snake, not kill’d it,  
She’ll close, and be herself.

‘The stuffed figure of my company who plays the Serpent in “*The History of Adam and Eve*,” has suggested a reading that is more conformable to natural history.

‘We have *bruise’d* the snake, not kill’d it,  
She’ll *coil*, and be herself.

‘My Prompter wishes the original text to be continued, only substituting



tuting "coil" for "close;" and this he calls a good emendation. I have accordingly adopted it.

'After all, I do not consider Shakspeare as under any obligation to his *scotching, scutching, bruising* and *switching* commentators. H. R.'

Shakspeare's original word was undoubtedly *scutch'd*; which, in some of the northern counties, means a smart but slight stroke with a whip, or flexible rod, sufficient to stun the reptile, but not to destroy it. The word *bruish'd*, suggested by Mr. Rowe's old Serpent, has no more relation to Shakspeare's idea, than to the operation of a cat o' nine tails.

Several other remarks of this kind occur to us: but, as Shakspeare affords an endless field for conjecture, we forbear to specify them.

On the whole, we have been tolerably amused by the criticisms of our modern Thespis; and, if we do not always agree with him, we can only use the old adage as our apology;

"*Ex quo vis ligno non fit Mercurius.*"

#### POLITICAL, &c.

Art. 38. *A Complete State of the British Revenue for the Year ending on the 5th Day of January 1799: being an authentic Copy of the several official Accounts presented to the House of Commons, placed under the following Heads: Public Income. Public Expenditure. Public Funded Debt, and Reduction of the same. Unfunded Debt, and outstanding Demands. Exports and Imports. Arrears and Balances of Public Accountants. Account of the Hereditary and Temporary Revenues of the Crown, and of the Civil-List Grants. An Account of the Revenues which would have been applicable to the Civil List, had they been reserved by his present Majesty,—of the Amount of the Annuity reserved by his Majesty in lieu of those Revenues, and of the Difference to the Public. And an Account of the Expenditure of the Money granted for the Service of the Year 1798.* 8vo. 6s. sewed. Debrett.

Those whose attention to public affairs leads them to inquiries respecting the subjects above enumerated, and who wish to form correct estimates in political discussions, will find abundance of information in the tabular pages of this important complement: the authenticity and accuracy of which cannot, we suppose, be questioned.

Art. 39. *Examen de la Conduite des Puissances de L'Europe, &c. i. e.* An Examination of the Conduct of the European Powers since the Commencement of the French Revolution, and of the natural Consequences by which that Event must be followed. By a Member of the Germanic Body. 8vo. 2s. 6d. Sold in London by Richardson.

The unknown author of this tract appears to possess a very considerable portion of political science, united with the most profound hatred of French power and principles. The mere mention of a republic seems sometimes to sicken him, and sometimes to rouse him to indignation; and, in adverting to the short duration of the republic formed by the Belgic states on their revolt against Joseph II. which

which died within a year of its birth, he expresses most devoutly his wish that 'all the republics which have budded forth, towards the end of this century, had shared the same fate.'

Influenced by this sentiment, he endeavours to persuade the European Powers, to whom this work is addressed, that the destructive progress of French arms is a natural consequence of the apathy manifested by them at the commencement of the revolution, and of their want of union and energy, when at length the insolence and crimes of the republic compelled them to arm in their own defence; and that nothing but a firm coalition of the states of Europe against France, and a vigorous exertion of their whole strength, can save them from falling individually and successively before that gigantic and unprincipled power.

The work is divided into eight chapters. In the first, the writer applies himself to the German empire, and enters into a minute and able detail of the errors which that body has committed in the management of the war, from the first entrance of General Custine into Germany; in the neutrality of several of the states, their refusal to furnish contingents, and their agreeing to a line of demarcation; in the pusillanimity shewn at Rastadt; in the defection of Prussia; in the want of concord in the military operations of the allies; in their inaction in Italy, while they made war in the Low Countries; in the waste of time at Valenciennes, and afterward in the easy terms granted to the garrison; and in the treaty of Leoben and that of Campo Formio. All these and a variety of other points are here touched with an able hand.—Of the conduct of Prussia, he speaks with peculiar disapprobation; and he reprobates, as the extreme of impolicy, its neutrality towards France while that power overran Holland: which, by treaty, by policy, and by ties of blood, the Prussians were bound to defend.

In the second chapter, treating of the states of the North of Europe, the writer panegyricizes the conduct of Paul I. and cautions the allies against entertaining the idea that the system of this prince is founded on views of self-aggrandizement, to result from a new partition of Germany. Sweden he labours to persuade to enter into the coalition, from a view of the danger of its commerce should France succeed against England; and Denmark, the most absolute government at present in Europe, he thinks, cannot hope to be spared if the republic should triumph.

In his third chapter, though he allows Great Britain full credit for her energy in the cause, he does not admit that she has been free from military and political errors. He charges her with having dissuaded Prussia from entering France in the year 1792: he considers the attack of Dunkirk as having been in the highest degree impolitic, and undertaken at a time when an attempt should have been made at striking some decisive blow; and he accuses her of negligence in Toulon, of having neglected Holland in 1794 and 1795, and of devoting the remains of the French marine officers to destruction, in what he deems the half-calculated and ill-appointed expedition to Quiberon, which should have been supported by a diversion on the coasts of Holland. Roused at length by the insolence of the Directory,

rectory, and by her exclusion from the Congress of Rastadt, he admits that we have at last displayed our true character, and shewn ourselves worthy of our former fame.

The subsequent chapters treat of the conduct of Holland and Belgium, Spain and Portugal, Switzerland and Italy, and Turkey and Poland. They display a very extensive knowledge of the interests of those respective powers, of the conduct which they have pursued, and of the principles which have actuated them in the course of the war. They manifest sagacity and talent, but they betray an exasperated, partial, and intemperate spirit; particularly the concluding chapter; in which we find, summed up in one apostrophe, the *moral* of the piece: "Yes, sovereigns and nations; *You or the French Republic must perish!*"

We cannot take leave of this work without translating the following curious parallel between the monarchic and modern republican systems of government:

"The antient governments, under which Europe has risen to the highest pitch of glory and happiness of which history has left us a description, rest on a tacit contract between the sovereign and the people; and the Supreme Being, to whom each party appeals to sanction and to guarantee this sacred compact, seems to communicate to it his own immutability. An unison between the policy and the religion of the state gives to the social edifice the solidity of an august temple; and the security of property is the natural result of the permanence of the government, whose interest it is to protect and preserve the possessions of its subjects. Under these, man may attain the highest degree of honour and of fortune: but the paths which conduct him thither are œconomy, labour, science, talents, and above all, patience:—paths which are indeed long and difficult.

"The representative system, on the contrary, establishing as a principle that the multitude is the supreme arbiter of the nature and the form of the government, and is not necessarily connected with nor bound to it, renders its form and its existence precarious. Governors and magistrates are thus but the slaves of the blind multitude. They therefore apply themselves to corrupt and flatter it, and soon learn to consider it as their most cruel enemy. Immediately, they begin to precipitate their people into the most absurd and dangerous enterprizes. If fortune favours these, they breathe as long as brilliant success attends their efforts:—if divine justice, or the wrath of irritated nations, sweep them from the face of the earth, their governors still triumph, and smile when they see the heads of their enemies fall by thousands. Such a government has no other allies than war and pestilence. Without power to protect itself, how should it be able to cause the property of others to be respected? Under the unsteady sceptre of such a government, life to the good is a punishment,—and to the wicked only a short passage, not worth the care of regulating. The bold intriguer ascends with rapid step towards fortune and honours: but, when he has gained the summit, he is hurled down by some still bolder adventurer who has trodden in his footsteps."

This tract was written, as we are told, in the beginning of the year 1798. The reader of it will regret that its observations, in many

many instances, relate to a state of things which has since that time been materially changed.

**Art. 40.** *Substance of the Speech of His R. H. the Duke of Clarence, in the House of Lords, on the Motion for the Recommitment of the Slave Trade Limitation Bill, 5th July 1799: published at the Request of the West India Merchants and Planters, and the Mercantile Interest of Liverpool.* 8vo. 2s. Rivingtons.

This speech does considerable credit to the industry and research of the royal orator. The Duke of Clarence appears very sincerely to have opposed the total abolition of the slave trade, and adduces several arguments to prove that the traffic is carried on by the British merchants with more attention to the comfort of the slaves, than is paid by those of any other country engaged in it;—and that, while the Africans continue in their present state of gross barbarity, the abolition of the trade for slaves could not promote the cause of humanity, while it would materially injure the West India merchant and planter; who, on the faith of Parliament pledged to secure to them a right of importing LABOURERS from Africa, have at present engaged in West India plantation a capital of above 80,000,000 l.

That the negroe slave is better treated by the British merchants and planters, than by those of other countries, is very probable: but that they do not enjoy such a degree of comfort, as we should wish that creatures sharing in human form should enjoy, seems to be fully proved by a fact admitted by his Royal Highness, viz.—the continued necessity of annually supplying, by fresh imports, the deficiency of their propagation. Nothing but an extreme degree of suffering could counteract the first and strongest impulses of nature; and not only prevent the increase but cause an uniform diminution of the species.

**Art. 41.** *The Terms of all the Loans which have been raised for the Public Service during the last fifty Years:—with an Introductory Account of the principal Loans prior to that Period, and Observations on the Rate of Interest paid for the Money borrowed.* By J. J. Grellier. 8vo. 1s. Johnson, &c. 1799.

The title of this pamphlet fully discloses the nature of its contents. To those who study the history of finance, it will afford interesting information; and even with a view to the general history of the empire, it is not without its use. On perusal of it, the reader will probably be struck with the enormity of the sums which have annually been borrowed since the commencement of the present war. They appear conspicuously prominent in the following abstract of the loans since 1750, which we collect from the work.

1750 —	1,000,000	1759 —	6,600,000	1768 —	1,900,000
—51 —	2,100,000	—60 —	8,000,000	—69 —	none
—52 —	none	—61 —	12,000,000	—70 —	none
—53 —	none	—62 —	12,000,000	—71 —	none
—54 —	none	—63 —	3,500,000	—72 —	none
—55 —	1,000,000	—64 —	none	—73 —	none
—56 —	2,000,000	—65 —	none	—74 —	none
—57 —	3,000,000	—66 —	1,500,000	—75 —	none
—58 —	5,000,000	—67 —	1,500,000	—76 —	2,000,000

1777 — 5,000,000	1785 — none	1793 — 4,500,000
—78 — 6,000,000	—86 — none	—94 — 11,000,000
—79 — 7,000,000	—87 — none	—95 — 18,000,000
—80 — 12,000,000	—88 — none	—96 — 25,500,000
—81 — 12,000,000	—89 — 1,002,500	—97 — 32,500,000
—82 — 13,500,000	—90 — none	—98 — 17,000,000
—83 — 12,000,000	—91 — none	—99 — 20,500,000
—84 — 6,000,000	—92 — none	

## IRELAND.

Art. 42. *Strictures on the proposed Union between Great Britain and Ireland; with Occasional Remarks.* By Nicholas Gay, Esq. F. R. S.—*Qui Mores Hominum multorum vidit & Urbes.*—8vo. 1s. 6d. Stockdale. 1799.

This writer, who is friendly to an Union, recommends the measure by arguments of such an odd cast, that if they do not convince they will certainly divert the reader. We here find, in the small space of 38 pages, not only arguments for an Union, but also a sketch of Wales, Liverpool, Birmingham, the North of Ireland, &c. &c. interspersed with a variety of observations on whiskey, Irish cars, English carts, waggons, hard roads, good inns, ditches, churches, oratorios, &c. &c. Every one will admit that here is *enough for money!*—In this *discursive* way, however, the author shews his good intentions towards his native land of Ireland, by offering many remarks tending to the improvement of that country, which deserve attention.

Art. 43. *The Power of Parliament considered,* in a Letter to a Member of Parliament. 8vo. pp. 32. No Price, nor Bookseller mentioned. London. 1799.

This animated but unknown writer discusses the question so much agitated on the other side of the water, “How far the power of Parliament is competent to the transfer of its authority?” This important point, on which the proposed Union so materially hinges, is here decided in the *negative*; and we must acknowledge, though confessedly well-wishers towards the great and adventurous measure, that the present investigation is conducted with most respectable ability. The author’s *motto*, from JUNIUS, is very apposite to the design of his Letter: “The power of King, Lords, and Commons, is not an arbitrary power. They are the trustees, not the owners of the estate. The fee-simple is in us. They cannot *alienate*, they cannot waste.”

Art. 44. *Constitutional Objections to the Government of Ireland by a separate Legislature,* in a Letter to John Hamilton, Esq. occasioned by his Remarks on a *Memoir* on the projected Union. By Theobald M’Kenna, Esq. 8vo. pp. 85. Dublin. 1799.

Mr. M’Kenna is one of those writers who recommend a legislative incorporation of the two countries, chiefly by shewing that the present constitution of Ireland is that of complete subserviency to Great Britain; that pretended Independent Ireland is but a province of the British empire, as Spain and Achaia were provinces of Rome;

Rome; that this subserviency of Ireland 'cannot favourably affect the public;' that the Parliament of Ireland cannot pretend to be a popular delegation; that the Irish Houses of Parliament cannot wisely and beneficially legislate for their country, because they are *partial and biased*; that the only token of independent or paramount power, which they possess, is the *droit de potence*, or the right of *gibbeting the people*; that they possess no affectionate solicitude for their constituents; that the result of their legislative labours is but to have created or cherished 'a state of society in Ireland marked by an eternal struggle between the *rich and poor*, not unlike the wars waged between the *Indian Tribes* and the back settlements of America'; that, in the agency of the Irish Parliament, a competent cause may be assigned for the ill-condition of its subjects; that the Irish Parliaments have an interest distinct from that of the nation, as the French nobility had an interest distinct from that of the people; that they form the centre of a system which, like the late Court of France, goads and irritates the people, and which can never cease to draw down on Ireland a repetition of the disasters which she has witnessed;—in a word, that the Irish government is an oligarchy adverse to the body of the people.

We acknowledge that this tone of argument, designed to recommend an Union, appears to us highly injudicious; because it seems difficult to conceive that it does not immediately tend to palliate or justify the past, and to stimulate to new, rebellions. How much more prudent is that reasoning, which, throwing a veil over the follies or the vices of the Irish legislature, (if indeed that legislature be stained by vices and by folly,) confines itself to recommend this favourite measure by proving that it tends to add new strength to the empire, and new sources of industry and wealth to the Irish people. On these topics, however, Mr. M'Kenna scarcely touches. He delights to soar in the high regions of political metaphysics; and to indulge in profound speculation on the operations of abstract principles;—or, if he condescends to notice matters of fact, it is but to accumulate those which may illustrate most strongly the degraded, slavish, miserable, and oppressed state of his country, and may heap disgrace and odium on its legislature. Is it prudent in gentlemen, who argue for committing the interests of Ireland exclusively to a British government, (for such in substance will be the effect of an Union,) to persuade Ireland that a Parliament, admitted by their own argument to have been the instrument of that government, has generally been the bane and scourge of the country?

We beg pardon of Mr. M'Kenna for these observations;—if they appear to be severe, we can plead in excuse that his work fell under our notice immediately after we had perused what we conceive to be a much more able composition on the same subject—the speech of Mr. Sylvester Douglas; (see p. 167 of this Review,) and by which, possibly, we may have been led to regard the remarks of Mr. M'Kenna with a less favourable eye than we should have otherwise done.

#### MEDICAL, &c.

Art. 45. *The Hygrology, or Chémico-Physiological Doctrine of the Fluids of the Human Body*: Translated from the Latin of J. L. Plenck,

Plenck, of Vienna, Professor of Chemistry, &c. By Robert Hooper, of Pembroke College, Oxford, M.D. F.L.S. F.L.M.S. and Honorary Member of several Societies. 8vo. pp. 270. 5s. Boards. Boosey. 1797.

On this work of the celebrated Plenck, the translator remarks that 'The analysis of the Human Fluids, according to the laws of modern chemistry, has been, for some time, a desideratum in medicine; but until the present publication, no writer has exhibited a *complete view* of the subject.

'The great experience of the learned author, from his situation as Public Professor of Chemistry, and the luminous order and perspicuity which is seen in every part of the following Treatise, cannot but render it extensively useful in a chemical and physiological point of view.

'No writer ever possessed, in an higher degree, the spirit of analysis: rich in matter, and concise in description, he every where unfolds to his readers, with perspicuity and order, the nature and qualities of the subject on which he treats.

'The subsequent work is principally designed as a compendium, or text-book, to the more elaborate labours of modern chemists, who have, in part only, examined the properties of some particular fluids of the body; but it is to be hoped, that it may further excite physicians, to elucidate the nature and office of the animal fluids, by this mode of analysis, and lead to a clearer conception of the Animal Economy.

'It will also serve as an useful introduction to the general pathology the respectable professor promises; which is likely to prove of great utility in the practice of medicine.'

From the examination into which M. Plenck has here entered, respecting the various fluids of the human body, we shall select that which he has advanced on the Nervous Fluid.

'The NERVOUS FLUID. An extremely subtile liquid, contained in the very minute canals which form the medulla of the cerebrum, cerebellum, medulla oblongata, medulla spinalis, and nerves.

'The SECRETING ORGAN is composed of the extremities of the arteries which form the vascular cortex of the cerebrum, cerebellum, and medulla spinalis.

'But the medulla spinalis is *internally* vascular, and *externally* medullary; that the spinal nerves may not have to pass through the cortical substance.

'The nervous liquid appears to exhale from the extremities of the nerves. The lassitude and debility of *muscles* from too great exercise, and the dulness of the sensorial organs from excessive use, would seem to prove this.

'It has no SMELL nor TASTE; for the cerebrine medulla is insipid and inodorous. Nor has it any COLOUR, for the cerebrum and nerves are white.

'It is of so subtile a CONSISTENCE, as never to have been detected.

'Its MOBILITY is STUPENDOUS, for in less than a moment, with the consent of the mind, it is conveyed from the cerebrum to the muscles, like the electric matter.

'Whether the nervous fluid be carried, from the organ of sense in the *sensorial* nerves to the cerebrum, and from thence in the *motory* nerves to the muscles, cannot be positively affirmed, but may be proved.

'The CONSTITUENT PRINCIPLES of this liquid are perfectly unknown, as they cannot be rendered visible by art, or proved by ex-

periment. Upon making a ligature upon a nerve, the motion of the fluid is interrupted, which proves that something corporeal flows through it. It is therefore a weak argument, to deny its existence because we cannot see it; for who has seen the matter of heat, oxygen, azote, and other elementary bodies, the existence of which no physician in the present day doubts?

‘The *electric matter*, whose action on the nerves is very great, does not appear to constitute the nervous fluid: for nerves exhibit no signs of spontaneous electricity: nor can it be the *magnetic matter*, as the experiment of *Caviani* with the magnet demonstrates: nor is it *oxygen*, nor *hydrogene*, nor *azote*; for the first very much irritates the nerves, and the other two suspend their action.

‘I am of opinion that the nervous liquid is an *element sui generis*\*, which exists and is produced in the nerves only; hence, like other elements, it is a thing unknown, and only to be known by its effects.

‘The pulposity of some nerves, and their lax situation does not allow them and the brain, to act on the body and the soul only by *oscillation*. Lastly, a tense chord although ligated, oscillates.

‘Use of the NERVOUS FLUID. It appears to be an intermediate substance between the body and the soul, by means of which the latter thinks, perceives, and moves the muscles subservient to the will. Hence the body acts upon the soul, and the soul upon the body.

‘Lastly, it appears to differ from the *vital principle*; for parts live and are irritable which want nerves, as bones, tendons, plants, and insects.’

On this subject, we shall only remark that much is here affirmed concerning that which ‘is of so subtile a consistence, as never to have been detected.’

The translator proposes, on a future occasion, to give some observations on the Chemical Analysis of the Human Fluids, in a distinct Treatise.

Art. 46. *Observations on Mr. Simmons's Detection, &c. &c. with a Defence of the Cæsarian Operation, &c. &c. Illustrated by numerous Engravings.* By John Hull, M. D., &c. Part I. 8vo. pp. 87. 2s. Bickerstaff.

We have long entered our protest against the acrimony with which this dispute has been carried on; and it is become requisite, for the credit of both parties, that it should now be concluded. The present publication seems to be the hasty effusion of a mind severely galled by Mr. Simmons's last pamphlet, [see Rev. Sept. Art. VIII.] and contains nothing new regarding the subject in dispute.

The question is now decided against the operation; let it then rest in peace. We wish that it were in our power to accelerate that oblivion of the personal severities attending its discussion, to which time will undoubtedly consign them.

Art. 47. *A Treatise on Bilious Diseases and Indigestion; with the Effects of Quassia and Natron in these Disorders.* By John Gibson, M. D. Surgeon in the Royal Navy. 8vo. 2s. Murray and Co. 1799.

We cannot commend this performance for clearness of arrangement,

‘\* With properties peculiar to itself.’

for



for precision of language, nor for novelty of information. It contains a heavy detail of practice which is familiar to every intelligent physician; if we except the large doses of fossile alkali recommended by the author.

We were amused by the superb manner in which an old acquaintance is introduced by Dr. G. (p. 7, &c.) as 'the Salt of many Virtues.' The reader needs not fly to the ingenious Doctor to procure this noble medicine, which is only the *ci-devant* Sal Polychrest, the late Kali Vitriolatum, and the present Sulphat of Potash; "*Tour son that was, your boy that is, your child that shall be*." A more important deficiency in chemical knowledge appears at p. 41, where Dr. Gibson recommends Dr. Griffiths's mixture of sulphat of iron, myrrh, and potash, as the 'best form' for administering chalybeates: in this formula, it is evident that the sulphat of iron must be decomposed, and the iron be precipitated by the potash; the *Salt of many Virtues*, indeed, is thus substituted for the chalybeate, but this is clearly a *quid pro quo*, not in the author's contemplation.—We do not mean, by this remark, to discourage the use of Dr. Griffiths's formula; we only object to its being recommended as the *best* mode of giving iron; the metal given in substance, in form of rust, or of oxyds otherwise obtained, may each deserve a preference, according to particular circumstances.

It is no objection to a medical work, that the author may have been anticipated in some of his observations: but we have a right to expect that the *principal part* of it shall be original. In this respect, we think, Dr. Gibson has laid himself open to remark, since the greater part of his treatise consists of extracts: but we must do him the justice to add that most of them are attributed to their respective authors.

Art. 48. *Practical Observations on the Cure of Wounds and Ulcers on the Legs, without Rest*; illustrated with Cases. By Thomas Whately, Member of the Corporation of Surgeons of London. 8vo. pp. 352. 7s. Boards. Cadell jun. and Davies. 1799.

Mr. Whately conceives that the difficulty of curing wounds and ulcers, of the inferior extremities, is owing to their dependent situation. This, he thinks, may be overcome by the pressure of bandages, which will afford sufficient support to the vessels, to answer the purpose effected by placing the limbs in the horizontal position. In this plan, he has been in a considerable degree anticipated by the publications of Mr. Bayntun; yet the present work is not superseded by what has hitherto appeared on the subject. The scope of observation which the author has taken, and the explanatory details into which he has entered, though they may not afford much instruction to experienced practitioners, will be gratifying and useful to students.

Mr. Whately recommends the pressure to be made by the application of flannel rollers round the limb, over a very simple dressing, as of spermaceti ointment; applying compresses, so as to fill up any inequalities of the part, and to make the whole cylindrical.

The cases occupy a considerable part of the volume, and are illustrated by a coloured plate, very neatly executed, exhibiting various

\* Merchant of Venice.

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specimens

specimens of diseased bones. We mention this engraving, because we are glad to see such useful assistance to verbal description becoming more general, in medical works.

## MISCELLANEOUS.

Art. 49. *Anecdotes, Religious, Moral, and Entertaining*; Alphabetically arranged, and interspersed with a Variety of useful Observations. By Charles Buck. 12mo. pp. 285. 3s. 6d. Boards. Chapman. 1799.

The professed end of the compiler of this volume is, 'to set before men the grand object of veneration and worship, to rouse them to their duty, to facilitate their happiness, to shew them the deformity of vice, and to inspire them with true and exalted views of the sacred religion of Jesus.' The anecdotes are of various kinds; 'many have been often related: but (says the editor) diamonds are not the less valuable or splendid for being strung and set in order: *novelty* has not been so much my design as *utility*;' to which it is added, that what had been before scattered in an extensive field are here arranged for an easy review; and an index is given at the end of the volume to assist for this purpose.

In this diversified performance, we meet with names antient and modern, and occasionally of some persons now living.—Mr. Buck does not produce authorities for the relations which he gives; nor is it always requisite: the account of a servant who robbed his master, (p. 119,) and was tempted to the act by atheistical conversation which he had heard at his table, is (if we recollect aright) better and more accurately told in Davies's *Life of Garrick*. In p. 234, we observe ascribed to Vespasian (*diem perdidit*) what is related of his son Titus.—The compiler, however, 'deprecates the severity of the critic; and hopes that candour will perform the office of a friend more disposed to pardon than to indulge invective.'—We shall therefore only observe that, though some things might have been omitted, and some defects be pointed out, we are on the whole here presented with a volume which may afford entertainment and improvement.

Art. 50. *An Apology for the Missionary Society*. By John Wilkes. 8vo. 1s. 6d. Chapman. 1799.

This loose declamation, which was delivered at a debating society, glitters with the tinsel and foil of metaphor and quotation, but emits little of the mild and steady light of real argument. The author undertakes to prove that the conduct of the Missionary Society, in attempting to propagate Christianity in heathen countries, is more deserving of applause and encouragement than the conduct of the American Quakers in emancipating their negroe slaves. No doubt, the design of the Missionary Society was in some respects laudable: but report says that the undertaking has totally miscarried.

A quarto volume has been published, giving an account of the late voyage of the Missionaries from England to Otaheite; from which some interesting passages will, in due time, be selected for the entertainment of our readers.

Art. 51. *Canterbury Tales*. Volume III. By Sophia and Harriet Lee. 8vo. pp. 522. 7s. Boards. Robinsons. 1799.

We have been greatly interested and gratified by the perusal of this additional volume, which is fully equal in merit to the former part of the

the work. The first story in this collection, which is intitled the *Officer's Tale*, is particularly well-imagined, and contains many touching incidents. The *Clergyman's Tale*, which follows, is of a more solemn and gloomy cast, and levies indeed a heavy tax on the sympathetic feelings of its readers.—If we were inclined to point out any imperfection in this pleasing publication, we should mention that there is rather too much similarity in the ground-work of both these stories. In the first, a son meets, without knowing, his mother; in the second, the wandering son encounters his father without discovering him.—The language is generally correct, and even elegant: but it is occasionally turgid or obscure, when an effort at sublimity is unavailingly made. Indeed, we have long had opportunities of observing that no circumstance is so injurious to style, as the passion for *fine writing*. When writers of real merit, like the authors of the present volume, countenance this species of false taste, it is the duty of the critic to point out the mistake, and to remind both authors and readers that the most simple and true expressions are always the most forcible.

At the end of the volume, the writers remove the thin veil of reality which they had placed before these stories, in saying that they were related by travellers at an Inn at Canterbury; and they are now confessed to be *day-dreams*, to which Miss S. L. acknowledges she has been always subject. Addressing herself to the reader, she says, ‘if you should find this as pleasant as I have done, *why* we may henceforward recite tales without going to Canterbury.’ We have no doubt that many of her readers will be happy to *take a nap with her*; and, “old as we are,” we beg to enrol ourselves in the number.

## CORRESPONDENCE.

## ‘To the MONTHLY REVIEWERS,

## ‘GENTLEMEN,

‘As soon as I was informed by Mr. Hammick of the dangerous erratum of eight for three grains of calomel, p. 38. l. 9. of the *Contributions from the West of England*, (see Rev. September, p. 68. l. 3.) I notified it in two Medical Journals, and added the correction to the unsold copies of the book.—I beg you to let this stand as a farther notification.—Miss M. Norton is not only living, but, as I heard from good authority, on being threatened with a return of her complaint, received benefit as before from hydrogen gas.—Your observation on the two cases where hydrocarbonate was used is just. They are not decisive: but they shew the innocence of the practice; probably however they were not worth publishing.—At the Pneumatic Institution, we shall be unpardonable if our trials do not bear the most rigid scrutiny. In private practice, a complicated treatment is not easily avoided.

‘I am glad to have the concurrence of the M. R. in a proposition so alarmingly important as this,—that the public have not hitherto derived a degree of information from the practice in infirmaries, equal to the trouble and expence bestowed upon them. I am glad also that the writer of the article thinks, with me, that *some farther means* ought to be adopted for preserving the phenomena observed in these repositories of disease. The mere judgment and activity of the medical attendants are not, as experience shews, sufficient for this great purpose. In observing that my plan is too forcing, I know not if it escaped the critic that I represent it as “*impracticable till a discovery*”

to physiology should be capable of exciting as warm sensations as a ministerial harangue." I evidently suppose, all along, that the public must be educated to this scheme.—The Reviewer seems to think that the mixed assemblies would favour cabal. I think just the contrary.—At present, cabal appears to me, at least, to have almost uncontrolled dominion in medicine;—and though the figure which a physician would cut at the projected meetings would be no absolute criterion of his merit, it would be a much better than any the public now has. Imbecility and mediocrity, so exhibited, would never get to the top of the profession.—All this is mere opinion against opinion; and I rather wonder that I have found so many medical men agreeing with me in the main, than one disagreeing in particulars.

'I know not whether the fact respecting the rotation of surgeons at Edinburgh\* be as stated in the Review:—but I should suppose the scarcity of dead bodies to be the reason of the inferiority of the Scotch operators, if they be inferior. The French surgeons, as a body, are stated to excel the British in operations; and I suppose for the same reason. In the Review, p. 62. l. 20. it seems to be assumed that the hospital functionaries are superior to other physicians and surgeons. This requires to be proved: it is just the point in debate; and, were it so, infirmaries surely ought to have been of more use to medical science and general humanity: for, in our publishing age, few, after having kindled a light with great trouble, would hide it under a bushel.—I look upon my plan as calculated to introduce rather than interrupt observers:—mere opinion again!

'Concerning the importance of *chemical physiology*, I shall have occasion to treat at large in a periodical publication which will shortly be set on foot by Mr. Davy, and myself, along with others. The ingenious member of your corps justly says that the idea is not new:—but (p. 65. l. 37) he seems to have forgotten that *science* means an arranged body of facts.—His allusion to our knowledge concerning metals does not refute my opinion, though it should be wrong.—We may have many important detached facts, but no science; and, if the actions of the living organs depend simply, as I believe, or in great measure, on their composition,—without advances in chemical physiology, medical science must continue a chimera: an assertion which I repeat after years of anxious consideration. I am, Gentlemen,

'With great respect for your long and useful labours, Yours,  
'ad Oct. 1799. THOMAS BEDDOES.'

We certainly think, with Dr. Beddoes, that some new regulations are necessary, in most public infirmaries, for the extension of medical knowledge; and we only differ from him respecting the particular plan which he has proposed. Voluntary communications, offered when the observations of the practitioners shall have been properly matured, appear to us to be preferable to those which would be exacted at stated periods, on Dr. Beddoes's scheme.

Our opinion of the difficulties, attending periodical meetings of the subscribers to an infirmary, is formed from observation; nothing can be more open to the influence of party and cabal. The wisest measures, the most obvious improvements, may be discountenanced by the clamors of a few prejudiced men, collected by the industrious runners of an intriguing practitioner. The only appeal, remaining for oppressed merit, must be made to the good sense of the public at large.

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\* If it regard the clinical institution, it proves nothing, because that institution is so recent.'

We mentioned the rotation in the surgical department at the Edinburgh Infirmary, from the recollection of the practice there many years ago. Every regular surgeon in Edinburgh had it then in his power to attend for a few months, in turn, at the Infirmary; and we have known instances, in which the term of attendance has been transferred from one practitioner to another. We cannot ascertain the present mode of attendance: but we alluded to the general surgical practice in the house, not to that of the clinical wards. We must beg leave to observe that we did not mean to insinuate any inferiority of the surgeons in Edinburgh, by our remark: we only stated that the plan of rotation had not there produced a greater number of capital operators, than the exclusive plan of the London hospitals had furnished, during an equal period. This fact is, in some degree, an objection to Dr. Beddoes's scheme. The Doctor has misunderstood us, perhaps because our expressions were not sufficiently explicit, concerning the supposed superiority of hospital practitioners. We meant to point out the hardship of removing a man who should really be intent on improving medical science, from the train of inquiry which he had opened; and the cruelty of depriving the poor of his assistance, when they should have formed a confidence in his abilities. We hope that there are such hospital-practitioners. There is much difference between the simple addition of new practitioners, and the dismissal of veterans, who are active and useful in their stations.

Notwithstanding the ingenious reasoning of Dr. Beddoes, we must still think that there is something better than chimæra in medical science. An arrangement of facts may be considerable, and may be valuable, without being complete. Indeed, in what science can the arrangement of facts be said to be complete? And if a knowledge of the ultimate structure of the subject be indispensable, we must despair of attaining just notions, in many departments of natural history. The description of diseases must be carried to greater perfection, before any important discoveries in pathology can be expected.

In this amicable discussion, we have delivered our own views of the subjects treated by Dr. Beddoes with the freedom due to our office, but, we hope, with the respect due to the Doctor; and, as we always endeavour to give an unbiassed opinion, we shall ever be ready to acknowledge any of the errors, from which professional criticism is not more exempted than other intellectual employments.

We must differ from A. Z. respecting the use of the conjunction *nor*, for *or*, in a line of Miss Seward's Translation of the Ode to Thaliarchus. [See Rev. Aug. p. 365.] Our correction is supported by the practice of the best English poets; *ex. gr.* from Milton:

"But neither breath of Morn, when she ascends  
With charm of earliest birds; *nor* rising sun,  
On this delightful land; *nor* herb, fruit, flower,  
Glist'ring with dew; *nor* fragrance after showers;  
*Nor* grateful evening mild; *nor* silent night  
With this, her solemn bird; *nor* walk by moon,  
Or glitt'ring star-light, without thee is sweet."

In these numerous repetitions of the disjunctive particle, Milton did not deem the introduction of another verb necessary, as A. Z. thinks it to be. We are also of opinion that A. Z. mistakes in sup-

posing

posing that the first *nor*, employed by Miss Seward, signifies *either* : it must require *neither*. It is certainly proper to attend to these minutiae, and we think with our correspondent that they are too much neglected : but A. Z. himself has furnished an example of inattention to them, when he says, 'sometimes the first conjunction is improperly placed, and the second does not answer to it or connect it.'

J. C. objects to a sentiment contained in our review of Beaujolin's *Travels of two Frenchmen*, in our last Appendix, p. 535. when, speaking of the Orphan-House at Hamburg, it is said, that "the orphans have too much care taken of them, considering the class and condition for which they are designed ; and are too well educated for the sphere in which they are to move." This idea, J. C. deems illiberal ; and he thinks that it is also inconsistent with the additional remark that the maid-servants of Hamburg, who are chiefly taken from this institution, "*in general behave well*."—Whether these remarks be objectionable or not, the responsibility does not rest with us, for they are the sentiments of M. Beaujolin and his friend. Our opinion, however, is that they are perfectly defensible ; and that it must be very obvious that young people, from the lower classes, may be too well fed, clad, and instructed, if they be destined in future life to those menial stations and low occupations in society, (particularly on the continent of Europe,) which afford scarcely more than the necessities of subsistence, and no opportunities for the use or display of superior mental accomplishments. A girl in the Orphan-House at Hamburg is taught fine needle-work, writing, and perhaps the rudiments of natural history, &c. Of what use can this be, when she is married to a labourer in the dock-yard, or hired as a cook to a tradesman?—As to the *boys*, whom J. C. does not seem to consider, an education superior to the requisites of their future lot may be much more injurious than in the case of girls ; since the spirit and capabilities of their sex may prompt them to aspire to inappropriate situations, to break through the laws of society, and to become adventurers, and useless or dangerous members of the community.

Much more might be said on this subject : but we think that the line to be observed on each side of the question, as to the limits of instruction, &c. is in this case easily to be drawn, and very apparent.

A *Middlesex Farmer* is informed that we have not overlooked the agricultural work which he mentions, but that our critical plough has lately been rather irregular in its operations in this department,

A Friend assures us that "the *Confessions of the Countess of Lichtenau*," mentioned in our last Review, p. 117, is *not* a translation of the *Biography* noticed in our xxviiith vol. p. 501, but a distinct and very inferior work. When we spoke of the *Confessions*, we had not at hand the foreign publication, and our memory deceived us in supposing the identity of the two performances.

The letter of R. R. N. is unavoidably postponed.

☞ In the last Appendix, p. 511 l. 17. for 'awaken,' r. *awakened*.  
P. 519. l. 8. from bottom, for 'mach intended,' r. *machines intended*.  
In the Rev. for Sept. p. 18. l. 2. dele the word 'author's.'



# THE MONTHLY REVIEW,

For NOVEMBER, 1799.

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ART. I. *General Biography*; or Lives, Critical and Historical, of the most eminent Persons of all Ages, Countries, Conditions, and Professions, arranged according to Alphabetical Order.—Chiefly composed by John Aikin, M. D. and the late Rev. William Enfield, LL.D. Vol. I. 4to. pp. 560. 1l. 5s. Boards. Robinsons, Kearsley, &c. 1799.

OF History, which is one of the most attractive and delightful of studies, much of the power to charm and instruct is derived, probably, from that quality which assimilates it to biography;—from the details which it furnishes of the lives of particular men, and from its frequent delineation of individual character. If History, then, can delight while it exhibits a distant view of human life, at once obscured by the remoteness of the scene, confused by the multiplicity of objects, and scarcely perceptible from the light and rapid pencil with which its outline is traced, how grateful must be the pleasure imparted by particular biography; which, placing the object of contemplation at the proper distance for distinct vision, enables the mind to observe its minutest parts, to trace its most delicate features, and to catch the symmetry and beauty of the whole. Great, certainly, are the advantages of this pleasing and popular branch of human knowledge; and perhaps they are yet greater than we generally apprehend. Let him, who wishes to make a just estimate of them, review the tenor of his past life: and let him reflect how often he has been excited to virtue or deterred from vice,—how often his indolence has been shamed, and his activity animated,—and in how many instances he has been impelled to pursuits which have led to wealth or fame, to happiness or to honour,—by reading the account of some of the illustrious dead, who have left an example of virtue, industry, and fortitude.

In a species of composition of which the advantages are so important, it were to be wished that all who attempt it might excel. This, however, is far indeed from being the case. Of the many who have engaged in communicating to the world

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the lives of those whose fortunes or merits have entitled them to its notice, perhaps fewer have excelled than in any other branch of literature. Some have collected facts which they committed to paper without order or selection; others have selected facts, but with the sinister intention of consigning their subject to unmerited infamy, or of bedecking him with undeserved praise. Some have been impartial, but have been indolent in research, and destitute of discrimination; while many have brought to their task impartiality, industry, and good sense, but have wanted taste, learning, and skill in composition, to illustrate and adorn the subject on which they wrote.

Few biographers, very few indeed, have united in themselves all of these qualities; and accordingly a general biography, combining fidelity with taste, and soundness of remark with fine writing, may be said still to remain a *desideratum* in English literature. The *Biographia Britannica* is entitled to great praise, and perhaps comes nearer to the character which we have described than any other general work of that kind in our language: but even that publication manifests such an inequality of execution,—the natural consequence of being written by a great variety of hands; it displays such a total neglect of selection in its subjects; and it has been, and seems likely to continue, so slow in its progress; that the judicious reader cannot but feel that there exists a pressing necessity for a more perfect work.

In the production of which the first volume only is now offered to the public, we hope, and we think that we have reason for pronouncing, that a nearer approach towards perfection will be found. The specimen here given to us is more promising than even a sanguine reader could have expected: though much *would* be expected from the learning, the industry, the taste, and the well-known literary powers of the two editors who undertook the task. Indeed, few men could be better qualified for such a work than Dr. Enfield,—now, alas! no more;—in whom an extensive share of scientific and literary acquirements, sound sense, a discriminating judgment, an inflexible love of truth, and the warmest desire of promoting the moral and physical good of mankind, rendered still more valuable a mind which was graced by the milder virtues of a truly Christian character. Of Dr. Aikin's competency for such an undertaking, the world has already received proof sufficient to render it unnecessary for us to deliver an opinion on the subject.

With qualifications such as the editors were acknowledged to possess, it was natural to suppose that they would have seen and weighed the various advantages and disadvantages, attending each



each mode of arrangement applicable to such a work. It is accordingly on mature reflection that they seem to have adopted the alphabetical method. This they appear to have preferred not so much on account of any positive advantages attached to it in itself, as because almost every other mode was in their opinion accompanied by greater difficulties, and liable to greater objections.

‘Although,’ say they, ‘the *alphabetical order* is void of all claim to ingenuity, yet its great convenience, together with the insurmountable difficulties accompanying every other method, when attempted to be put into practice, have given it the same preference with us, that it has generally obtained with our brother-writers. If any one who has conceived of peculiar advantages likely to result from some other mode of arrangement—that, for instance, according to classes of persons—will make the experiment, he will presently find so many doubts arise with respect to the classification of individuals, and such a necessity for subordinate divisions, framed upon different and incompatible principles, that he will perceive the danger of inextricable confusion.’

On this point, we freely own that we entertain an opinion directly adverse to that of these gentlemen. Of the alphabetical arrangement of a general biography, we have always thought that the *sole* advantage consists in mere convenience of reference: an advantage which, surely, an index may equally afford: but, granting that the alphabetical arrangement were more convenient for reference, yet doubtless it would be unwise to sacrifice to that single and petty accommodation, the many aids which a different classification might afford to the memory or the judgment. In the alphabetical assemblage, so opposite and so incongruous are the subjects which are presented in succession to the eye, that even the most phlegmatic reader cannot long proceed in continuation without displeasure; and if he did, his reading would be *inconsequent* and unprofitable. In this order of position, also, every article stands unconnected and isolated; no part strengthens and illustrates another; and the whole is in fact but one large index, a mass of unconnected and heterogenous parts jumbled together. If, instead of this disposition, the different articles were classed according to some rational and useful principle,—whether that principle referred to order of time, to identity or similitude of pursuits, or even to locality of birth or residence,—the mind would derive some, nay very important aids from the arrangement. If, for instance, contemporaries were ranked together, and each class made to follow the preceding according to the order of time in which they lived, the reader would be enabled to collect a general view of the state of morals,

manners, and knowledge, at any particular epoch; to trace the progress of the human mind; and to compare and appreciate the advances in civilization of distant periods.—If identity of pursuits were made the principle of combination, and the professors of the same art or science were ranked together, we should be enabled to trace with ease the history of that art or science, and to calculate with precision the degree and the modes of its advancement.—Even an arrangement depending entirely on locality of birth or residence, though perhaps the least advantageous of all others, would yet not be without its use. It would afford a valuable illustration of general history, and would assist to ascertain the place which each country should occupy in the scale of science and polity.

We cannot suppose that an arrangement on any of these principles would be insuperably difficult, nor that it would even add much to the labour of the compiler. From a given mass of materials, it must be as easy to select those which relate to persons who agree in the time or the plan of their existence, or in the identity of their professions, as those whose names correspond in their first letters.

With respect to the ‘necessity for subordinate divisions’ framed on different and incompatible principles, should any of these classifications be adopted, we profess that it eludes our observation. If priority of existence, for example, were to give priority of place in this work, what necessity would there be for any subordinate division?—In a classification of persons by the art or science which they professed, or by the place of their birth or residence, subordinate divisions might be adopted with great advantage, perhaps,—but certainly not from necessity. Thus, under the head of *Painters*, there might be subdivisions for the different departments of that art, as *Historic*, *Landscape*, &c. Under that of *Mathematicians*, there might be subdivisions for abstract mathematics, as *Conic Sections*, &c. and mixt mathematics—as their application to astronomy, optics, &c. These subdivisions would be voluntary; and we do not perceive that they would rest on incompatible principles.——In the present instance, however, this point is now decided.

Next to the *arrangement* of the work, the authors advert to another circumstance, still more essential to be considered in a design of this nature:—namely, *selection*. ‘The grand principle on which this must be founded,’ they truly remark, ‘is *Fame* and *Celebrity*:—for this will be found to coincide with the two chief reasons that make us desirous of information concerning an individual,—curiosity, and the wish of enlarging our knowledge of mankind.’ Here the authors appear to feel the obvious difficulty

difficulty of ascertaining who are the truly *famous* and the *celebrated*. Some are raised to the notice of mankind merely by circumstances of birth and situation; others have entitled themselves to honourable notice, by the beneficial exertion of their own great powers in art, science, or literature. Of the former class, the editors observe that, 'since the degree of power intrusted in their hands renders the personal character of even the most insignificant of them not without importance, and since the chronological series of leading events in a country is best learned by associating it with their names, it has been thought advisable in the present work to insert every individual of all the principal dynasties, antient and modern, with a summary of their reigns, more or less particular as they have exerted a greater or less personal influence over the occurrences in them.' Of the latter class, though the claim to celebrity, depending solely on personal qualifications, may seem to admit of an easier estimate than the preceding, yet 'the number of claimants is so great that, in the impossibility of commemorating all, many names must be rejected which on the first glance may seem as worthy of insertion as their preferred rivals. The difficult work of selection ought, in these cases, to be regulated by some fixed principles; and the circumstances which appear to be most worthy of guiding the decision are those of *invention and improvement*.'

In the introduction, some observations follow respecting those who, by the exercise of their faculties, in an original path, have added to the valuable products of human skill and ingenuity;—and those by whom such inventions have been improved. In the conclusion, we have the following passage; which gives a still more accurate view of the principles of selection, and of the plan on which the work is executed:

'Two other circumstances by which selection may be affected are, *country* and *age*. We have seen no general biographical work which is free from a decisive stamp of *nationality*; that is, which does not include a greater number of names of natives of the country in which they were composed, than the fair proportion of relative fame and excellence can justify. Perhaps this fault is in some measure excusable, on account of the superior interest taken by all nations in eminence of their own growth; and if readers are gratified by such a deference to their feelings, writers will not fail to comply with their wishes. We do not pretend to have made no sacrifices of this sort; but being sensible that disproportion is a real blemish in a work, and that in this instance it partakes of the nature of injustice, we hope we shall be found not to have exceeded the bounds of moderation in this particular. We have most sedulously endeavoured to avoid the more serious fault, of awarding to our countrymen individually, more than their due share of merit in com-

parison

parison with foreign competitors. In this point we would be truly citizens of the world.

‘The circumstance of *age* or *period* in which the claimants have lived, has an operation similar to that of country. We are much more impressed with the relative consequence of persons who have trod [trodden] the stage of life within our own memory, than of those whose scene of action has long been closed, though equally eminent in their day. Of course, curiosity is more active respecting the former; and to this natural predilection it may be proper for the biographer to pay some deference, provided he does not too much infringe the principle of equitable proportion, which ought essentially to regulate a work, professing to comprehend every age of the world, as well as every country. One cause that will always give to modern and domestic articles somewhat more than their exact share of extent, is the greater ease and copiousness with which information respecting them is usually obtainable. This presents a temptation to prolixity, which a writer can with difficulty resist.

‘Prolixity, however, we have in all cases studiously avoided; which leads us to speak of the remaining consideration, viz; that of the *compass* we have allowed ourselves. Biography will certainly bear to be written much at large; and in judicious hands it is often the more entertaining and instructive the more it is minute. But with so vast a subject before us as the lives of eminent men of all ages and nations, it is obviously impracticable to employ a very extensive scale; and the aim must rather be, to give a set of characteristic sketches in miniature, than a series of finished and full-sized portraits. The scope we have taken admits, in our opinion, of such an execution with regard to all characters of real eminence; and we hope we have dismissed few of that class, without fully answering the leading biographical questions, What was he? What did he? His moral and intellectual qualities, the principal events of his life, his relative merit in the department he occupied, and especially, the manner in which he was first formed to his art or profession, with the gradations by which he rose to excellence, have engaged our attentive inquiries, and we have endeavoured to develop them with all the accuracy that conciseness would allow. But having been thus diffuse with respect to the higher claimants, we have been necessarily reduced to very brief notices of those of inferior rank. These articles we have considered as rather designed for being consulted than read; and we have comprised under a few short heads of information, all that we had to say concerning them.’—

‘Besides the references to authorities occasionally given in the substance of articles, at the end of every one are printed in *Italic* the names of all the authors who have been consulted in compiling the narrative. But it is to be understood that, in general, we have derived from these sources the *matter of fact* alone, not the *sentiments* and *reflections*.’

Having detained the reader thus long in giving an outline of the plan of this production, which, both from its own nature and the character of its editors, we consider as entitled to great attention,

tion, we shall conclude by laying before him a specimen of its execution, in the life of the celebrated D'Alembert; from the pen of Dr. Enfield:

'Alembert, John le Rond d', a celebrated French philosopher and mathematician, and an elegant writer, was born at Paris on the 16th of November, 1717. He came into the world under the disadvantage of illegitimate birth, and was exposed as a foundling by his mother, who is said to have been mademoiselle Tencin, sister of the abbe, afterwards cardinal, Tencin. His surname, de le Rond, is derived from the church near which he was exposed. He owed his life to the humanity of the overseer of the quarter, who put him to nurse to the wife of a glazier. Information of the situation of the child being communicated to his father Destouches Canon, he listened to the voice of nature and duty, and took measures for his future subsistence and education.

'The genius of D'Alembert did not wait the maturity of age to display its powers. When he was only ten years old, his school-master declared, that he had nothing further to teach him. He was sent to finish his education at the college of Mazarin, where his attainments raised him to the first distinction. Early in his academic course, his attention was directed to theology; and he composed a "Commentary on the Epistle of Paul to the Romans," which raised in the Jansenists an expectation that D'Alembert would prove an able champion in their cause, and might even become a second Paschal. His penetrating intellect, however, found more satisfaction in the demonstrative reasonings of mathematicians, than in the vague disputations of theological controversialists; and he, at this time, acquired a predilection for mathematical studies, which remained with him through life.

'Retaining a grateful attachment to the asylum of his infancy and childhood, and desiring nothing more than a quiet retreat, where he might prosecute his studies in tranquillity, D'Alembert, upon leaving the college, took up his residence in the family of his nurse, the only family which he could consider as his own. Here he lived many years in great simplicity of manners, esteeming himself happy in contributing, as his fortunes improved, to the comfortable subsistence of those, whose kind attentions had, during his early years, supplied the place of parental affection. His worthy hostess, not having enjoyed the advantages of education, was not aware how great a man she had fostered; and, though she frequently heard him mentioned as the author of books which were admired, she still regarded him as an object of compassion. "You will never," said she one day to him, "be any thing but a philosopher; and what is a philosopher but a fool, who toils and plagues himself, that people may talk of him after he is dead?"

'In order to enlarge his means of comfortable subsistence, D'Alembert at first turned his thoughts to the law, and took his degrees in that profession. Finding this employment unsuitable to his inclination, he next applied to the study of medicine. But his fondness for mathematics rose superior to every other consideration; and

rather than deny himself the gratification of following, without restraint, the strong bias of his mind towards these studies, he chose to decline the benefit of any lucrative profession.

At the age of twenty-four, in the year 1741, the original genius of D'Alembert for mathematical investigation appeared in a masterly correction of the errors of Reyneau's "*Analyse Démontrée*," a work of high repute in analytics; and this work, in concurrence with his general reputation for uncommon talents, obtained him an honourable admission into the academy of sciences. He now applied himself with great assiduity to the solution of the problem concerning the motion and path of a body which passes obliquely from a rarer into a denser fluid. This inquiry led him into general speculations on the forces of moving bodies, which produced "*A Treatise on Dynamics*," [*Traité de Dynamique*] 4to. Paris, 1744, 1758, first published in 1743. In this treatise, the author establishes an equality at each instant between the changes which the motion of a body has undergone, and the forces or powers which have been employed to produce them; in other words, he separates into two parts the action of the moving powers, and considers the one as producing alone the motion of the body in the second instant, and the other as employed to destroy that which it had in the first. This principle he afterwards applied to the theory of equilibrium, and to the motion of fluids: and all the problems, before resolved in physics, became, in some measure, its corollaries. The discovery of this new principle was followed by that of a new calculus, the first applications of which appeared in "*A Discourse on the general Theory of the Winds*," [*Réflexions sur la Cause générale des Vents*] 4to. Paris, 1747, which, in 1746, obtained the prize-medal in the academy of Berlin. This society was so fully satisfied of the merit of this discourse, that they elected him an honorary member. It happened at this time, that the king of Prussia terminated a glorious campaign by an honourable peace. D'Alembert availed himself of this fortunate circumstance, and dedicated his work to the king in these three Latin verses:

‘ Hæc ego de ventis, dum ventorum ocyor alis  
Palantes agit Austriacos Fredericus, et orbi,  
Insignis lauro, ramum prætendit olivæ.

‘ Swifter than wind, while of the winds I write,  
The foes of conqu’ring Frederic speed their flight;  
While laurel o’er the hero’s temple bends,  
To the tir’d world the olive branch he sends.

‘ Flattered by this dedication, Frederic sent him a polite letter, and from this time ranked him among his philosophical friends.—His new "*Calculus of Partial Differences*," D'Alembert, in 1747, applied to the subjects of sounds, and vibrating chords. He afterwards employed his principle concerning motion, in explaining the motion of any body of a given figure. In 1749 he resolved the problem of the precession of the equinoxes, determining its quantity, and explaining the phenomenon of the nutation of the terrestrial axis discovered by Dr. Bradley; "*Recherches sur la Précession des*

*Equinoxes*,

*Equinoxes, et sur la Nutation de l'Axe de la Terre dans le Système Newtonien*," 4to. Paris, 1749; and, in 1752, he published a treatise, containing much original matter, under the title, "An Essay towards a New Theory of the Motion of the Fluids," [*Essai d'une nouvelle Théorie du Mouvement des Fluides*] 4to. Paris, 1752. In the same year he published, "Elements of Music," upon the principles of Rameau; an excellent abridgment of that author's doctrines. About the same time appeared, in the Memoirs of the Academy of Berlin, "Researches concerning the Integral Calculus." Other pieces, published at various times in the Memoirs of the Academies of Paris and Berlin, were afterwards collected under the title of "Opusculs Mathématiques," published at Paris in nine volumes 4to. in 1773, or "Memoirs on various Subjects of Geometry, Mechanics, Optics, and Astronomy," from the year 1761 to 1773. D'Alembert also wrote "Researches on several important Points of the System of the World." [*Recherches sur différens Points importants du Système du Monde*] 3 vols. 4to, Paris, 1754, 1756. These numerous and original productions, in various branches of mathematical science, entitle D'Alembert to rank among the most celebrated mathematicians of the age. He has had the merit of adding a new calculus, or method of performing mathematical investigations and resolutions, to those of the last age, and new branches of the science of motion to those discovered by Galilæo, Huygens, and Newton.

With the character of an eminent mathematician, D'Alembert united that of a polite scholar. Genius, judgment, and elegant taste are happily displayed in his miscellaneous works, and he is justly regarded in France as one of the first writers of that nation. He is generally understood to have been the first projector of that vast undertaking, to which the world has been much indebted for the diffusion of knowledge, "The Encyclopædia." This work was begun in 1750 by D'Alembert, Voltaire, Diderot, and many other learned men. The work is enriched by many valuable articles in mathematics, history, and polite literature, from the pen of D'Alembert: and it may be remarked, to the credit of his judgment, that his style is always suited to his subject, and that he never assumes the language of poetry in scientific discussions. To him the public is indebted for the excellent preliminary discourse of the Encyclopædia; and the vestibule of this superb edifice will remain a lasting monument of his genius and good sense: it is an elegant dissertation, in which are united strength and harmony, learning and taste, just thinking and fine writing. The general table which he gives of human knowledge, discovers a comprehensive, well-informed, and methodical mind; and the judgments, which he passes upon writers who have contributed to the improvement of science, are worthy of an enlightened and impartial philosopher. D'Alembert displayed his fine talents in many other literary productions. His "Translation of select Parts of Tacitus," [*Traduction de divers Morceaux de Tacite*] in 2 vols. 12mo, afford an elegant specimen of his learning. His "Memoirs of Christina, Queen of Sweden," is a masterly piece of biographical writing. In this work the author

thor shows that he understood the natural rights of mankind, and that he had the courage to assert them. His "Essay on the Alliance between the Learned and the Great," gravely, but keenly, satirises the mean servility of the former, and the insolent tyranny of the latter. A lady of high rank, hearing the author accused of having exaggerated the despotism of the great, and the submission which they require from those who are honoured with their patronage, said smartly, "If he had consulted me, I could have told him still more of the matter." These pieces, together with other essays on subjects of polite literature; "Éloges," on Bernouilli, Terrasson, Montesquieu, Mallet, and Dumarsais; and "Elements of Philosophy," were about the year 1760 collected into five volumes, and published under the title of "*Mélanges de Littérature, d'Histoire, et de Philosophie*," 5 vols. 12mo. [Literary, Historical, and Philosophical Miscellanies.]

In 1765, D'Alembert published a piece "On the Destruction of the Jesuits," [*De la Destruction des Jésuites*] in 12mo, Paris, 1765, in which he treats with nearly equal severity the Jesuits and their adversaries. He gives a large collection of epigrams occasioned by the fall of this body, with some of his own. This work treats the disciples of Ignatius Loyola with so much insulting contempt, that it may not improperly be said of the author, "*Non ridet, sed iridet.*" [He deals in derision rather than ridicule.] D'Alembert excelled in panegyric no less than satire. Upon his election, in 1772, to the office of secretary to the French academy, he continued the "History of the Academy," published by Messrs. Pellisson and D'Olivet, by writing in the form of *éloges*, or panegyrics, "An History of those Members of the French Academy who died between the Years 1700 and 1771," [*Histoire des Membres de l'Académie Française, morts depuis 1700 jusqu'en 1771*] 6 vols. 12mo, Paris, 1787. This collection, notwithstanding some inequalities of style, is justly admired; it abounds with lively portraits, amusing anecdotes, ingenious parallels, and fine reflections.

While D'Alembert confined himself chiefly to mathematical studies, he remained in comparative obscurity; and his uncommon talents as a man of genius and wit were known only to a small circle of friends. As soon, however, as he embarked in the great design of publishing an Encyclopædia, he attracted a large share of public attention; and, with some obloquy, on account of the freedom of several articles of the work, obtained, as he proceeded, high reputation for the knowledge and talents which, in common with his colleagues, he discovered. His company was now sought by the great, and his literary merit was thought sufficient to entitle him to royal patronage. Through the interest of the minister, count D'Argenson, the king, in 1756, granted him a pension of twelve hundred livres. In 1762, the empress of Russia invited him to undertake the education of her son, the grand-duke, accompanying the invitation with an offer of a salary of an hundred thousand livres, and other considerable privileges. This flattering proposal, D'Alembert's attachment to his friends and his country, and his fondness for literary leisure, would not permit him to accept. Though



Though it was urged a second time, by a letter written by the empress's own hand, he still persisted in his refusal. The next year another, perhaps more enticing though less lucrative, offer was made him by the king of Prussia. That illustrious philosopher, and patron of philosophers, invited D'Alembert to meet him at Wesel after the peace of 1763, and, on the first interview, affectionately embraced him. The king's first question was, "Do the mathematics furnish any method of calculating political probabilities?" To which the geometrician replied, "That he was not acquainted with any method of this kind, but that if any such existed, it could be of no use to a hero, who could conquer against all probability." The king, who would, doubtless, be gratified by such a compliment, and who was already well acquainted with the talents of D'Alembert, made him an offer of the presidency of the academy of Berlin, vacant by the death of Maupertuis. The ferment which had lately been excited in France by some articles in the *Encyclopædia*, especially that of *Geneva*, and the odium which had particularly fallen upon himself, might have furnished a good reason for seeking a peaceful asylum in the court of a philosophical prince. D'Alembert, however, chose to decline the offer; and the king, far from being displeased at the refusal, maintained a friendly correspondence with him as long as he lived. The letters which passed between them will be found in "*The Posthumous Works of the King of Prussia*." This correspondence, together with that which he carried on with Voltaire and other philosophers; the constant intercourse which he had with illustrious persons at home, and with learned foreigners; his influence in the academy of sciences, and, above all, in the French academy, of which, after the death of Duclos in 1772, he was secretary, were circumstances which concurred to give importance to the character which D'Alembert, during the latter part of his life, sustained in the republic of letters. And, though his enemies called him the *Mazarin* of literature, candour requires us to believe, that he owed his influence less to artful management and supple address, than to the esteem which his talents and virtues inspired. His aversion to superstition and priest-craft carried him, it is true, into the region of infidelity; and his enmity to the Jesuits and the clergy produced in him a degree of hostility against the religion of his country, which sometimes obliged even the philosopher Frederic to read him a lesson of moderation. The eccentricity of his opinions did not, however, destroy the virtues of his heart. A love of truth, and a zeal for the progress of science and freedom, formed the basis of his character; strict probity, a noble disinterestedness, and an habitual desire of obliging, were its distinguishing features. Many young people, who discovered talents for science and learning, found in him a patron and guide. To worthy men, even in adversity and persecution, he was a firm and courageous friend. To those who had shown him kindness, he never ceased to be grateful. Gratitude induced him to dedicate two of his works to two ministers, when they were in disgrace, the count D'Argenson, to whom he had owed his pension, and the marquis D'Argenson, who had given him many proofs of respect and esteem. When, in early life, mad. de Tencin,

informed

informed of his singular talents, came to him, and fondly caressing him, discovered to him the secret of his birth, "What do you tell me, madam?" he cried out: "Ah, you are but a step-mother; it is the glazier's wife who is my mother!" Through life he retained for his nurse the affectionate sensibility of a grateful son. He remained in her house near thirty years, and did not leave it, till, in 1765, after a long illness, his physician represented to him the necessity of removing to a more airy lodging. His health being recruited, he continued to occupy his honourable station among philosophers till the 29th of October 1783, when, in the sixty-sixth year of his age, he expired; leaving behind him the reputation of amiable virtues, and eminent talents. Perhaps no character has ever appeared, which has more completely exemplified the union of strong mathematical genius with an elegant taste for polite literature. *Eloge de J. le Rond d'Alembert par M. Condorcet, dans l'Histoire de l'Acad. Franç. 1783. Nouv. Dict. Hist. Supplém. to Hutton's Mathem. Dict.—E.*

It will be observed that, in this memoir, Dr. Enfield has but slightly touched on the *infidelity* which marks some of the writings of D'Alembert; particularly in that copious fountain of French scepticism, the *Encyclopedie*:—but it should be remembered that such was not the general tenor of D'Alembert's publications; and that his religious or anti-religious tenets but little interest the investigator of his mathematical and other philosophical labours, or the reader of his compositions on subjects of general literature.—A few particulars of this distinguished man occur in our last Appendix, p. 508-512. in mentioning a posthumous publication of some of his epistolary and miscellaneous productions.

Before we close our account of this volume, we cannot but express our wish that it had been begun on a scale somewhat less extensive. Many names occur even in this well-selected collection, of which perhaps few readers would regret the omission. These must tend to swell the limits of the work to a wide extent. The present volume, though a thick quarto, closely printed, goes no farther in the alphabetical order than BAR.—Who the gentleman is who fills the place of Dr. Enfield, we are not informed: but we understand that he is a very proper successor of that worthy and well-qualified man.

We think that each volume should be accompanied by a table of the names which are celebrated in it.

ART. II. *The Royal Tribes of Wales*: By Philip Yorke, Esq. of Erthig. 4to. pp. 200. and 12 Plates. 1l. 1s. Boards. White. 1799.

THE inhabitants of conquered countries are partial to their antiquities; and however happy they may be under a new government,

government, they have a propensity to lament the loss of that pristine grandeur, which, when they were in full possession of it, they perhaps unwillingly contributed to support. We are animals of habitude in some things, and of variety in others. It is difficult to relinquish old customs and comforts under a *new* government; and, under an *old* government, we are languishing for variety.

The work before us seems to possess a local interest: we say *local*, because harsh and barbarous national appellations are repelling to all except the natives of the country, who are acquainted with its history and worth. In general, writers on the antiquities of the region which gave them birth, and on the feats of its heroes, are insensibly impelled to overload description with panegyric, in endeavouring to excite wonder and respect in the minds of their readers: but no weak partiality and enthusiasm for the author's country, and its antient inhabitants, appear in this work; which is written with the abilities of a scholar, and with the candour of a gentleman. Mr. Yorke temperately relates what is praiseworthy and what is blameable; and he appears to see the ridicule of some characters and customs, as well as the merit of others. We are inclined, indeed, to regard this genealogical account of the descendants of the first inhabitants of our island, as the most accurate, temperate, and judicious, that our literature can boast; and we would advise our readers, who may likewise be Mr. Yorke's readers, not to be dismayed by the genealogical dryness of the first 30 or 40 pages; because the subsequent part of the work is enlivened by anecdotes and historical information, which will interest not merely the natives of Wales, but the inhabitants of England who are in any way connected with that principality.

It is difficult to detach passages for citation from a work so well digested. Mr. Yorke complains of the want of dates in the historical MSS. of Welsh history: but a chain of facts from the poetical remains of the Bards may be formed with tolerable accuracy. Welsh antiquaries boast that the Bards never dealt in fiction, like the poets of other countries: "a Bard (say they) and a Genealogist were synonymous terms." This may perhaps account for the omission of dates; which it is so difficult to *hitch* into verse. We have no dates in Homer and Virgil.

From the time of Gruffudd ab Cynan, in the 12th century, chronology is pretty well preserved. In 1135, we are told,

Gruffudd ab Llywelyn, in concert with Owain and Cadwaladr, the sons of Gruffudd ab Cynan, made a successful irruption on South Wales, and returned with a large booty; no light object in the warfare of that period.

• This

' 1137.] This year (says Powel) died Gruffudd ab Rhys ab Tewdwr, "the light, honor and support of South Wales;" who by his wife Gwenllian, the daughter of Gruffudd ab Cynan, had Rhys his son who succeeded.

' Our Chroniclers are encomiastic of this character. The Lord Rhys ab Gruffudd, say they, "was no less remarkable in courage, than in the stature and lineaments of his body, wherein he excelled most men." In 1143 he distinguished himself against the Normans, and Flemish, in Dyfed. His life was a continued warfare, too much engaged against his countrymen and relations; exhausting the national strength in domestic hostilities. On the submission of North Wales to the Second Henry, and in the pacification which ensued, Rhys was not included, but alone supported himself against the English, and obtained terms from them. In the absence of Henry in Normandy, Rhys renewed the war, encouraged by the Welsh prophecies, that the King would not return. Henry however was soon in South Wales, and Rhys, unable to resist, submitted to do him homage, and gave hostages for his obedience. This ceremony was performed at Woodstock, and Rhys swore fealty to the English King, and to Henry his son.'

We are told, p. 66, that Cyfeiling, a prince of the third royal tribe,

' Was a distinguished Bard \* also, as what he left † may testify; and in our Augustan ‡ age of Welsh poetry. The Saxons, at least for

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' \* Mr. Andrews has well observed, that the tale of Edward the First's cruelty to the Bards, in the next century, has no foundation, but an obscure tradition, and a hint in the Gwydir history. Edward hath been also accused of having destroyed all the ancient records and writings in Scotland. This is ably refuted by Sir David Dalrymple. But an order at that time subsisted to silence the Welsh Bards. Our countrymen were more severely treated by the Fourth Henry, when the Welsh were rendered by an act of parliament incapable of purchasing lands, or of performing any office in any town, or of having any Castle or house of defence. English Judges and Juries were to decide disputes between English and Welsh: Englishmen that married Welshwomen \* were disfranchised, and no Welshman might bind his child to any trade, nor breed him up to literature. The absurdities of these ordinances counteracted their virulence; and the moderation of the Fifth Henry having laid them to sleep; if not repealed, they were at least forgotten.'

' † His poem, called *HIRLAS OWAIN*, (finely translated into English verse by the Reverend Mr. Williams of Fron,) affords a specimen of his martial spirit, as well as of his poetic talents.'

' ‡ Poetry and good language was in greater perfection in Wales, a little before and a little after the Norman Conquest, than it hath been since; and the historical part of our Poems is a great light to

' \* Henry no doubt was jealous of the charms of our countrywomen, and fearful of their influence on his English subjects.'

for some time, were no poets; they landed here, without an alphabet. The Normans had their Jongleurs \*, Troubadours, and Provençal songs; the Monks jingled their Latin doggrel; but until the days of Gower, Chaucer and Lydgate, native English numbers were in a manner unknown †; the scholar since hath excelled his master; *Neque*

Historians, both English and Welsh, Irish and Scotch. Goronwy Owain on this subject says, "I find the old metres were, what all compositions of that nature should be, that is, Lyric verses adapted to the tunes and music then in use. Of this sort were the several kinds of Englynion, Cywyddau, Odlau, Gwawdodyn; Toddaid, Trybedd y Myneich and Glogyrnach, which appear to have in their composition the authentic stamp of genuine Lyric poetry, and of true primitive antiquity. As to the rest, I mean Gorchest y Beirdd, Huppynt hir and byrr, being the newest, they were falsely thought the most ingenious and accurate kind of metres. But I look upon them to be rather depravations than improvements in our poetry. What a grovelling, low thing that Gorchest y Beirdd is! And I would have an impartial answer, whether the old, despised, exterminated Englyn Milwr hath not something of antique majesty in its composition. Now, when I have a mind to write good sense in such a metre as Gorchest y Beirdd, and so begin, and the language itself does not afford words that will come in to finish with sense and Cynganedd too, what must I do? Why, to keep Cynganedd (i.e. the alliteration) I must write nonsense to the end of the metre, and cram and fetter good sense; whilst the dictionary is overturned and tormented to find out words of a like ending, sense or nonsense; and besides, suppose our language was more comprehensive and significant than it is, (which we have no reason or room to wish) what abundance of mysterious sense is such an horrid, jingling metre of such a length able to contain! In short as I understand that it and its fellows were introduced by the authority of an Eisteddfodd, I wish we had an Eisteddfodd again, to give them their dimittimus to some peaceable acrostick land, to sport and converse with the spirits of deceased Puns, Quibbles, and Conundrums of pious memory; then would I gladly see the true primitive metres reinstated in their ancient dignity, and sense regarded more than a hideous jingle of words, which hardly ever bear it."

\* The Welsh poetry had great compass and variety. Dr. John David Rhys the physician and grammarian, who took his degree in Italy, introduces a comparison between the Welsh and Italian poetry, and inserts a whole Italian poem, marked in the manner he has done the Welsh. In Metastasio is a poem similar to a very favorite measure in Welsh poetry; viz.

*‘Sopra il Santissimo. Natale Ode, Vol. 9.*

In this, the end of the first line rhymes to the middle of the second, and the end of the second to the middle of the third.

\* This species of Minstrels ended in the conjuring art; hence our Jugglers.

† We must not wonder, if the English verse in those early centuries

*' Nosque ubi primus equis Oriens afflavit anhelis,  
Illic sera rubens accendit lumina Vesper.'*

The Britons had taught the Saxons to read, and given them the first of all things in Christianity itself, which they spread and adorned with ten Cathedrals.'

tures appear uncouth. The bard had to do with a harsh, though nervous language, frowned on by the Court, neglected by the Gentry, and disguised by a most unintelligible mode of spelling.—*J.P.A.*

'The son of Owain Gwynedd, Hywel, (who fell in the contention for his father's throne) brother to Madog the navigator, hath written his own battles in verse, and some love verses in a most elegant manner, of which we have several copies in Wales. Our Princes and chieftains continued this custom of writing their own actions, as late as Henry the Second's time, the age of Hywel. Poetry was so sacred with these people, that they never suffered invented fables, the chief ingredient in heroic poetry, to have a footing in it, which is the reason that neither the Gauls, Britons, Irish, Picts, Cornish or Armoricans, ever had to this day a poem in the nature of the Iliad or Eneid. "Poetry," says Mr. Morris, "hath been with us the sacred repository of the actions of great men; and it hath been so, from the most ancient times, in other nations; as the song of Moses, among the Jews, of the defeat of the Egyptians. Taliessin's historical poem of the Tombs of the Warriors of Britain is a noble piece of antiquity, and strikes great light on the events of those times, when compared with the Triades, the Brut y Brenhinoedd, and the succeeding writers. The book of Triades, in British Trioeidd Yns Prydain, or the Threes of the Island of Britain, seems to have been written about the year 650, and some parts of it collected out of the most ancient monuments of the kingdom, but not from the same fountain as Brut y Brenhinoedd; as there are facts and matters in the Triades not to be found in the Brut, and also several things which the author of the Brut never would have omitted, if he had met with them. The Triades hath always been quoted by our British poets from age to age, though Geoffrey of Monmouth, the Latin translator of Tyssillio, never saw it, or else he would have embellished his translation with its contents, instead of the ridiculous things which he hath added to it from Myrddyn Emrys, and oral tradition." It is called by some writers, and by the translator of Camden, the Book of Triplicities. The Britons, as well as other nations of old, had a particular veneration for odd numbers, and especially for that of Three. Their most ancient poetry consists of Three lined stanzas, called Englyn Milwr, the Warrior's Verse. Their most remote history is divided into sections, being combinations of some Three similar events. All men of note, whether famous or infamous, were classed together by Threes; Virtues and Vices were tripled together in the same manner; and the Druids conveyed their instructions in moral and natural philosophy to their people, in sentences of Three parts.'

The

'The sovereigns of North Wales preserved their title of Princes till 1282, on the death of the last Llywelín. The kingly title ended with Gruffudd ab Cynan.' However, 'there was no representation for Cheshire or Wales in the English House of Commons, till the Welsh incorporating acts of Henry the Eighth.'

At p. 84, Mr. Yorke has clearly traced the Genealogy of his present Majesty :

'From Ann, Countess of Cambridge, the heiress of England and Wales, and to whom our gracious Sovereign, in every rule of right, the Catholic line necessarily excluded, is lawful heir and lineal successor.

'George the Third, the eldest son, by Augusta of Saxgotha, of Frederick, Prince of Wales, the son of George the Second, the son of George the First, the son of Ernest Augustus, Elector of Hanover, by Sophia, the daughter of Frederick Elector, Palatine, and Elizabeth, the daughter of James the First, the son of Lord Daruley, and Mary, Queen of Scotland, the daughter of James the Fifth, the son of James the Fourth by Margaret, the eldest daughter of Henry the Seventh by Elizabeth, the eldest daughter of Edward the Fourth, the eldest son of Richard Duke of York, the son of Richard of Conisburg Earl of Cambridge, by Anne daughter and heiress of Roger Earl of Marche, the son of Edmund, Earl of Marche, by Philippa daughter and sole heiress of Lionel Duke of Clarence, the third son of Edward the Third. This Edmund was the son of Edmund Mortimer, the son of Roger, the first Earl of Marche of this family, the son of Edmund, the son of Roger, the son of Ralph by Gwladys Ddu, or the Black, the heiress of her brother Dafydd ab Llywelyn, the son of Llywelyn ab Iorwerth, or Leolinus Magnus, Prince of North Wales, the eldest son of Iorwerth drwyn-dwnn, the eldest son of Owain Gwynedd, the son of Gruffudd ab Cynan, the son of Cynan, the son of Iago or James, the son of Idwal, the son of Meurig, the son of Idwal foel, the son of Anarawd, the eldest son of Rhodri fawr, or Roderick the Great, the son of Merfyn frych, and Eryllt, the daughter and heiress of the last Prince Cynan Tindaethwy, the son of Rhodri Molwynog, the son of Idwal iwrch (or the roe) the son of Cadwaladr, the last King of the Britons, who abdicated, and died at Rome in 688. His present gracious Majesty is right heir, in lineal succession, to the British, Cambro-British, Anglo-Saxon, Anglo-Norman, English and Scottish Kings.'

There appears to be some mistake in the author's chronology, in saying, p. 86, that 'Petrarch attributes the defeats suffered by the French, about this time, (that is, during the victories of Henry Vth,) to their drunkenness. Their success under Dumourier of late is said to have arisen from it.' Now Petrarch died 1374, and the Vth Henry began his reign in 1414. How is this? Petrarch, being contemporary with

our Edward III., may have spoken of the French defeats during that reign.

Mr. Yorke tells us, in the note to p. 90, that James the First was not personally unknown to the Welsh:

‘He had progressed to Chester in 1617, and was attended by great numbers of our countrymen, who came out of curiosity to see him. The weather was very dry, the roads dusty, and the King almost suffocated. He did not know well how to get civilly rid of them, when one of his attendants, putting his head out of the coach, said, “It was his Majesty’s pleasure, that those, who were the best Gentlemen, should ride forwards.” Away scampered the Welsh; and one solitary man was left behind. “And so, Sir,” says the King to him, “and you are not a Gentleman then?” “Oh yes, and please hur Majesty, hur is as good a Shentleman, as the rest; but hur Keffyl, God help hur, is not so good.”’

Speaking of the Herbert family, p. 92, the author has given the following short and accurate character of the wild and eccentric Ed. Herbert, Baron of Cherbury;—whom he calls, ‘the historical, the philosophical, that right whimsical Peer, Edward Herbert, first Baron of Cherbury; a man at once and together, the negociator, the scholar, statesman, soldier; the genius and absurdity of his time and nation.’

On the whole, we have found considerable entertainment, as well as information, in the perusal of this work; and the portraits of illustrious persons, natives of the Principality, admirably engraved, are elegant embellishments. The paper and typography also (in spite of a copious list of errata) are such as do credit to the provincial press of Wrexham in Denbighshire, near the author’s charming residence.

The work is terminated by the following

#### • ADVERTISEMENT.

‘The Author of this small work would attempt to enlarge it through the Fifteen Common Tribes, and would hazard another publication (correcting the errors of this) with some additional Engravings, if the Families descended from them were pleased to communicate their Pedigrees, and what biographical matter and anecdote belong to them. This is the more necessary, nay indispensable, as the Founders of these Tribes have little, or no notice taken of them in History.’

We hope that the persons, to whom this Advertisement is addressed, will pay speedy and proper attention to it, for their own honour, and for that of their country.



**ART. III.** *An Investigation into our present received Chronology.* Wherein it is proposed clearly to point out and prove several essential Errors, of very considerable Magnitude, contained in the Period of Time comprehended between the Birth of Abram, and the Birth of Christ; insomuch, that although it is over-reckoned materially in two Instances, yet upon the Whole it is evidently under-reckoned as much as 115 Years, viz. that Christ was born in the Year 4119, and not in the Year 4004. The whole indisputably proved from the Scripture, which is its own best Interpreter. By a Friend of Truth. Printed at Shrewsbury. 8vo. pp. 106. 2s. Longman, London. 1798.

**H**ERE is another laudable attempt to systematize and reconcile the various and jarring parts of what is called *Sacred Chronology*\*. The propositions, which the author endeavours to establish, are the following:

‘ PROPOSITION I.

‘ That there does exist an error of 60 years, over-reckoned from the birth of Abram, till he was called to leave his father’s house, at the age of 75, to go to the land of Canaan.

‘ PROPOSITION II.

‘ That our commentators have, one and all, totally misconstrued and misunderstood the meaning of that passage of St. Paul, in the iii. ch. of Galatians, in supposing and concluding that the 430 years mentioned there, in the 17th verse, is to begin to be reckoned from the first promise to Abram.

‘ PROPOSITION III.

‘ That there exists an error of no less than 215 years under-reckoned respecting the time which the children of Israel sojourned in Egypt.

‘ PROPOSITION IV.

‘ That there are a few other small errors, amounting in all to 13 years, under-reckoned from the foundation of the temple to the return of the Jews from their 70 years captivity in the first year of Cyrus.

‘ PROPOSITION V.

‘ That there is a further error in the computation of our chronologists, from the first year of Cyrus, to the birth of Christ, of as much as 53 years, over-reckoned during that period.

‘ PROPOSITION VI.

‘ In order further to illustrate and confirm the truth of the last proposition, I undertake to shew, that the period of time, Dan. viii. 14, represented under the figurative term of 230 days, that is, years, did not expire in the year 1750, according to the opinion of the late Mr. Fletcher, (which it would have done had the chronology from the first year of Cyrus been right) but that it does expire in or with the year 1798.

• We have lately noticed several productions of this kind.

## ‘ PROPOSITION VII.

‘ In order further to demonstrate that the whole statement of the chronology is strictly correct, I shall shew, that there is every reason to believe, and infer, and that it appears very clearly, that the precise time when Abram was called of God, to offer up his son Isaac, on Mount Moria, as a type of Christ, was at exactly the half of the period from the creation of the world, to the crucifixion of our Lord and Saviour Jesus Christ.’

We have neither leisure nor inclination for an elaborate critique on the arguments which the author employs to support these propositions, which would require an article as bulky as the ‘ Investigation’ itself. We must observe, however, that his reasoning is generally founded on a very questionable principle; viz. that the dates in the Hebrew scriptures, as they stand in the present copies, are infallible *data*. On the contrary, we think that they are often visibly wrong, and never infallibly certain. The Hebrew historians, like others, we believe, gave the best dates that they could find, whether from oral traditions, or from written annals: but what reason have we for supposing that those *annals* and those *traditions* were themselves free from the possibility of error? We have three schemes of chronology in the book of Genesis only; and who will affirm that any one of them is indubitably certain, or even which of them is the most probable? One author may employ all his talents in supporting the Hebrew computation, another that of the Septuagint, and a third that of the Samaritan; and all this is excellent amusement for the chronological antiquary: but if the chronological antiquary should go a step farther, and obstinately maintain that *his* favourite system is the only true, the only *divine* system,—the *sober* critic must smile, and the *sour* critic will not scruple to sneer.

At this *Friend of Truth*, however, we will neither sneer nor smile; because we sincerely believe him to be what he professes; and, indeed, we agree with him in some of his propositions; although not precisely for the reasons which he adduces. For example, we are persuaded that, in our common calculations, made from the present Hebrew text, there is an error of *sixty* years in the chronology of Abram: but we would not, in order to prove this *over-reckoning*, invalidate the testimony of Stephen, to save the credit of Moses. We would rather, with honest Stackhouse, reject the present Hebrew reading, and adopt the Samaritan, which perfectly agrees with Stephen; with whom there could be no collusion.

In maintaining his second proposition, the present author endeavours to shew that the promise mentioned by St. Paul, Galat. iii. 17. has no relation to the first promise made to Abram, Gen.

Gen. xii. 7. but refers to the promise made to him 'immediately after Isaac had been offered up intentionally by his father.' p. 33. Is not this a *pure begging of the question*, supported only by a train of suppositions, each and all equally unfounded? And does the author think that his observation, accompanying this assertion, will make it more palatable to the judicious critic? 'What renders this more remarkable (says he) is, that this circumstance took place *precisely at exactly* the half of the period from the creation of the world to the crucifixion of Christ, upon that self-same mount Moria: as will hereafter be clearly proved, in the course of this work.' For these proofs we have anxiously sought, but have not been happy enough to find them. However, that the author may not think that we injure him, we will (with our patient reader's permission) transcribe the *proofs* of his seventh and last proposition, to which he probably refers us: (p. 104, &c.)

'Some authors have entertained the opinion, that Isaac must have been as much as 33 years old at the time he suffered himself to be bound of his father, as bearing more affinity with the age of Christ. Others have contended, that he was not then more than 25. This being the case, and the precise time uncertain, I shall take the liberty of supposing him to be just 28 years old at the time; and we are informed Gen. xxi. 5, that his father Abraham was an 100 when Isaac was born; add to both these the age of the world when Abram was born, viz. 1948, and they make just 2076 to be the year of the world when Isaac was bound by his father Abraham, with the intention of being offered up for a burnt-offering, as a type of Christ.' Add then the age of Christ when crucified, viz. 33 years, to the age of the world when Christ was born, as hath been proved by this chronology, viz. 4119, and both will make just 4152, which is just double the period of time which had elapsed previous to Isaac being bound by his father Abraham, with a view to be offered up as a type of Christ.

'What has induced me to dwell so particularly on this circumstance is, having been given to understand that the last sentence of the 14th verse of the xxii. chap. of Genesis is not properly translated from the original Hebrew text, or it would run thus, "in this mount the Lord shall be seen;" that is, the Lord Jehovah shall be seen. Which was actually verified when Christ suffered upon that very identical MOUNT MORIA, on which, you will observe, the temple was built, see 2 Chron. iii. 1. And that it was the Lord Jehovah HIMSELF that was seen on that mount, I refer to Christ's own words, as recorded by his beloved disciple, John the Evangelist, see John xiv. 7—11. And I think there can be no manner of doubt, but that it was the same person that appeared to Abram, Gen. xiv. and xviii. chapters. That this is not an unwarrantable construction upon the above passage in John, I refer to Isai. xliii. 10, 11; xliv. 6, 8, 24; xlv. 5 to 23; xlvii. 9; xlviii. 4; xlviii. 17; xlix. 26; liv. 5, 8; see also John i. 1, 3, 10, 14; 1 Timothy iii. 16; also Hosea xiii. 4, 9, 14.

‘ Having now, I trust, completely cleared up all my propositions collectively as well as severally, I shall only add a few remarks. If this chronology is not incontrovertibly correct, certain it is that the scripture is inadequate and insufficient to furnish us with a connected chronology ; which would be a very essential defect, and greatly tend to derogate from its divine authenticity as recorded by Moses, who was, without the least doubt, instructed by God himself for that purpose. And as to the 69 weeks mentioned Dan. ix. 25, which imply 483 years, and which have been proved to commence in the first year of Cyrus ; I make no hesitation whatever in firmly relying upon the truth and verity of that divine prophecy, in preference to a vague, uncertain and confused chronology, on which, its very votaries have confessed, there is no certainty or dependance to be placed.’

We imagine that, after this specimen, we need not give our opinion of the style, reasoning, and acumen of this well-meaning writer.

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ART. IV. *Poems and Plays.* By Mrs. West, Author of “ A Tale of the Times,” “ A Gossip’s Story,” &c. &c. 2 Vols. 12mo, 10s. Boards. Longman and Rees. 1799.

THE public have already been made acquainted with Mrs. West, by several novels, and by some poetical compositions, which have been honoured with a respectable share of approbation. The elegant little volumes before us will not depreciate her literary reputation, though it is probable that she will find the Parnassian Mount less fertile of *gain* than the humbler field of storied fiction.

The dramatic pieces, which Mrs. W. here submits to the closet-judgment of the public, are a *Tragedy* called *Adela*, of which the subject is taken from feudal times—the “ days of chivalry” which, *alas!* are now no more !—and a *Comedy* called *How will it end?* The tragedy was offered to the manager of Drury-Lane Theatre, about three years ago, and declined ; from an opinion that it was unlikely to succeed on the stage ; it met a similar fate from the manager of Covent-Garden ; to whom also the Comedy was presented during the last winter, which he likewise refused. We do not think that these circumstances alone are proofs of their demerit ; for we recognize the truth of Mrs. W.’s observation that theatrical managers, in our times, ‘ look for something different from plot, character, sentiment, or moral, in order to secure a favourable reception to a new piece.’ The taste of the times, perhaps, compels them to do so :—a taste which we cannot help calling *vicious*, as it insists on a seasoning of the *supernatural* and the *marvellous*, even in those compositions of which sound criticism has declared *probability* to be an essential ingredient.—‘ The charge of bombast, pagantry, and unnatural inconsistent horrors (Mrs. W. observes) has been proved against tragedy ; and comedy labours under the

the strong censure of confused plot, exaggerated character, and buffoonery.' Our opinion of Mrs. West's *comedy* is, that it possesses very considerable merit, with respect to the conception and delineation of character, the soundness of its sentiments, and the purity of its moral; and, if the public should receive as much pleasure from the *representation* of it as we have gained from the *perusal*, we are confident that the exhibition of it would not be either unsuccessful or unprofitable. With regard to her *Tragedy*, our hopes are less sanguine. Probably the muse of Mrs. West is of too soft and gentle a character, to rise to the energy and pathos which are indispensable when the object is to rouse the stronger passions. She may please, divert, and inform; but she cannot *agitate*. Blank verse, too, is not perhaps the garb in which she best knows how to dress her sentiments. Her compositions of this kind seem to want something both of spirit and of harmony.

Among the detached poems, many possess very considerable merit. The Ode to Poetry abounds with beautiful and spirited imagery, and will afford the reader much of that *kind of pleasure* which, after all, is perhaps a better criterion of poetic merit than the rules of pedantic criticism. The following stanzas are taken from that part of the ode which is devoted to uncultivated poetry :

' Amid the oaks which now compose  
The bulwarks of the British clime,  
The Druids curs'd their country's foes,  
And taught their mysteries sublime;  
Their theme was "Liberty and truth,"  
Around them flock'd th' impassion'd youth,  
And when the numbers ceas'd to flow,  
Impatient for the glorious field,  
In mimic fights they rais'd the shield,  
Impell'd the scythe-arm'd car, and twang'd the elastic bow,

' Where nature's wild disorder shocks  
Yet charms th' enthusiastic breast,  
Mid roaring floods and barren rocks,  
Their harps the Scottish minstrels press'd;  
With bold imagination warm,  
They saw the genius of the storm  
Rear on the hill his cloud-built throne,  
While trackless as the rushing air,  
The spirits of the dead repair  
Nightly to chaunt the song that speaks of worlds unknown.

' Heard'st thou the lay the Runic prince  
Pour'd in the dungeon's living tomb?  
Does not each dauntless thought evince  
The soul of Regulus and Rome?

With notes like his, the Cimbrian Thor  
 Led Scandinavia's chiefs to war,  
 And steel'd their hearts to pity's strain;  
 Such were the awful hymns that rung  
 On Elbe's green banks, to Woden sung,  
 When Hengist turn'd his keel to Albion's ravag'd plain.

' Oh spare yon cloister's walls, nor aid  
 The ruin of neglect and age;  
 Those walls preserv'd the tuneful maid  
 From Gothic and from feudal rage;  
 There, when from Ister's boist'rous surge,  
 To pale Hesperia's southern verge,  
 The Vandal march'd, resistless foe,  
 When each affrighted science fled  
 A land with human carnage red,  
 The pitying Muse retir'd, and wept the general woe.

' Ah, how unlike that monkish strain,  
 To her exalted songs of yore!  
 But darkness and despondence reigns  
 And intellect expands no more;  
 At length the orient's bright'ning ray  
 Gives promise of a glorious day;  
 From proud Alraschid's splendid court  
 Long beams of splendour reach the west;  
 And see, in Moorish turbans dress'd;  
 The banish'd arts return! I hail their graceful port.'

Of the minor poems, some are playful, and some grave and pathetic. It is in the former kind that Mrs. W. seems most happy;—though we cannot say that her sonnets and her elegies do not frequently wrap the imagination and sometimes interest the heart. The following extract from a poem to a friend on her marriage, though a very early composition of the author, is a fair specimen of her manner in the lighter kind of poetry:

' Accept the verse, sincere and free,  
 Which flows, unstudied flows, to thee;  
 And though the critic's searching eye  
 Might many a latent error spy,  
 Let not thy kinder taste condemn  
 The failings of thy sister's pen;  
 Some send a message, some a card,  
 Verse is the tribute of the bard;  
 Congratulate's a word so long,  
 I scarce can weave it in my song,  
 And fear I must again employ  
 The ancient phrase of "wish you joy!"  
 I'm forc'd to write without the muses,  
 I ask'd them, but they sent excuses;

They

They fancied that I meant to flout 'em,  
But I can scribble on without 'em.  
So, Lady Juno, Queen of Marriage,  
Order'd the peacocks to her carriage !  
Miss Iris had a hasty summons,  
To fetch a licence from the Commons ;  
Venus and all the little loves,  
A shopping went for ring and gloves ;  
Apollo brought his chariot down,  
In hopes to drive you up to town ;  
Minerva wove new-fashion'd satins,  
Vulcan perhaps might make you pattens ;  
Bacchus (this rather strains belief)  
Turn'd cook, and spitted the roast beef ;  
Hebe, like Hannah, dress'd so fine,  
With curtesies carried round the wine ;  
Then Love his torch to Hymen carried,  
And in plain English you were married."

These volumes are very neatly printed, on fine paper : but elegant printing is no rarity in these *hard* times !

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ART. V. *The Rise, Progress, and Consequences of the new Opinions and Principles lately introduced into France : with Observations.* 8vo. pp. 272. 5s. Boards. Printed at Edinburgh. London, Wright. 1799.

**I**T is not easy to point out a subject more important, more extensive, and more difficult, than that which this anonymous author has chosen. Perhaps its difficulty is increased by its having been now for ten years the trite topic of the learned and the ignorant,—of the profound and the superficial ;—the object of detestation and the theme of praise. Much subtlety, and considerable eloquence, would be requisite to attract new light to a subject already so fully discussed ; or to give new graces to what has before been said by the many able writers whose pens it has occupied. The author, therefore, who ventures to "beat this ample field," which Burke and his many able coadjutors have traversed before him, must either have a strong confidence in his own powers, or must have resolved to be contented with a small portion of literary compensation.

It is scarcely necessary for us to say that a work, with such a title as this essay bears, is anti-jacobinical ; and that its object is to refute the opinions and explode the principles of which it professes to treat. The current of the times is set-in too strongly against revolutionary and jacobinical notions, for an author expressly to publish a formal vindication of them :—*this* must come before the public, as it generally does come, disguised in some popular form ;—in a poem, in a play, or perhaps

perhaps enveloped in a novel, where the sentiments of the writer are detailed by some favourite character, the splendor of whose virtues embellishes the principles which he holds. He, therefore, who in these times professes to treat of the rise and progress of French opinions, to examine their truth, or to trace their consequences, may be known even by his title-page to write against them; and to aim at guarding the public against their malignant influence.

The writer before us applies himself very seriously to this important labour; and if his arm be not as strong as that of him who first applied the lever to shake the colossal mass of revolutionary maxims, he is yet far from being an inefficient auxiliary. On the contrary, this tract is not only written with some logical accuracy and considerable strength of understanding, but has contributed to render still more palpable many of the dangerous sophisms and incongruous principles of the French *philosophes*. Perhaps, the author does not always succeed in proving that their abstract positions are false; nor is he always secure from the imputation of having himself advanced propositions which, abstractedly considered, are indefensible: but he generally attains what seems to be his great object, namely, to prove that in fact and in practice those opinions and principles lead to what is either impracticable or dangerous.

In the introductory remarks, we find some indications of a candid and philosophic mind. The possibility of improvement, even on the best existing political systems, is confessed; and the wisdom of examining, before we reject, *new* opinions in politics, is freely admitted:

‘If,’ says the writer, ‘we trace history back to the beginning of authentic records, we shall find, that though many revolutions have taken place; though civilized nations have been over-run by barbarians; and though knowledge has often been eclipsed by ignorance; the arts and sciences have been making a gradual and perceptible progress from the commencement of history to the present time. There is no reason to suppose that politics, considered either as an art or as a science, has yet attained its greatest height. Since the institution of the feudal system, all the states of Europe have made considerable progress towards improvement. Our own laws and government, in particular, have been every century receiving important corrections and additions; and there is reason to expect, that if they shall continue to be amended with caution and wisdom, they will be much more perfect before the end of the next century than they are at present. We ought not then to dismiss without examination all new opinions in politics; for if every thing new is rejected, there is an end of all improvement.’



After this liberal preface, the author proceeds to consider the declaration of the Rights of Man; in which, he says, most of the new principles that prevail in France are contained. This examination occupies the first nine chapters of the work, and is prosecuted in a succinct and methodical way. The second chapter gives a short history of that declaration, of its authors, of its adoption, and of the changes which it has undergone since its first formation. The following chapters, to the ninth inclusive, analyze and comment on the different articles of which the declaration is composed. The doctrines of "Government being instituted to secure to man the enjoyment of his rights"—of "Liberty and Equality"—of "Law being the declaration of the general will"—of Public Security consisting in "the action of ALL to assure to *each* the enjoyment and preservation of his rights"—the French Definition of Property, which admits the right of the state to violate the property of the individual when PUBLIC NECESSITY requires it—and finally the "Sovereignty of the People"—are here analyzed and criticized with various degrees of acuteness and success.—Our limits will not suffer us to enter so minutely into the merits of the work, as to give a summary detail of the author's reasoning in each instance. We shall therefore content ourselves with extracting a specimen of his argumentative powers from his Observations on Equality :

' It is needless to trace any farther the means employed to establish liberty and equality. In the historical facts which have been related, a sufficient specimen has been given of the characters of the men who patronized these principles, and of the unjust and barbarous methods employed to disseminate them. It will therefore now be proper to inquire, What was the equality which so many men have been pursuing, and for what reason is it considered as one of the rights of man? Is it a mere phantom, or is it a reality? Is it worth purchasing with the blood of millions, and by the horrors of anarchy, famine, and assassination? And after it is purchased at so dear a price, are there any means by which it can be retained?

' In whatever sense we employ the word *equality*, it is difficult to perceive how it can be one of the rights of man. It has not been generally admitted by philosophers, nor known to the common people. It is not, therefore, a self-evident principle. God has not made men equal; society has not made them equal; neither can any laws nor education preserve men equal. What, then, does equality mean, when considered as a right of man? Not, surely, equality of understanding; for men are born with different capacities; and no standard has yet been invented by which the understandings of men can be reduced to one scale. It is indeed surprising, that the French, who have lately made the wonderful discovery, that mind is composed of a fine species of crystals \*, should not also have found out

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\* See a Paper by La Metherie in the Journal de Physique.

some process by which those crystals could be reduced to one standard.

‘ Equality cannot mean equality in knowledge and virtue; for some men will be wise, and some men will be fools; some will be good, and some will be wicked, whatever new laws and forms of government shall be devised.

‘ Neither can equality mean an equal distribution of property; for supposing you were to make all men equal in wealth to-day, they would be unequal to-morrow. Some would increase it by industry, and others would squander it in extravagance or folly. One man makes a fortune by his abilities, by his diligence, or by a happy coincidence of circumstances, and he bequeaths it at his death to his children. Is not this natural? Is it not fair and just that a man should leave his property to his children? Yet from this it necessarily happens, that a person is often born to wealth before it can be known whether he be a wise man or a fool. A community of goods is a mere chimera, which could not enter into the imagination of any but an indolent spendthrift, or an indigent villain. If it were possible to establish a community of goods, which, happily for society, it is impossible to do, men would lose their industry, their talents, and their virtues, and would become wild beasts watching for their prey, and tearing each other to pieces in order to obtain it.

‘ Equality according to the doctrines of the *Illuminati* and *Jacobins*, means equality in power. It rejects all kings, princes, and magistrates; it destroys all distinction of ranks, abolishes the names of master and servant, annihilates all laws, and leaves every man to the guidance of his own passions. This is a plan to destroy society under the pretence of improving it; it is to make men savages in order to civilize them; it is to increase their power of doing mischief, to multiply temptations to vice, in order to make them good; to expose their property to plunder, and their life to the mercy of the assassin; under the vain pretence of raising the dignity, and extending the happiness of the human race. This is to reverse the nature of things, to make virtue become vice, and vice become virtue, to convert misery into happiness, and happiness into misery. It is to oppose the experience of fifty centuries, and is a presumptuous, but vain attempt, to overturn the Moral Government of God. But behold the villany of these men, observe them when possessed of power, and you will see that equality is the most despotic and tremendous tyranny, that it is the besom of destruction, which is to sweep away all the comforts of this life, and the delightful prospects of the next.

‘ It is evident, then, that equality in understanding, in knowledge, in virtue, in wealth, and power, is impossible. In these qualities men never were equal, and by nothing that man can do can they be made equal.’

Interwoven with this part of the work, the reader will find a succinct history of the *Illuminés* and of *Jacobinism*, as given in the writings of the Abbé Barruel, Professor Robison, &c. on which, as we have already offered our opinion of them at considerable length, it is not now necessary to make any  
remark.

remark. It may suffice to say that this author, whose imagination seems to be deeply, but, we trust, *needlessly*, impressed with the danger of revealed religion and of established government, gives full credit to the strangest tales which even those learned gentlemen have thought fit to publish.

Having examined the exceptionable articles of the Declaration of the Rights of Man, with the view of proving that the French Legislators have mistaken the end of government; that their enumeration of the Rights of Man is defective and false; that the definition of Liberty is imperfect; that their Equality is an artful fraud; that their Security is an ambiguous and dangerous right; that some of their ideas respecting Property are fit only for those who live by confiscations and plunder; and that the title of "Sovereign People" is a title of mock-majesty;—the author proceeds, in the tenth and eleventh chapters, to examine what effects these new opinions have produced on the character and situation of the French Nation, and on their conduct towards foreign states.

On this latter subject, he draws a picture in which the ambition, the oppression, the injustice, and the perfidy of the French government, are delineated with a glowing pencil. Its conduct towards Switzerland, in particular, is described with those feelings of indignation which it was so well calculated to excite in every honest breast.

In the 12th chapter, the writer gives an account of the conspiracies which, he says, have been formed by the Jacobins in those countries with which France is engaged in war. He attributes the death of the Emperor Leopold in 1792, and that of Gustavus King of Sweden shortly afterward in the same year, to assassins employed for the purpose by the Jacobin Club\*. All the discontents which have prevailed in these countries, and particularly the rebellion in Ireland, and the mutiny in the British Fleet, he seems to consider as resulting from a cause of the same kind,—the influence of the Jacobins, or the contagious nature of their principles.

The work concludes with a chapter which, we think, is far less valuable than the former part, and indeed is very puerile.—In this the author points out the means which he deems necessary to check the ambitious projects and dangerous principles of the French. Among these the chief are a vigorous prosecution of the war (which, the author thinks, must undoubtedly in the end be successful, because, 'though vice may flourish for a time, it cannot prosper for ever,')—an abolition of all

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\* See a similar opinion asserted by a foreign writer, Appendix to Monthly Review, vol. xxix. N. S. p. 548.

secret societies, and, among the rest, the *Freemasons*,—and the regulation of the press, limiting the number of booksellers, requiring a qualification of them, and that they shall at the end of every year give in a complete list of the books which they have published in the course of it. He also recommends that all printers should be obliged to put their names to every work which they print: a regulation which has been enforced by a late act of parliament.

Another of his proposals is that *Reviewers* shall be made to disclose their names, and their qualifications for criticism; in order that the public may ascertain the merit of their remarks by the excellence of their political and literary character\*. On reading this sagacious advice to the government, we immediately turned to the title-page for the name of the author, resolving to try him by his own rule:—but he who insists on the disclosure of the names of others keeps his own a secret. We therefore may tell our readers, in his own words, that ‘they will be highly censurable, and guilty of the most criminal negligence and dangerous credulity, if they place confidence in the advice or assertions of a writer of whose judgment and honesty they are entirely ignorant.’ (See p. 265.)—Other means here prescribed, to resist the projects and principles of France, are, to discountenance the pantomime of Blue Beard, on account of the indecency of the dresses used in it; to insist on stage-dancers dressing more modestly; and, finally, to diffuse more widely, and teach more attentively, the ‘nature of CHRISTIANITY, which is the noblest of all the SCIENCES, and the most useful of all the ARTS.’

On this last point, he adds:

‘But it may be inquired, who ought to be the instructors of the young in religion and morality? The discourses of the clergy are certainly of the highest importance to society; but it must be acknowledged, that they are not suited to the capacity of the young. The young are not accustomed to follow a continued train of thought; their knowledge is at first entirely acquired by conversation, by hearing the opinions of others, by proposing questions of their own, and by the frequent perusal of books adapted to their modes of thinking. These things ought to be attended to by schoolmasters, by tutors, and by teachers of every description. But public or professional teachers are not the persons whom nature has appointed as the instructors and guardians of the morals of the young. Professional teachers ought indeed to contribute their assistance, which on all occasions may be of the highest consequence; but the duty is too

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\* The writer says; ‘These observations are made by one who has never been connected with any reviewers;’ an assertion which we can readily believe, for otherwise he could not have made a proposal so totally incompatible with the nature of a critical work.

sacred, and the charge too important, to be transferred to strangers. Parents ought to execute the task themselves : their situation gives them all those advantages which can enable one man to impress the understanding, to guide the opinions, to direct the passions, and influence the manners of another. The authority of a father over a child whom he protects and supports ; the tender and insinuating influence of a mother over the child whom she nourishes and loves—may, when judiciously exercised, form the young to whatever is great, and honourable, and excellent. We must acknowledge, indeed, that the best fathers may have profligate children ; but in that case we shall find, that the children are ruined by falling into bad company.

These remarks are just, and worthy of attention. There is no duty more sacred, no station more charged with responsibility to individuals, to society, and to the great Creator of all, than the duty and the station of a parent ; and few means of inducing virtuous conduct will be found, that will be more effectual than the early inculcation and judicious application of good principles, flowing from the lips and exemplified in the person of a revered father or a beloved mother.

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ART. VI. *Lectures on the Evidences of Christianity.* Four by the late Rev. John Fell, of Homerton ; and Eight by Henry Hunter, D. D. Minister of the Scotch Church, London-Wall. Published at the Request of the Managers and Subscribers. 8vo. pp. 400: 6s. Boards. Johnson, &c. 1798.

NEVER, perhaps, were two sets of Lectures on the same subject presented together, that were of so different a colour and complexion as those which are contained in this volume. The first four, by the late Mr. Fell, are written in an energetic, laconic, unadorned style : while the last, by Dr. Hunter, are studied, verbose, and decorated with the flowers of Asiatic oratory. The former addresses his auditory in a plain, familiar, and often impressive language : the latter rounds his periods with care, and attempts rather to captivate the ear than to warm the heart. Neither, in our apprehension, is close in argument, nor uncommonly powerful in reasoning.

That our readers may have some idea of the manner of both the Lecturers, we will produce specimens from each ; taking the liberty of making some observations, as we proceed.

In the second Lecture, Mr. Fell calls the attention of his audience to the following text, Luke, xxiv. 44. *And he said unto them, these are the words which I spoke unto you while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.*

‘ I would

‘I would endeavour, (says the Lecturer,) from these words, to shew, that the descriptions which are given in the New Testament of the person and character of our Lord Jesus Christ, were not first invented, and brought forward, either by Jesus Christ himself, or by the Apostles; but that they were well known and understood among every class of the Jewish people, before the appearance of Christ; of which we have many decisive proofs, and from whence it plainly follows, that there must be some such person and character as the Evangelists and Apostles have represented the Lord Jesus to be; otherwise, there can be no light, no truth in the Old Testament Scriptures; nor can we perceive their real value, or what advantage could arise from them to the world in general. And that I may do this with effect, I shall in the

‘First place, bring forward the sentiments and opinions of their own writers, the oldest that are extant, next to the Prophets themselves. And in order that it may be done to advantage, I must take the liberty to obtrude upon your ears the use of words and terms to which, perhaps, they are not familiar. I must particularly take notice of, what are called, the *Jewish Targums*. And, not to use the word in vain, I beg leave to explain it to you before-hand. The word *Targum*, signifies a translation from one language into another, or a paraphrase of those parts that are so translated, or both of these together.

‘There was an early necessity of translating the Hebrew Scriptures into the Chaldee language; for, from the long residence of the people in that country, they in some measure lost their native tongue. This was done early; and of these things, which are thus early performed, many are lost. The oldest Targums that are extant, go by the names of Onkelos, and Jonathan Ben-Uzziel, or Jonathan the son of Uzziel. That of Onkelos seems to have been the most ancient. They were both disciples, as it is said, of the great Hillel, who was one of the most considerable men among all the Jews. He was of the seed royal by the mother’s side, and exercised the authority of a magistrate and law-giver in many and various particulars; and was the head of the Sanhedrim. Perhaps, neither of them lived long before the appearance of Jesus Christ. Perhaps, they wrote about forty years before the incarnation of the Son of God.

‘There is another Targum or translation, called the *Jerusalem Targum*. Its age cannot easily be ascertained. There are various other Targums, but these three only are particularly worthy of our respect, and were regarded as authorities by the Jews themselves. From them we might endeavour to learn the sense of the Jewish Church before the times of Christ, concerning many remarkable prophecies which related to the coming of the Messiah, the Son of God. I will take notice of a few. Their number indeed is great, but a small quantity will be sufficient for our purpose at present. The oldest prediction is this, that “the seed of the woman should break the head of the serpent, and that the serpent should bruise his heel.” So it stands in the book of Genesis. These Targums express themselves thus, after they have given the text: “The sons of the woman themselves shall bruise the heel in the latter days of the Messiah.” And the other says, “they themselves shall bruise the heel, in the end

of the heel of the days, in the days of Messiah the king." They seem to have had juster views of the character and office of the Messiah, than many of the Jews had in the days of our Lord's ministry. They bear a remarkable testimony to the sufferings of the Messiah, and to those sufferings as brought about by their own countrymen, who called themselves descendants of the promised seed, and heirs of that great and divine seed which was soon to make his appearance.

'I shall next take the remarkable prediction of Jacob, in the forty-ninth chapter of Genesis, and the tenth verse; and shall notice the eleventh and twelfth verses, for the sake of the interpretations of those Targums. "The sceptre shall not depart from Judah, nor a law-giver from" the latter state of the people, "until Shiloh come." Onkelos says, "until the Messiah come." Jonathan, the son of Uzziel, says, "until the time in which the king Messiah shall come." And thus they paraphrase the eleventh verse; "Binding his foal unto the vine, and his ass's colt unto the choice vine; he washed his garments in wine, and his clothes in the blood of grapes;" Thus they express the patriarch's meaning: "How beautiful is king Messiah, who shall arise out of the house of Judah; he girdeth his loins, he descendeth, he sets the battle in array against his enemies, and slayeth many kings!" The next verse they thus explain. "How beautiful are the eyes of the king Messiah, as the pure wine!" and so on.

'These testimonies fully set before us their expectation, and the previous view which they had of the character of the son of God, as the true Messiah.'

This conclusion, that the testimonies of the Jewish Targums set before us the expectation of the Jews, and the previous views which they had of the character of the Son of God as the true Messiah, is in our opinion rashly drawn, and rises not out of the premises. Nay, the premises themselves are extremely dubious, and what logicians call *petitiones principii*: for, first, Mr. F. supposes that the Targums were composed before the time of Christ, although it is far more probable, nay, almost certain, that they were composed after the reign of Constantine; and we imagine that the Jews never thought of applying the text of Gen. iii. 15. to their expected Messiah, until they saw the Christians applying it to their Messiah already come. There is not a word of this in Onkelos, the earliest of the Targumists; although he has in some places been evidently interpolated by posterior Rabbins. Granting, however, that both the Babylonish and Jerusalem Targums were as far prior to the Christian æra as they are posterior to it, we cannot perceive how their testimony, such as it is, characterizes our Messiah, Jesus Christ.—We present the reader with the whole paraphrase of the Babylonish Targum, on the 14th and 15th verses. "And Jehovah God brought these three into judgment; and to the serpent he said: Because thou hast done this, thou shalt be more accursed than any other beast of the field; upon thy

belly shalt thou walk, and thy feet shall be shortened; and once in every seven years thou shalt lose thy skin: in thy mouth shall be mortal poison; and dust shalt thou eat all the days of thy life. And I will put enmity between thee and the woman, between the seed of thy son and the seed of her sons; and while the sons of the woman shall observe the commandments of the law, they will make it their care to smite thee on the head: but when they abandon the commandments of the law, then wilt thou make it thy care to bite them in the heel. But for *them* there shall be a remedy; for *thee* no remedy: for they shall find a remedy for their heel in the days of the Anointed—or Messiah." Will any sound and sober critic deem this absurd paraphrase characteristic of the blessed *Jesus*?—We are moved with pity when we see such arguments brought forwards in support of Christianity!

Not less ridiculous is the application of the paraphrase of Jonathan-Ben-Uzziel (who, by the way, is not Jonathan-Ben-Uzziel, but a pseudo-Jonathan, no one can say whom,) on Gen. xlix. 11, 12. where he thus exclaims: "How beautiful is HE, king Messiah, who shall arise out of the house of Judah: he girdeth his loins, he descendeth, he sets himself in battle-array against his enemies, and slayeth many kings!"—When did Jesus array himself against his enemies? What kings were slain by him?

In the same manner, the author explains from the Targums, the prediction of Balaam, Num. xxiv. 7. the words of David, 2 Sam. xxiii. 3. and two passages of Isaiah, &c. &c. After so many sacred testimonies, we were somewhat astonished to find evidences brought in support of the Messiah-ship of Christ, from Suetonius and Virgil.

Mr. F.'s third Lecture is chiefly employed against Paine's *Age of Reason*. That writer's bold and often unfounded assertions are here repelled, sometimes with solid arguments, and sometimes with counter-assertions as bold and unfounded as those of Paine himself.—We must refer the reader to the Lecture at large, p. 65.

For the defects of Lecture 4th, an apology is made by the editor; who says that it was 'delivered under the pressure of that bodily infirmity, which terminated in Mr. Fell's dissolution.'—We are therefore desired to 'consider this piece not as the *fabric*, but as the *fragments* of a great mind.' The major part of the chasms\* in it might, however, have been easily

\* The Lectures were taken down by a short-hand writer, as they were delivered; and Mr. Fell's voice was at times so weak, that various words could not be heard.



filled up. At p. 116. for example, it is clear that the Lecturer meant to give a chronological chain from Eber to Moses.— So p. 87. Mr. — is Mr. Harmer, who has treated the subject in the 2d vol. of his *Observations*, p. 65—67. We cannot however agree with him, nor with Mr. F. who adopts his idea, that the bed of Og, Deut. iii. 11, was “a mattress filled with round pieces of iron in the manner of a coat of mail.” We suspect that it was an *iron coffin*. Again p. 118. the four asterisks might have easily been changed into *Baetylia*, by any one who was acquainted in any degree with Oriental learning: but the editor’s respect for Mr. F. goes so far as to say—‘Who but Mr. F. himself could fill up such blanks?’ Pref. p. viii.

On the whole, we discern in these four Lectures the pious Christian and the animated preacher; and, if the editor chuses, ‘the relics of a departed saint:’ but we cannot ‘view them with the veneration excited by the contemplation of a Raphael’s outline, or a Michael Angelo’s design.’ Pref. p. xi. This incense is too strong to be offered even at the shrine of a departed saint.

We come now to Dr. Hunter’s part of the performance, which consists of eight lectures. The first commences with these common-place *Truisms*:

‘There are subjects of which a man may be innocently ignorant; and there are others with which he must be acquainted at his peril. Every one is not obliged to be a mathematician, nor to cultivate a taste for music, for painting, or for poetry. Many are born with a total incapacity to acquire those sciences, as some are born blind, some deaf and dumb: but an indispensable necessity is laid on all men to study, to know, and to practise morals and religion, &c.’—Again p. 135. ‘He (a man) may want, or he may lose, an arm or an eye; he may be slow in speech, dull in apprehension, of cold affections, have an unretentive memory, yet still be a man, and good and happy: but withhold, or extinguish the principle of conscience, and the *man* is annihilated.’

Surely there is no great difficulty in filling up a page in this manner!

Let us now hear Dr. H. ushering in his Evidences of Christianity:

‘In this awful undertaking I engage with fear and trembling. I feel the ashes of my departed friend yet stirring under my feet. I behold his labours arrested by the hand of death, I feel my own strength how small, my charge how weighty. I hear an Apostle exclaim, “And who is sufficient for these things?” But another voice cries, “Fear not, thou worm Jacob, for I am with thee: be not dismayed for I am thy God: I will strengthen thee; yea I will help thee; yea I will uphold thee with the right hand of my righteousness.” If the Lord give the word, as he did to Cyrus, for the purpose of a temporal deliverance to his church, “the two-leaved gates shall

shall open before him, the crooked places shall be made straight, the gates of brass shall be broken, and the bars of iron shall be cut in sunder."

"It is impossible accurately to class the persons who may find themselves disposed to give attendance on such occasions as these, nor is it needful. There is a goodly proportion, we trust, who have actually attained what the Evangelist in the text, proposes to communicate, the knowledge of "the certainty of the things wherein they have been instructed," and who are holding "the beginning of their confidence stedfast unto the end." There may be others who, it is to be feared, have been instructed in the truth as it is in Jesus, have admitted it without scruple, without inquiry, and never seriously believed, because they took every thing for granted. How many have "a name to live and are dead," hold "the truth in unrighteousness," attempt to establish an impracticable union between Christ and Belial, Christ and Mammon, Christ and Moloch? There is a lukewarm tribe, continuing halting between two opinions, living and dying in a state of indifference and indecision; and a tribe, still more numerous, that of the idle, of the curious, who must at any rate get rid of that heavy commodity, their time; and, incapable of disposing of it in wholesale, find themselves reduced to a petty traffic in variety. These hunt after novelty, however frivolous, while it is a novelty, and abandon it, however useful, interesting and important, as soon as that charm is lost. Determined, inveterate enemies of the gospel do not frequent places of public worship, and have given over reading the Scriptures, except in the view of finding food for their spleen and malevolence, and therefore may be considered as having no place in this enumeration.

"But there is a class which presented itself to my mind, the moment that the idea of such a lecture was suggested, and which, in the prosecution of it, engrosses almost all my thoughts: it is the class of ingenuous, well-descended, well-disposed, well-instructed youth, entering on the perilous voyage of life, in a dissipated age, in a corrupted metropolis, where the syren song is heard at the corner of every street, and Circe's stupifying cup is constantly replenished from a thousand fountains. Have youthful modesty, simplicity, candor, sense of shame, sense of duty, been preserved? O how desirable to transmit these amiable qualities unimpaired, improved, into the maturity of manhood, the pursuits of active public or private life, and the dignified tranquillity of respectable old age. Has the tempter deceived, has the young heart been betrayed, and made to taste the bitterness of shame, of remorse? O how desirable to extricate the thoughtless bird from the snare of the fowler, to prevent inconsiderate error from degenerating into habits of vice, to restore composure to the troubled conscience, and confidence to the abashed countenance. If we cannot melt, convince, reclaim the hoary libertine and unbeliever himself, we will at least dispute with him the possession of yet unpoisoned minds, yet undegraded faculties, yet unperverted powers. This is the arduous purpose which we have formed. And with what armour are we furnished for the accomplishment of it? "The weapons of our warfare are not carnal." We mean to make a simple appeal to your hearts and consciences, in behalf of the religion

gion of Jesus Christ. Without giving up one iota of the external evidence of Christianity, consisting of the distinct accomplishment of innumerable ancient predictions respecting the person, character, offices, actions, sufferings and death of Jesus of Nazareth; and of the performance of innumerable miracles by himself and his apostles, which were as certainly wrought as any other facts transmitted to us through the channel of history, we mean to take up Christianity as it is, and as it must appear to every candid inquirer, and to attempt a demonstration of the following propositions, in so many successive discourses :

‘ 1. That the religion of Jesus Christ is entirely conformable to all the ideas of Deity which we are enabled to form by the exercise of our own reason, on a serious contemplation of the great universe; in other words, that it is the true, and only, religion of nature :

‘ 2. That it is universally congenial to the constitution and frame of the human mind :

‘ 3. That it is most happily adapted to the feelings, necessities, and expectations of the human heart, at every successive stage of man’s existence :

‘ 4. That it is our most infallible guide, and our securest guard, amidst all the vicissitudes of this transitory life :

‘ 5. That it is the strongest and sweetest cement of human society :

‘ 6. That it is the only satisfactory interpretation of the mystery of providence : and

‘ 7. That it constitutes the grand proof of immortality, and exhibits the only rational display of a life to come.’

We shall conclude with one other specimen, from Lecture 10th, p. 285. with which, we think, every reader of feeling will be pleased :

‘ The source of all public union, is conjugal and filial affection. Here we are to look for the nursery of virtue, the foundation of social strength and importance, the glory of states and kingdoms. If the fountain be poisoned, the stream, through every ramification, must be corrupt. And what has Christianity not done to purify this fountain, to give solidity to this foundation? It has restored the institution of marriage to its primitive simplicity, equity, and obligation. The legislator of the Jews laid down, it is true, the original law of God and nature, with clearness and precision, but the character of the wayward people whom he governed, rendered a strict interpretation and observance of that law difficult, and induced him to relax in certain particular cases; but the Christian law-giver, who came indeed to make atonement for transgression, and to reconcile the guilty, abates not in a single iota the authority of the law; with the purity and dignity becoming his high character, he re-establishes the ordinance of heaven, which will not, cannot bend to humour the passions and the interests of changing mortals. The letter of the law went no farther than to restrain men from the grosser acts of violation; but the spirit of the law, according to its divine interpreter, places a guard over the eyes, over the thoughts, over the heart, and

secures domestic peace and honour on the immoveable basis of religion.

Is it without design that the great Teacher sent from God so frequently represents Deity to us, under the endearing character of Father? O no, this relation first exalts us to heaven; and then sends every man to his own home, to his own bosom. The parent is admonished of the wisdom needful to direct his conduct in managing the important trust committed unto him. He is admonished of the tenderness, the compassion, the patience, the forbearance, the forgiveness which uninstructed, feeble, helpless, perverse children stand in need of. He learns to be merciful, as his Father in heaven is merciful. The child, drawn with the bands of a man, with cords of love, beholds in the superior intelligence, in the care, the affection, the vigilance of an earthly parent, an emanation from the pure fountain of all good; a sense of dependance, of obligation is produced; the heart overflows with gratitude. All parties are reciprocally endeared to each other: they are twice blest, blest in what they give, and in what they receive. The will of God is "done on earth as it is done in heaven."

With what heavenly wisdom does our divine master mould the relative duties of life into a devotional form, and thereby give them life, energy, elevation? While we pronounce, from one mouth, the solemn address, "*Our Father*," all bitterness and wrath die within us; a common relation and interest are clearly discerned, and powerfully felt; the spirit of love glows in every breast. Dare we utter the petition read at the opening of the discourse, "*Thy will be done*," with a consciousness of habitually neglecting or resisting the known will of God; with a disposition to disturb the peace of society; with the dreadful imputation of kindling a hell upon earth? No, a sense of the divine presence overawes the mind; our spirit and practice must not contradict our prayers. What we earnestly implore at a throne of grace, it will be our earnest endeavour to obtain and realize. Was it without meaning and design that Jesus gave the world a glimpse of himself, at the age of twelve years, in the maturity of wisdom blended with the simplicity of the child: and that after filling with astonishment "at his understanding and answers," all who heard him, he meekly and modestly retired from the temple with his parents, and "went down with them, and came to Nazareth, and was subject to them?" What a mild lesson to tender ingenuous youth, of that subordination without which no society can subsist, of the respect due to parental feelings, to parental authority; of the submission, resignation, and restraint, which the condition of human life imposes on our early inexperienced years? Was it without design that, in the course of his public ministry, little children obtained such a share of his attention, drew down his benediction, were proposed by him as a pattern to the aged; that he made this emphatical declaration concerning them: "I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven:" "take heed that ye despise not one of them." "It is not the will of your Father which is in heaven that one of these little ones should perish." What a check to the projects of pride, avarice and ambition, which direct so often the parental heart, in making provision for children;

children ; what a reproof of inattention to their spiritual interests ; what a stimulus to lay up for them treasures in heaven.'

O! *si sic omnia* :—but the polemical parts are generally weak; and the interpretation and application of scripture passages are sometimes unfair, and almost always systematic : that is, they are bent to support what is called the *analogy* of faith. In short, those who have read *Paley* will not regard these Lectures as master-pieces of reasoning ; howsoever they may estimate them as specimens of pulpit oratory.—If our advice were of importance, or would be followed, we should advise those writers who employ their pens in support of Christianity and its evidences, to stand only on solid ground ; to defend only tenable posts ; above all, to avoid systematic theology ; and to study neither in the school of Calvin, nor in the school of Bellarmine, but in the pure evangelical school of CHRIST.

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ART. VII. *An Outline of the History and Cure of Fever, endemic and contagious ; more expressly the Contagious Fever of Jails, Ships, and Hospitals ; the concentrated Endemic, vulgarly the Yellow Fever of the West Indies. To which is added, an Explanation of the Principles of Military Discipline and Economy ; with a Scheme of Medical Arrangement for Armies.* By Robert Jackson, M.D. 8vo. pp. 396. 7s. Boards. Longman and Rees. 1798.

THIS work appears to be the result of much careful observation, and to merit the attention of practitioners who are attached to the army. On the general subject of fever, however, there is little novelty ; if we except the author's remark that continued fever, in a regiment to which he acted as surgeon, proved uniformly more fatal to tall men, than to those of a middling size ; the grenadiers, having suffered more than the men of the battalion. The great sickness of our army on the Continent, in 1794, is imputed to the mode of filling up regiments with raw recruits, who had not acquired the proper habits of the soldier.

\* The British cavalry remained on the continent, cantoned in the neighbourhood of Bremen, for some months after the infantry was withdrawn. During the retreat, this part of the army had been little subject to sickness ; and even at the beginning of September, when the author returned to England, no acute disease was yet known. This fact, contrasted with the deplorable state of the infantry, is singular, and furnishes an important remark to statesmen and Generals. The cavalry was not filled up by the recruits of independent companies ; and the acquisition of rank was here less a matter of traffic than of qualification and service : the principles of discipline

were

were consequently better understood, and economy was more strictly attended to.

Dr. Jackson has also observed that the mortality was greater in general hospitals, than it proved when a regiment was left to its own resources.

The symptoms are copiously described, and they agree, in all material points, with those which have been remarked by other writers. We think, however, that Dr. J. has rather lessened the value of his description, by too much minuteness of observation. In taking notes of individual cases, the practitioner cannot be too particular: but an author may puzzle his readers, by proving too liberal of the contents of his *adversaria*. Something of this kind we have perceived in Dr. J.'s book: where diseases, identically the same, are described as of different classes, when they only differ in their degree of violence.

The account of dissections of patients who died of the yellow fever is valuable, because it seems to be formed from numerous and accurate observations. It presents chiefly appearances of congestion in the head, and of inflammation, or effusion of blood, in the villous coat of the intestines.

On the question respecting the contagious nature of the yellow fever, the author's observations are diffuse, and in many instances obscure. He distinguishes between endemic and contagious fevers very properly; yet he supposes that endemic fevers are propagated by a peculiar atmosphere formed in a certain district. What is this, but the exploded doctrine of the *Contagium ad distans*?

The distinction which Dr. Jackson labours to establish is, that endemic fever arises from marsh-miasmata, and the prevalence of these miasmata in the atmosphere; while contagious fever, arising from human effluvia, is an accidental, and indeed an artificial disease, occasioned by an improper mode of living. The opinion is plausible: but we think that the author relies on it too confidently. The causes of fever cannot be limited to these circumstances, even if we should admit the power of marsh-miasmata; which is not universally allowed, at present.—From this discussion, we collect that Dr. J. does not deem the yellow fever contagious.—He maintains the existence of *Critical Days*, in the fevers of the West Indies.

We extract the following passage, because it relates to a curious subject, on which we have not yet seen any thing satisfactory; viz. the probable length of time which intervenes between the moment of infection in fever, and the appearance of the disease;

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“The intimate nature of the remote cause of fever is obscure,—not less obscure, perhaps, than the nature of the matter of electricity. It is subtle; but still it is a matter capable of concentration and of diffusion. Its force and concentration are measured by effects, but nothing is known of modification or form. It enters the human body, but the channels by which it enters are not known with certainty; it probably undergoes changes, between the period of entrance and the period of obvious action, but they are not perceived distinctly. Its effects, upon the living system, are visible; but, in its own substance, it has not yet been submitted to the human eye; the causes, by which it is concentrated, by which it is diffused and even dispersed, are numerous and obvious; and the laws, which regulate its motions, may often be traced. It seems to accumulate within the system by a regular, but unknown process; in a certain state of accumulation, it seems to explode, in a manner similar to the explosions of electricity. An accurate idea of the changes which it undergoes, from the period of entering the system, till action becomes obvious, cannot well be formed; it cannot even be known precisely, whether the open and declared action of the cause be owing to a change produced upon the matter of the cause itself, by a regular process; or to an approximation of the system to act, at certain periods, in correspondence with causes disposed to disturb the ordinary health. The process is here obscure: but this fact is certain, that at particular periods more than at others, an aptitude of collision arises, or that a form of febrile action manifests itself more frequently about the fourteenth day, after communication with an infected source, than at any other. It is hence probable, that revolutions in the frame, unknown to the most careful observers, have an influence in determining the collision of febrile action at certain times more than at others; and the opinion gains confirmation, from the circumstance, that these events take place chiefly at septenary periods,—at a seventh, fourteenth, twenty-first, &c. from the time of exposure to the source of infection. This infers a longer space between exposure to the cause and consequent action of the cause than is usually allowed by writers, but the author speaks from his own observations,—made upon numerous bodies of men,—upon healthy men placed as attendants in infected hospitals, and upon healthy soldiers sent to the concentrated sources of endemic fever. Among such, fever scarcely ever appeared before the seventh day, commonly not before the fourteenth; and, in numerous instances, not till the expiration of six weeks or even two months, though the cause of disease, during this time, was ordinarily in great activity.”

In treating of the cure of the first stage of fever, the author proposes, in addition to the usual methods of practice, to wash the body with cold water; and, which he says is still more effectual, to make the patient travel some miles in a carriage, or cart.

For the cure of the yellow fever, Dr. J. recommends bleeding at the arm, to the amount of twenty ounces, followed by purgatives; calomel and James's powder are particularly mentioned;

tioned; these must be succeeded by the effusion of cold water, and a large blister between the shoulders. If this method be pursued within six hours from the attack, Dr. J. thinks that the disease will almost always be cut short, or changed to an intermittent type.

If a day shall have elapsed from the attack, repeated bleeding and effusion of cold water are directed, with the purgatives and blister, as already mentioned: but to these Dr. J. adds 'the adoption of the bold measure of moving the patient in a cart, carriage, or spring-waggon, through the pure air, sheltered by boughs of trees, in the best manner possible, from the direct rays of the sun.' If motion be found useful in this fever, would not swinging the patient in a horizontal posture be preferable to the rough treatment here directed?

Brisk purging, friction of the abdomen, ablution with cold water, and agitation in a carriage, are pointed out as the proper remedies after the evening of the second, or commencement of the third day from the attack. There seems in reality to be little or no variation in the practice, though the author divides this time into three periods. The reader will be surprised to find that, even on the fourth day, when the patient is evidently sinking, the same round is again recommended; and that the author even advises bleeding in this state. We cannot argue against experience, which Dr. Jackson pleads in defence of his practice; and other parts of his book shew a turn for observation: but we cannot see the propriety of bleeding, in this stage of the disorder. The oozing of blood from the villous coat of the intestines, which occasions the *black-vomit* and the discharge of tar-like matter by stool, is quite out of the reach of this remedy; which can produce no effect, under such circumstances, but an increase of debility.

Dr. J.'s observations on the free use of mercury in fevers are judicious, and worth transcribing:

'In St. Domingo, calomel has had numerous trials, in every form of the disease; and though vague observation speaks in its favour, accurate experience leaves its good effects in doubt. The general result seems to be the following. In fever of an intermitting or remitting type, where the skin is soft, warm and sensible, the action of the vascular system free and unconfined; in short, where the disease is mild, the mouth is often affected at an early period; and as the mouth becomes affected, the violence of the febrile symptoms, in most cases, abates; on the contrary, where the disease is continued and ardent, or slow and creeping, with diminished sensibility of the skin and impaired energy of the vascular system, enormous quantities of calomel, either produce no visible effect, or the gums become spongy and livid, but no salivation ensues:—the event is then unfortunate, or life emerges in a gradual manner. Further, it is a com-



mon observation, that where salivation actually takes place in continued fevers, it seldom shows itself till the violence of the symptoms has evidently abated: hence a suggestion arises, that the appearance of salivation is only an indication of the departure of disease:—no proof exists, that the operation of the mercury is the cause of this departure. Such are the remarks which occurred in reviewing different modes of treatment in the hospitals of St. Domingo; to which it will not be superfluous to add an experiment made at the Mole, in August 1796 by Mr. Lind, surgeon to Jamaica. Out of fifteen cases of fever, which were put under the care of Mr. Lind on the first day of the disease, and treated with the utmost attention, five died; in three of whom salivation actually took place, five recovered; in whom no salivation took place; in the other five, who also recovered, salivation was evidently established, but, as is usual, not till the violence of the symptoms had begun to abate. Out of four, who were put under his care on the second day of the disease, no one died, but one only was affected by the mercury. One brought to the hospital on the third day of the illness, died; mercury was employed, but no salivation took place; one, on the fourth, likewise died, without marks of salivation; one on the fifth,—the salivation was established, but the disease proved fatal. In none of the above cases were less than ten drachms, and in most not less than two ounces of strong mercurial ointment rubbed into the legs and thighs, with the employment of all other means, which seemed calculated to promote the expected effect. The success of this experiment, and it was fairly made, by a man on whose accuracy dependence may be placed, does not encourage a prosecution of the plan of attempting to curve fever by exciting salivation, or by affecting the system with mercury; yet though others must have met with similar disappointment, there are as yet no signs of the practice being discontinued. The operation of mercury involves a mystery; and the management of it does not require the exercise of thought and reflection; for there does not appear to be any other rule to direct, than that of giving mercury inwardly, or applying it outwardly, to all men, in all conditions, till the effect of salivation is produced. The effects of this remedy are known in numerous instances to have brought life into danger; and the uncertainty of the operation of calomel, (six grains, at one time occasioning a complete salivation, sixteen hundred at another not producing this supposed salutary effect,) seems staking the life of man upon the hazard of an accident, over which there is little controul.

In speaking of *sore legs*, one of the great pests of our army in tropical climates, we do not find any notice of the successful method of treatment introduced by Mr. Baynton.

The subjoined treatise on Military Discipline, &c. contains useful observations, and should be perused by military men.

We think, however, that this book would have been more interesting, if the author had abridged some unnecessary details, and had been more happy in generalizing his ideas. He seems to want a proper command of words, on occasions; and he is sometimes

sometimes obscure, in struggling for uncommon accuracy. Dr. Jackson, nevertheless, manifests a truly candid and philosophical mode of thinking; and we regret that the execution of a work, which comprehends so much practical knowledge, should be in any respect unequal to the value of its materials.

ART. VIII. *The Travels of Antenor in Greece and Asia*: from a Greek Manuscript found at Herculaneum: including some Account of Egypt. Translated from the French of E. F. Lantier, With additional Notes by the English Translator. 3 Vols. 8vo. 18s. Boards. Longman and Rees. 1799.

THIS work is an imitation of Barthélémy's celebrated *Travels of Anacharsis*: but it differs materially from its prototype. The travels of Anacharsis are the produce of an intimate acquaintance with the original Greek writers, and comprize the most instructive details concerning the *political*, as well as the *literary* state of that people, during their most brilliant period. The present writer has been contented to display an inferior kind of knowledge, and to exhibit peculiarities over which the delicacy of Barthélémy had studiously drawn a veil. The travels of Antenor are in reality nothing more than a series of novels, not of the most refined nature, connected by the rambles of the hero; who sails from place to place merely for the purpose of asking people to relate their adventures. This is a very easy method of composing books; and M. Lantier seems to have taken assistance, on all sides, with very little scruple. The description of Sappho's leap from the Leucadian promontory\*, and the story of Phanor and Ariaspe†, (or that of the Chevalier Bayard,) are taken from the Spectator; and the consultation of the old lady with the oracle of Æsculapius‡ is copied almost verbatim from a *jeu d'esprit* of Voltaire, which has been retailed in the periodical publications for twenty or thirty years past. This patch-work, however, is pleasantly put together, and may afford entertainment to those who do not know the secret of the composition: but it cannot convey satisfaction even to moderately-informed scholars; and its numerous love-scenes are too highly coloured to render it altogether proper for young readers of either sex.

We content ourselves with indicating the first instances of plagiarism which occurred to us, in looking through these volumes; as it would not be interesting to the reader to search for more. Plutarch has been largely laid under contribution,

\* Vol. i. p. 249. † Vol. iii. p. 33. ‡ Vol. iii. p. 361, 2.

and has furnished almost the only seasoning of M. Lantier's pages. The English translator has followed his author's example; and, when pieces of Greek poetry are supposed to be introduced, he has generally made use of some translation which had already appeared. We have, for example, Phillips's translation of Sappho's Ode; one of the best-known pieces of English poetry. We are indeed astonished at the gravity with which incidents, familiar to every smatterer in antiquity, are dilated and amplified. The story of Damocles has a whole chapter allotted to it.

Having mentioned the striking imperfections of this work, it is but just that the author should be heard for himself. His manner and style may be appreciated from the following specimen:

"Here Aristippus joined them. He was returning from the country-house of Anaxagoras, where he had gone to inform him of the death of his son. "When I communicated this intelligence," said Aristippus, "he answered coldly, that he knew he had only made him mortal." Aristippus praised this reply for its stoical fortitude; and Lasthenia censured it for its insensibility. To terminate the dispute, she told him of our conversation on the subject of Plato. "I knew him well," replied he: "he was a very large man, with broad shoulders, and square set. The great extent of his talents, the comprehensiveness of his acquirements, the sweetness of his disposition, and the charms of his conversation, caused him to be loved and respected throughout Greece. It was pretended that he was the son of Apollo, and that his mother Parectonia, sacrificing to the Muses, with her husband Ariston, on Mount Hymettus, laid down her child among some myrtles, where she soon after found him surrounded with a swarm of bees, some hovering around his head, and others depositing their honey on his lips.

"It is also said that Socrates, in a dream, saw a young swan fly from the altar of love, and place itself on the knees of the child; after which it rose into the air, and fascinated both gods and men with the sweetness of its voice.

"As to his moral system, Plato followed that of his master Socrates, which, however, I cannot entirely adopt. These philosophers despise pleasure, which I assert to be the sovereign good, when it is enriched with intellectual enjoyment, and pursued with taste and delicacy. In me, the maxims of Zeno and the other professors of elevated wisdom excite only sensations of pity and compassion. When we are afflicted, they prescribe the study of serious books, full of morality; and attempt to console us by asserting the necessity of evil, and the fatality and wretchedness of human nature; but surely it is a mere mockery to console us under misfortune, by presenting to our minds the idea that we are miserable. I once had a friend who when he was unhappy had recourse to agreeable liquors. In my opinion he argued wisely, and shewed that he was acquainted with the nature of man. The soul, while united to the body, is continually enslaved by it;

it ; and if the motion of the blood be too slow, the animal spirits not sufficiently refined, or their quantity too small, we become dejected and melancholy : but if we can change this state of the body by what we drink, the soul receives another train of impressions, and thus recovers its usual energy and life. Even the serious Plato knew the value of gaiety and mirth ; for when he died, a book of witticisms was found under his pillow—But I must quit you, for I am going to dine with Xenophanes, who pretends that the moon is inhabited, and that, upon earth, the sum of happiness exceeds the sum of misery ; which, however, is far from being my opinion ; for I am inclined to think the gods had drank rather too much nectar when the whim took them to contrive and arrange this terraqueous globe.”

‘ As soon as he was gone, “ There,” said I, “ is the most amiable and the happiest man in Athens.”—“ The most amiable, I agree,” said Lasthenia. “ In company with women he is quite enchanting ; and the more dangerous, as passion never robs him of his presence of mind : but as to his happiness, I think it rather problematical. Do you remember what he let fall yesterday concerning a young country girl, of whom he said, *I completely possessed her, without her completely possessing me* ? He once said the same of *Lais* ; and, in fact, he never felt a stronger passion than he then described. His heart is in his head, and he reflects on his pleasures even in his moments of enjoyment. Can this be happiness ? Is it possible to be happy without the sweet illusions of love and friendship ? Cool and tranquil in his attachments, he was ever a stranger to the anxieties of jealousy, which are the strongest proof of love. He was told, one day, that *Lais* did not love him. ‘ I do not imagine,’ said he, ‘ that the fish love me, and yet I eat them with great pleasure.’ Another time being secretly informed that she frequently committed infidelities, ‘ I pay her,’ replied he, ‘ not that others may not enjoy her, but to enjoy her myself.’ Diogenes reproaching him for thus living with a courtesan, he answered, ‘ Do you think it absurd that I should inhabit a house where several other tenants have lodged before me ?’—Neither is he more ardent in friendship, which he describes as a word destitute of meaning. Fools and idiots, he says, pursue it from motives of interest, and the wise are satisfied with themselves, without being uneasy about others. He treats the love of our country with equal levity. According to him, it is an absurdity to risk our happiness or our life for a multitude of ignorant, senseless beings. The country of a wise man, says he, is the whole world, not a particular village, town, or city.”

M. Lantier has bestowed a chapter on the Jews, containing a sarcastic account of their government and manners, chiefly compiled from Voltaire. His wit, on this occasion, is neither brilliant nor well directed : witness Phanor’s repartee to the person who conducts him through the Temple of Jerusalem :

‘ Our guide now conducted us to the chamber where the treasures were deposited, particularly the sacred vessels of gold and silver, and the dresses of the priests. He shewed us the magazines where the offerings appropriated for the food of the priests, Levites, widows, and

and orphans are kept. They have other repositories of wine and oil for the libations, of salt for seasoning the offerings, and of lambs for sacrifices. "Two of these," said he, "are offered up every morning and evening, and this we call the continual burnt-offering. On the Sabbath and other holidays, the sacrifices are greatly multiplied, independent of the offerings of private individuals. In this edifice," continued he, "our great king Solomon sacrificed twenty-two thousand fatted oxen, and one hundred and twenty thousand sheep in one day \*."—"And where," cried Phanor, "could they find vessels enough to dress them?"

It is evident that this performance cannot be placed on the same shelf with that of Barthélémy; and we must repeat that it abounds with passages which are improper for the perusal of young persons.

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ART. IX. *A general View of the History of Switzerland; with a particular Account of the Origin and Accomplishment of the late Swiss Revolution.* By John Wood, Master of the Academy established at Edinburgh by the Honourable the Board of Trustees for the Improvement of Arts in Scotland. 8vo. pp. 415. 6s. Boards. Edinburgh, Hill; London, Cawthorne. 1799.

THE recent and most important transactions in Switzerland have excited so general an interest throughout almost every part of Europe, that the present publication will be an acceptable guide to many readers, who wish to form a competent idea of the history of that country. The author did not design it for a complete account of the government and laws of the Helvetic confederacy, but rather as an introduction to the history of Switzerland, and of the late revolution in its affairs. Besides the French and Swiss authorities from which he drew up his narrative, he acknowledges himself most indebted to that judicious traveller, Mr. Coxe. It is also a circumstance favourable to this performance, that, for a considerable time before and since the commencement of the present war, Mr. Wood resided in Switzerland; where he formed an intimacy with several eminent persons, who made him acquainted with a number of facts which have operated towards overturning the government and happiness of the Helvetic republic.

Of the antient history of Switzerland, we know little more than what the Roman authors have recorded. The Helvetians appear to have been descended from the Germans and Gauls, especially the former. The same institutions and customs, which Cæsar and Tacitus have attributed to the Germans, prevailed in Helvetia, i. e. that part of Switzerland which is

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\* See 1 Kings, viii. 63.

situated between the Alps, the Rhine, the Rhone, and ~~mount~~ Jura. They were, also, in conjunction with the Cimbri and Teutones, vanquished by the Romans. The policy and arts of their conquerors had scarcely made an impression on them, when the inroads of the Goths, Vandals, Huns, and other northern tribes, involved them in the same calamities with their masters. Some time after these events, we find the Burgundians and Alemanni in Helvetia. Next succeeded the Franks, who introduced the Feudal System. In the eighth century, when Germany was separated from the empire of the Franks, Helvetia underwent a division. In the eleventh, it acknowledged the sovereignty of Austria.

‘ During the twelfth century, when Helvetia was subject to the House of Austria, various disputes that arose between them and the Emperor induced several districts, particularly those of Uri, Schweitz, and Underwalden, to enter into a close alliance, in defence of their rights against the unjust attacks of the Emperor’s governors. This alliance they were accustomed to renew formally every ten years, until the death of Frederic II. in 1250. After this period commenced an interregnum, which threw the empire into anarchy and confusion. The nobles and bishops took the opportunity to endeavour to extend their power, and to incroach upon the privileges of the people. The latter put themselves under the protection of Rodolph Count of Hapsburgh, who was chosen Emperor in 1273. This prince received in return a small revenue from the cantons of Helvetia, and he confirmed or bestowed upon them various privileges.’

Such was the origin of the memorable union between the Helvetic cantons, formed for the mutual defence of their liberties :—but it was much altered during the following centuries. At first, the confederates were not bound in a direct manner to each other :—‘ it was only since the convention of Stantz, and the treaty of the eight cantons with Fribourg and Soleuse, that it took the form of a constant, general, and national union. From this period, the Swiss, in virtue of a prescription of long standing, strengthened by the acknowledgement of several deeds and treaties, became entirely independent of the empire.’

For the purpose of supporting their independence, the Helvetic confederacy had devised a scheme for forming a regular army with the least possible inconvenience to liberty. The youth were diligently trained to martial exercises; the whole people were enrolled and regularly drilled; and a considerable number of well-disciplined troops were employed in foreign service.

‘ The foreign service of the Swiss has been highly condemned, and often reprobated as a barbarous policy. But this system, independent of furnishing a body of well-disciplined forces, which could be

be recalled at a moment's notice, was attended with many advantages: it kept up the military spirit and national ardor of the people during a state of profound peace, which continued, with few interruptions, for three hundred years; and it became the interest of those foreign powers whom they furnished with their men, not to foment any divisions among them which might be the means of rendering the presence of these troops necessary at home. On the other hand, it was argued, that it introduced ideas among the highest and lowest class of people very inconsistent with their situation, and drained the towns of their inhabitants. Notwithstanding these evils, it certainly was preferable to a standing body of troops with despotism, as in the other states upon the continent.'

The general view of the formation of the Helvetic confederacy is succeeded by an account of the particular constitution of its members. The author, however, pursuant to his plan, has selected only the leading circumstances in the history, government, and policy of each state. The choice is judicious, and well calculated to give a correct idea of the late government of each canton.

*Zurich* was at the head of the thirteen cantons, and was considered as the most independent and upright among them. No where in Switzerland was the zeal for liberty more conspicuous; and the internal regulations of the city, as well as the manners of the inhabitants, were highly deserving of praise. Education was a matter of state; and letters were in no part of Europe either more encouraged, or cultivated with greater success. Among their most famous names, are justly held those of Zuingle and Bulinger, Conrad Gesner, Hottinger, Simler, Spon, Scheuchzer, Heidegger, Breitingen, Bodmer, Hertzell, Solomon Gessner, (the pastoral poet,) and Lavater.

It was different in Berne:

'The government of Berne (says this author) was an aristocracy of the worst form, and only supported itself by the impartiality of its laws and the mildness of its administration. The peasantry, who constituted the greatest part of the people, enjoyed particularly the favour and protection of the state. The peaceful labourer of the field was easy in his circumstances, secure in his property, and as happy as the quiet enjoyment of his own could make him: but the maxims of policy adopted, checked the enterprising manufacturer and the industrious citizen of the town, who were better informed, and had nicer feelings. The total want of commerce prevented the means of intrigue, dried up every source of wealth, and reduced the inhabitants to a perfect equality in point of fortune. They beheld not the melancholy extremes of opulence and misery, though they felt, in the strongest degree, both the pride of family, and the invidious distinction of patrician rank. Learning was universally discouraged: and those spirits, to whose perpetual ferment both the sweets of liberty and the evils of licentiousness owe their existence,

seemed, before the late Revolution, to be lulled into a perfect state of tranquillity, and to yield a ready obedience to a magistracy, who exercised in all public affairs a power unlimited and without control.\*

In speaking of the canton of Lucerne, the author mentions a great curiosity. General Pfiffer had constructed a model, twelve feet long and nine and a half broad, of about sixty square leagues of the cantons of Lucerne, Zug, Berne, Uri, Schweiz, and Unterwalden. It was composed of a mastic of charcoal, lime, clay, and a little pitch, with a thin coat of wax; and it was so hard as to endure the weight of a person treading on it without receiving the least damage. The objects were represented as they existed in nature.

Altdorf, the capital burgh of Uri, may be considered as the cradle of the Helvetic confederacy. It was here that the Austrian governor Geisler set a hat upon a pole, and commanded the same obedience to be paid to it as to himself; which humiliating order, having been disregarded by William Tell, brought about the well known event.

In the description of the town of Basil, we meet with the following remark :

‘ The dance of death, in the church-yard of the Predicants of the suburb of St. John, has been falsely ascribed to Holben, as it is proved it was painted long after the death of that artist, and not before he was born, as the Honourable Horace Walpole supposed.’

At Basil, printing was carried to great perfection. Mr. Haas, of that place, had invented a method of printing maps and charts of any size by means of moveable types, which could scarcely be distinguished from the best engravings. He also established a press for English literature; and in 1792 he had printed elegant editions of the works of Shakspeare, Hume, Gilbert Stewart\*, Fielding, and Sterne.

‘ The singular custom of all the clocks in Basil going one hour faster than the real time, has been observed by all travellers. Different reasons were assigned for this uncommon practice: some asserted that it was first established during the council of Basil, in order to assemble, at an earlier hour, the cardinals and bishops, who, being very lazy and indolent, always arrived too late: others maintained, that a conspiracy had been formed to assassinate the magistrates at midnight; but that one of the burgomasters, who had notice of the design, advanced the town clock an hour; by which means the conspirators, imagining they had missed the appointed time, retired. wherefore the clocks were continued to be kept in

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\* A writer who figured some years ago, both in North and South Britain, as an able assertor of liberty. See General Index to the M. Rev.



the same advanced state, as a perpetual memorial of this happy deliverance. A third reason has been given for this strange custom, which was first advanced by John Bernoulli. This celebrated mathematician discovered, that the choir of the cathedral of Basil declines somewhat from the eastern direction, and that the sun dial, which was placed upon the outside of the choir, by which the town clock was always regulated, partook of the same declination; a circumstance which occasioned a variation, from the true time, of above forty-five minutes.'

Whatever were the blemishes of the former government in Switzerland, the author affirms that the inhabitants in all of the cantons, even in those which were the most tyrannical, enjoyed a greater share of *real* liberty and happiness than was ever experienced under the government of any republic, either in ancient or modern times. He attributes the late change in the government and manners of that once happy nation to the five following causes: 1. The revolution of Geneva in 1782. 2. The establishment of a number of societies for the purpose of diffusing literary knowledge \*. 3. The conduct of the government of Berne towards the inhabitants of the Pays de Vaud in 1791. 4. Dissensions between the Catholic and Protestant cantons. 5. The want of a proper military establishment in Switzerland, and the change of government in the neighbouring states; the terror of whose arms alone preserved the internal tranquillity of the Swiss cantons.

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\* Several years previous (says Mr. Wood) to the French revolution, a number of societies were established in different parts of Switzerland for the laudable purpose of disseminating the knowledge of science and literature. Of these the most distinguished were at Berne, Lausanne, Basil, Zurich, and Lucerne. They were composed principally of the clergy and the sons of the patricians, and had in no respect any similarity to those meetings in Germany called *Illuminati*; the latter being entirely unknown in Switzerland. They resembled more the reading societies in Britain, as each member paid an annual subscription for the use of a library, the public gazettes, and periodical publications; to which strangers were admitted *gratis*.

'The French revolution, however, produced a quick change upon the useful and benevolent purposes of these institutions. The study of politics naturally succeeded to that of morality and physics. New schemes of liberty gradually came to engage the attention, and occupy the conversation of the members. Science and learning were blended with the metaphysical jargon of the Rights of Man; and the social harmony of the meetings was disturbed with the fanaticism and extravagance of the ignorant, the designing, and the ambitious, who abused mankind by means of their new principles, and courted perfections out of the order of nature.'

ART. X. *Letters to William Wilberforce, Esq. M. P. on the Doctrine of Hereditary Depravity.* By a Layman. 8vo. pp. 172. 3s sewed. Johnson. 1799.

THE position on which Mr. Wilberforce bottoms his "Practical View," viz. the Hereditary Depravity and complete moral inability of man, appeared to us not only so unscriptural, but so strange, as preceding lamentations over vice and exhortations to virtue that we could not wonder if it should be attacked from various quarters\*. Such a doctrine, if it could be established, must annihilate the notion of moral turpitude, and render ridiculous all declamations on the prevalence of irreligion. Indeed, Mr. Wilberforce's hypothesis, like the prominent doctrine of the ancient sceptics, completely defeats itself. If man be "naturally incapable of *thinking* or *doing* what is right," the probability is that Mr. Wilberforce is wrong in thinking as he does; and thinking at all is pregnant with error, if not with danger. How strange it is that, because vice exists in the human character, it should be depicted by a man of genius, talents, and amiability, as one entire mass of vice, "even to the very core!" and that he should not discriminate between the mixed human character and the absolute demon! When the time shall come, in which he will candidly and ingenuously review this doctrine with which his mind (as well as ours) was imbued in early youth, he will put it away, as we have done, with the *childish things* that are no longer entitled to estimation.

The Lay-author of the present well-written and well argued pamphlet is of this opinion. He flatters himself with the hope of convincing Mr. Wilberforce of his error; and, if accurate statements, clear views of scripture, and sound unsophisticated argument, be capable of producing this effect, we may venture to predict his success. We hope that not only Mr. W., but every person disposed to cherish his sentiments on the subject in question, will give this pamphlet an attentive perusal. In a moral and religious view, it is of infinite importance that the point should be settled. The doctrine, as expressed in the *Assembly's Catechism*, which Mr. W. may have learnt when a child, is shocking in the extreme; and its legitimate inferences it would be almost blasphemy to record. It represents the Great and Adorable Fountain of Love as unamiable; it must prevent in the great mass of mankind, when they reflect, all sentiments of religious gratitude; and it makes our Blessed Saviour's general addresses, such as "come unto me *all ye that labour*," &c. vain and fruitless declamation.

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\* An account of Mr. Wilberforce's work occurs in our ~~xxxv~~ vol. N. S. p. 241.

By the scriptures of the Old and New Testament, man is represented as a being prone indeed to vice, but capable of virtue; as labouring under some moral disease, but susceptible of a cure. On this ground, the system of mercy for his amelioration is worthy of God, and ought to be a subject of gratitude for man; on this ground, there is something rational in Mr. W.'s practical exhortations: but on that of *natural* and *hereditary depravity*, it is not only improper to invite man to religion, and unreasonable to expect it of him, but the "Judge of all the Earth could not do right," (which we are assured he will do,) were he to punish man for the want of it.

So pressed and surrounded is this doctrine by heavy and insuperable objections, that it is absolutely impossible for it to maintain any hold on an enlightened mind, seriously bent on the contemplation of it. The 'Layman' has in various ways, we may say, *demonstrated* it to be an untenable position. We have not space for fully analyzing his Letters, and for quoting those passages which we marked during perusal as meriting selection: but the following will evince his clear and powerful mode of reasoning, and will shew that our praise is not unmerited:

'A person,' he says, 'unacquainted with artificial theology, without wishing to palliate the frailties and imperfection of human nature, will remind you, that there is a large space between absolute perfection of character, and radical depravity; and that a large diversity of mixed characters may be formed within that space: and he will again demand, what proofs have you that it is inconsistent with the divine perfections to create beings capable of this diversity? If you say that every thing which comes from God must be perfect, he will require an explanation. He will ask, do you mean to preclude the Deity from the creation of any beings, who are not perfect in knowledge, disposition, and felicity?—without which there must be occasional crimes of ignorance, of depraved wills, and some share of misery; if so, you presume to limit his creative powers to beings perfect, like himself. If this position be disavowed, it will necessarily follow, that there must be some kind and degree of imperfection in the creation of God. And this being admitted, he will again ask, how can you prove that the degree of imperfection and depravity observable in human nature, exceeds that which it is within the limits of the divine attributes to admit? He will further suggest the possibility, that, in the wide empire of the universe, an infinite diversity of methods may, in the plenitude of infinite wisdom, be rendered conducive to the same issue; the promotion of all possible happiness. He may suppose it to be the divine plan, in our system, to form beings that shall be placed at a great distance from complete felicity, but with endowments that shall render felicity attainable; to create in ignorance, but to furnish with powers and means, of acquiring knowledge; in weakness, both individually and collectively, but with the capacity of acquiring personal and combined strength:

to implant a principle of self-love, which though innocent in its nature, may prove inordinate and pernicious, unless it be under the controul of higher principles, with which our natures are likewise endowed: to inflict sufferings, but to give them a salutary tendency, so that they may be productive of greater good than could have been promoted without them. He will admit that such a plan may not correspond with our wishes; and that our impatience to enjoy happiness, will induce us to imagine that it is not the best possible: but you will surely admit, Sir, that it is infinitely more consonant with our ideas of a wise and perfect Governor, than plunging a whole race into endless misery at once, without crimes of their own, without means of reforming their native depravity, or hopes of escape!

‘ One singular advantage attends the above hypothesis: it is not necessary that it should be true, in order to invalidate yours. If there be no proofs that it is contrary to Scripture, that it is irrational, or that it is peculiarly derogatory to the divine perfections, it has infinitely the advantage. It may be false, and yet confute your bold assertion- that there is no other way of explaining the phenomena of human depravity, than the one you have adopted: it may be false, and yet afford a more pertinent and more honourable solution of the difficulty, until the discovery of a better shall produce still greater satisfaction to the impatient mind.

‘ If the adoption of this should commit too great a violence upon prejudices and habits that have been long formed, there is another hypothesis which approaches nearer to your own, and ought to have a decided preference: and that is the antient doctrine of Manes, from which yours is manifestly derived, and of which it may be justly deemed a corruption. The Manechæan system completely exculpates Deity from being the author of evil, and the intentional cause of misery. The Creator is deprived by it of no other attribute than that of infinite power, which is no impeachment of his moral character. Since his designs and plans may yet be just, wise, and good, the grand respectability of character still remains, and the incessant exertions of his power, to the destruction of misery which he did not voluntarily permit, still demand the universal tribute of love and gratitude. Their doctrine further administers this consolation: it admits that the good Being will finally become triumphant over the malignant Spirit; and that order, virtue, happiness, shall, at some future period, be diffused through the universe. Who, Sir, that has it in his choice, would not prefer reposing his mind upon an error which promises such a desirable issue, rather than suffer it to be tossed, like the fallen angels in Milton, upon the waves and surges of eternal misery, to which your system incessantly directs our thoughts.’

‘ Having thus reasoned with you to the utmost extent of the subject, we might justly extol our courtesy in condescending to argue with persons whose hypothesis deprives them of the right. For what evidence can those produce, that they are qualified to argue upon the subject, whose leading principle it is that the fall of Adam has impaired our intellects, and blinded our judgements, to such a degree, that we are not able in any one instance, to think or to act aright? How can they who maintain the depravity of human reason convince

us that every thing they urge in defence of their system does not proceed from that very perversion of intellect which they confess to have seized the whole human race?"

At the conclusion of this pamphlet, the writer says:

' It is well known that many of our public teachers laugh in their sleeves,—and some of these sleeves, they say, are of *lawn*,—at those doctrines which they inculcate from the pulpit with a pretended earnestness.'

On a subject of such importance, we cannot approve of sarcastic insinuations and unsupported accusations. It is to be hoped that such hypocrisy does not prevail: but, if it does, it is earnestly to be desired that it should be exposed and reprobated. "Out of the abundance of the heart, the mouth speaketh:" but the mouth should not speak when the heart doth not abound.

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ART. XI. Dr. Hunter's Translation of Sonnini's Travels in Egypt.  
[Art. concluded from p. 128.]

THE third volume of this work contains an account of the author's journey into Upper Egypt; or that part which lies south of Cairo. It was his original intention to penetrate into Abyssinia; and to emulate the successful attempt of our countryman Bruce to explore that immense tract, which yet remains the most unknown of the habitable globe. The delays and difficulties which threatened the design of passing to Abyssinia by the route of Suez, the Red Sea, and Ethiopia, determined M. Sonnini to prefer the way of Upper Egypt; though the contest between Ismael Bey and Mourat, not being yet finally extinguished in the remote parts of the country, left even this road exposed to many dangers. Being arrived at Sicut, an opportunity of reaching Abyssinia occurred, of which he endeavoured to profit. A caravan of negroes was about to depart for Sennaar the capital of Nubia, whence it would have been easy to reach Abyssinia. In this caravan, therefore, he designed to travel; and his dispositions for the journey had been made, when the discovery of a plot to rob and massacre him and his party compelled him, for that time, to renounce his resolution. A subsequent attempt to reach the coasts of the Red Sea was equally unsuccessful, and from the same cause, viz. the treachery of those with whom he was to travel; which was fortunately discovered in sufficient time to prevent its execution. These repeated miscarriages obliged him finally to abandon the idea of penetrating beyond the limits of Upper Egypt; and in fact he went no higher than Luxor, the seat of

antient Thebes; once the magnificent capital of Egypt, and situated, according to D'Anville's map, in 26°. 30' north latitude. This peregrination the author completed in somewhat more than five months, having left Boulac (the port of Cairo) on the 21st of March 1778, and arrived there in returning on the 4th of September following. We shall not accompany him regularly from village to village, in his long and weary course through this inhospitable and barbarous country; because, in fact, the detail of his journey offers much less amusement and interest than perhaps the majority of readers would expect. Compelled by the dread of those numerous hordes of robbers who infest, or rather indeed who inhabit, this long extended and narrow tract of country, to confine himself to his boat; or at best to make but short and infrequent excursions from the Nile, to view the interesting remains of antiquity which lie scattered near its banks; M. Sonnini's recital is necessarily in many parts mere dry enumeration; a detail of petty dangers from which he escaped by his courage or his prudence; or of ordinary incidents, which must have occurred in a journey through any country. This is not so much the fault of the author, whose manner of writing, when his subject admits, is calculated to interest and embellish, as it is owing to circumstances which were inseparable from his situation; and to the paucity of the materials which those circumstances permitted him to collect. Though, however, this volume does not present such a quantity of instructive and amusing matter, as an inconsiderate reader might expect from a journey of such length and such hazard, in a country so little known as Egypt is, and so interesting as it is thought to be, yet much certainly occurs which cannot fail to gratify curiosity.

In this tour, M. Sonnini assumed and travelled in the character of a physician; which, though it exposed him to many inconveniences, and to some danger, yet procured for him several opportunities of knowledge which he would not otherwise have enjoyed. That inconvenience and danger must have been connected with the practice of physic in Egypt, the reader will believe, when he learns that the physician is there obliged to prescribe without any other knowledge of the patient's disease than what he can collect from the pulse, unconnected with any information of symptoms, or of the stage of the disorder; that to interrogate the patient would be deemed a convincing proof of the ignorance of the physician; and that to prescribe remedies which must be introduced otherwise than through the mouth would be considered as an insult to the patient, which would be punished by the bastinado, or perhaps by death: in a word, that to prescribe without effecting a cure would be  
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in many cases a miscarriage fatal to the prescriber. To M. Sonnini, however, the assumption of this character produced many advantages. When successful in his practice, as in many instances he was, it obtained for him the protection and favour of those to whom he had rendered benefit; and in general it procured him a knowledge of the diseases which prevail in the country, and of the mode by which the natives attempt their cure.

Among the disorders of which he here gives an account, the most disgusting and horrible is a species of leprosy; which our countryman Hillary, in his tract on the epidemical diseases of Barbadoes, terms the *Leprosy of the Joints*. The patient who solicited the aid of M. Sonnini had lost, by this disease, the greater part of the joints of his fingers and toes, which had successively dropt off. It is called by the Arabs *madsjourdam*, and commences by a swelling and redness of the fingers and the ears.—The leprosy here is not considered as either loathsome or contagious. The leper of whom the author speaks continued to eat with his family, and, according to their custom, to dip his fingers, already dropping off with the disease, into the dish of which they all ate. Though not less than sixty years of age, he enjoyed a good appetite, slept well, and seemed to feel no inconvenience from the disorder, except an itching in the articulation of his fingers and toes. None of his family had caught the disease; and his wife continued to sleep with him as usual.

Of the monks established in several places in Upper Egypt, the author gives an account not much more favourable than his description of those at Zaidi el Baramous. Devoted to a life of sloth, ignorance, and superstitious fraud, they solicitously shun all commerce with Europeans, who are likely to observe and expose them. To these men, the traveller's letters of recommendation were generally useless; and it was to the Arabs, or to the Mameluks, that he owed all the hospitality and kindness which he found in Upper Egypt. One honourable exception, indeed, occurred in a Catholic curate, an Egyptian who had studied at Rome; who bestowed on M. Sonnini all the attentions and services which were within the limits of his scanty means. The great body of the Cophits in this country are of the Greek Church; and, ignorant as their Monks are, the laymen comprize within themselves all the literature of Upper Egypt. Most of them can read and write; and, in consequence of these rare acquisitions, they become the intendants, registers, and secretaries, of the men of wealth:—situations of which they do not fail fully to avail themselves. Their manner of taking their repasts differs in nothing from that

that of the Turks and Arabs; of which M. Sonnini gives the following description:

' They are seated, with their legs crossed, around a table with one foot, in form of a large circular tea-board, on which dishes are placed, without either table-cloth, plates, knives or forks. They make, with the right hand, the circle of the dishes, from whence they take successively, and according to their taste, little morsels with their fingers. The left hand, destined for ablutions, is unclean, and must not touch provisions. They sometimes transfer what they have taken from one dish to another, to form a mixture of it, of this they make a large ball, which they convey to a widely extended mouth. The poultry and the boiled meats are divided into pieces, and torn with the hands and nails. The roast meats are served up in little pieces, cut before they are put to the spit, and no where can you eat better roasted meat than in the countries of Turkey. The table does not afford an opportunity for conversation. They only seat themselves to eat very rapidly; they make quick dispatch, and swallow with precipitation. They are not men whom the pleasure of society assembles together; they are brutes whom want and voraciousness collect around their pasture. The grease distils from each side of their mouths. The stomach sends forth frequent fumes, which they lengthen out and render as noisy as they can. He whose hunger is soonest appeased rises from table first. It is not regarded as a want of politeness to remain alone at the board, if your appetite is not perfectly satisfied.'

Intoxicating liquors are forbidden to the disciples of Mohammed: but, in Upper Egypt, the Arabs and Egyptians substitute for those liquors several preparations, by which they obtain, instead of violent intoxication, a kind of pleasant reverie which inspires gaiety, and occupies the imagination with an agreeable delusion. This kind of annihilation of the thinking faculty, according to M. Sonnini, has no resemblance to the drunkenness occasioned by our wines and strong liquors, but is a feeling for which no European language has a name. By the Arabs, this delicious stupor is called *Keif*.

Courtezans abound in Egypt: but, instead of those disinterested, beauteous, and seducing beings whom some former travellers have taught us to expect in this country of love, they are represented by the present writer as the most loathsome, impure, impudent, and avaricious of women:—creatures, in a word, in comparison with whom the lowest order of the same class in Europe would by an European be regarded as divinities.

We have already observed that M. Sonnini is minute and attentive to the animal productions of this country; and we find much of the third volume occupied by topics of this kind, some of which are interesting even to readers who are not naturalists. Of its insects, he says:

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'The insects there, which are the most numerous and troublesome, are the flies \*. Both man and beast are cruelly tormented by them. No idea can be formed of their obstinate rapacity, when they wish to fix on some part of the body. It is in vain to drive them away, they return again the self same moment, and their perseverance wears out the most patient spirit. They like to fasten themselves in preference on the corners of the eye, and on the edge of the eyelid, tender parts towards which a gentle moisture attracts them. I have observed a species, or rather a variety of flies, streaked with gray and dark brown, and resembling the common fly, only much smaller. Their habits also differ, for I did not perceive that they were often on the wing, nor that they incommoded men or animals. They were almost constantly found in houses, fastened on the walls, and, from preference, on the whitest.

'The flies are not the only troublesome insects; the houses are filled with a vast quantity of bugs, whose bites are cruelly painful. Notwithstanding this, the Egyptians, covered over with these vile insects; sleep profoundly; their skin, hard and thick, renders them impenetrable, whilst the European undergoes, in the same places, a real punishment. The bite of these bugs always occasioned on my body hard swellings, and as big as the end of my finger.

'An insect still more disgusting annoyed us during the whole of our journey through Upper Egypt. The inhabitants, even of the better order, and who appear the most cleanly, are covered with lice, in spite of their frequent bathing and religious ablutions; the bey, the *kiaschef*, are not free from them. When they feel themselves bitten by any of these insects, they seize it carefully, and put it, without hurting it, on the same sofa where they are sitting, from whence it is not long of [in] crawling on some other person. Whatever precaution I could take to avoid being tormented by them, I was obliged to submit to it, and to endure the envenomed bitings of these insects, which are of an uncommon size and voracity in Egypt. When my companions were employed in clearing themselves from them, they used jocularly to call their search *hunting à la Turque*.'

M. Sonnini was considerably advanced in his passage up the Nile before he saw a crocodile. These hideous animals are here suffered to repose in peace, and are in consequence extremely numerous. They are seen basking in the sun, with their heads above water, their bodies floating down with the current, and enjoying the heat, in which they delight. It is easy to approach them, but very difficult to kill them. The author shot at several: but, whether they were impenetrable by a bullet, or when wounded they retired to the bottom to die, they plunged into the water and disappeared. As he sailed upwards in the neighbourhood of Thebes, his boat was often surrounded by these animals floating on the surface, and shewing neither any signs of fear nor any symptoms of hostility. In fact, they

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\* *Musca domestica*. LIN.'

never venture to assail any thing which is raised above the surface in which they swim.

After having returned to Alexandria, M. Sonnini concludes his work by informing us that he departed thence for Greece and Turkey: the details of which expedition we are taught to expect at a future period.

Of those cities of antient Egypt, of which history has laboured to immortalize the names, the reader will naturally look for some account in such a work as the present; and he will expect that the traveller should trace their site and describe their ruins. In some instances, the author has gratified this curiosity; in others, the danger of the undertaking has obliged him to disappoint it. Thus we are told that, in the neighbourhood of Gizah, near Cairo, is the site of the antient Memphis: but we find no account of the remains of its former grandeur; nor do we learn, indeed, whether any remains of that celebrated city are yet extant. Near to this place, also, stand those monuments of the former magnificence and power of Egypt, which the world has so long agreed or been compelled to admire—the pyramids:—but even of these M. Sonnini gives no description, nor any details; either because he deemed the subject trite, or because he had not time to examine them, or could not safely effect the investigation.

At *Scheick Abadi*, on the eastern bank of the Nile, are yet seen the ruins of the celebrated town of Antinous, built by the Emperor Adrian in honour of the memory of his favourite of that name. The remains of this city speak favourably of the taste of its former inhabitants. Unlike the monuments of Egyptian architecture, which astonish only by the immensity of their size, the ruins of Antinous bear the marks of elegance of design and justness of proportion. It was here that Mr. Bruce was attacked by some of the innumerable robbers, who render these and the other monuments of antiquity in Egypt almost inaccessible.—M. Sonnini, however, and his draftsman, landed here, with an intention of taking some views; and the latter had actually completed a drawing of one of the columns (which is given in the plates) of a triumphal arch, when a shot fired by a person who had been placed as sentinel warned them of approaching danger. They were obliged to fly to their boat, and happily arrived in time to escape a band of barbarians who pursued them.

In the vicinity of the modern Echnimm, is the site of the antient Panopolis. Some remains of this city also are yet visible. Among them, M. Sonnini observed one stone seventeen feet long, eight and an half in breadth, and four thick; on one side of which was a Greek inscription, of which the word

TIBERIO

TIBERIO only was legible. Part of this stone is fixed in the ground : but the earth, being dug from the bottom of it at one side, leaves visible some *painting*, which represents, in the middle, a sphere, with the twelve signs of the Zodiac. The colour which has best withstood the ravages of time is sky-blue :—the others are almost invisible.

Of the ancient *Tentyris*, or *Tentyra*, we find some notices; and, among the plates, some representations of figures which are found in a temple that has hitherto been proof against the joint attacks of time and barbarism. It was consecrated to Isis, who was here adored under the form of a cat; and it is, says M. Sonnini, one of those edifices which antiquity has with most success striven to render immortal. He describes with admiration the durability of the colours which are here apparent, and he minutely gives the dimensions of the edifice :

‘ It was not in their architecture alone that the Egyptians displayed that affection for posterity, that love of immortality which presides in all their works; they wished also that the painting they employed should be equally durable. The colours of which they made use, the two-edged tool serving to incorporate them closely and for ever with bodies as hard and as solid as stone, are so many proofs of their profound knowledge in the arts, and so many secrets, which our researches have not yet been able to discover. The ceiling of the temple of *Dendera* is painted in fresco, of the brilliant colour of azure blue, with which the vault of the firmament shines in fine weather: the figures in relief strewn along its bottom, are painted of a beautiful yellow; and these paintings, at the expiration of some thousands of years, possess still a brilliancy to which our freshest colours do not approach, and they are still as lively as if they had been newly laid on.

‘ I have said that the front of this temple, an admirable and but little known work of the genius and the patience which, among the ancient people of Egypt, produced wonders, was an hundred and thirty-two feet, and some inches in length. I took its other dimensions with the same exactness. The depth of the peristyle is an hundred and fifteen feet three inches, and its breadth sixty feet eleven inches. The two sides of the edifice are two hundred and fifty-four feet nine inches and a half in length; finally, the depth is a hundred and ten feet eleven inches. The summit of the temple is flattened, and formed of very large stones, which are laid from one pillar to another, or on two walls of separation. Several of these masses are eighteen feet long and six broad. Rubbish heaped up, and the sand which collects there, have raised the soil to a level with the roof of the building, and you easily ascend it from behind, although the front is still elevated seventy feet above ground. The inhabitants of this canton had availed themselves of this disposition; they had built a village on the very summit of the temple, as on a basis more firm than the inconstant sands or marshy earth, upon which they generally erect their dwellings. When I was at *Dendera*, this modern village was desolated and overthrown;

overthrown; its ruins of hardened mud formed a singular contrast with the magnificent remains of the ancient city of *Tentyris*. We beheld there with sorrow the most complete proof of the total annihilation of the arts, in a country which had given birth and such an astonishing perfection to them, and the still more deplorable decline of the human mind.'

We cannot take leave of this work without declaring that, from the perusal of it, we have received considerable pleasure, and much information respecting the manners, habitudes, and principles of the people of Egypt. It has enabled us in some measure to calculate the difficulties which have opposed the late bold attempt of the author's countrymen to over-run it; as well as to appreciate the advantages which would result from its conquest, were it possible to introduce and establish in it such a government as would civilize its people; and, instead of barbarous superstition, gross ignorance, and savage ferocity, would plant in it useful science, productive industry, and good morals. We have already hinted that, on various points of national manners; customs, &c. M. Sonnini's details are by no means suited to the delicate reader. In a work otherwise adapted for general perusal, and calculated to excite general curiosity, this circumstance is to be regretted; and it is to be wished that Dr. Hunter had in these instances taken some salutary freedoms with his original: but he has been minutely faithful to his text.

Among the plates, we have a portrait of the author, and a good copy of M. D'Anville's map of Egypt. To the French edition is subjoined, a General Index to the three volumes; which useful accompaniment is omitted in the English translation. A table of chapters, with the heads of their subjects, which also occurs in the original, is however given by Dr. Hunter.

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ART. XII. *A Miscellany*; containing, amidst a Variety of other Matters, curious and interesting, Remarks on Boswell's Johnson; with considerable Additions, and some Anecdotes of that extraordinary Character: a Critique on Burger's *Leonora*; in which she is clearly proved of English Extraction, from an old Ballad still extant; consequently, in its German Dress, the Subject is neither new nor original; and an introductory Essay on the Art of Reading and Speaking in Public, in Two Parts. By S. Whyte, and his Son E. A. Whyte. 8vo. pp. 200. Dublin. 1799.

THE principal tendency of this collection is to vindicate the character of the late Mr. Sheridan, from an attack which Mr. Whyte conceives to have been made on it in Boswell's life of Johnson. This is a topic which would naturally appear

momentous to Mr. W. from his habits of intimacy with the person aggrieved: but it will perhaps be little interesting to most of our readers; who, in the rapid succession of events in the literary as well as the political world, may not retain much recollection of Mr. Sheridan as an author. Respecting Dr. Johnson, the curiosity of the public has been amply gratified. That he might be provoked to speak harshly, on a particular occasion, of a man who generally possessed his esteem; and that his biographer might indiscreetly repeat to the public, what was never intended by Johnson to pass the walls within which it was uttered; are points which will be granted, without exciting any commotion in the literary world. Mr. Whyte seems, indeed, to have had something farther in view: by introducing a considerable portion of Mr. Sheridan's private history, he has found an opportunity of relating the services which were done by himself to that gentleman, during the embarrassment of his circumstances. Mr. W.'s conduct on this occasion seems to have been highly meritorious: but the whole is too circumstantially detailed; and the great admixture of the history of the Irish Theatre will rather create *ennui*, than furnish entertainment to the English reader.

In the original letters of Mr. and Mrs. Sheridan, we meet with nothing particularly interesting; excepting an ode to Patience by that lady, which we shall extract for the reader's amusement:

#### ODE TO PATIENCE.

- ‘ Unaw’d by threats, unmov’d by force,  
 My steady Soul pursues her course,  
 Collected, calm, resign’d;  
 Say, you who search with curious eyes  
 The source whence human actions rise,  
 Say, whence this turn of mind?
- ‘ ’Tis Patience. . . . Lenient Goddess, hail!  
 Oh! let thy votary's vows prevail,  
 Thy threaten'd flight to stay;  
 Long hast thou been a welcome guest,  
 Long reign'd an inmate in this breast,  
 And rul'd with gentle sway.
- ‘ Thro' all the various turns of fate,  
 Ordain'd me in each several state,  
 My wayward lot has known;  
 What taught me silently to bear,  
 To curb the sigh, to check the tear,  
 When sorrow weigh'd me down?
- ‘Twas Patience. . . . Temperate Goddess, stay!  
 For still thy dictates I obey,

Not

Nor yield to Passion's Power;  
 Tho' by injurious foes borne down,  
 My fame, my toil, my hopes o'erthrown,  
 In one ill-fated hour.

' When robb'd of what I held most dear,  
 My hands adorn'd the mournful bier  
 Of her I lov'd so well;  
 What, when mute sorrow chain'd my tongue,  
 As o'er the sable hearse I hung,  
 Forbade the tide to swell?

' 'Twas Patience! . . . Goddess ever calm!  
 Oh! pour into my breast thy balm,  
 That antidote to pain;  
 Which flowing from thy nectar'd urn,  
 By chymistry divine can turn  
 Our losses into gain.

' When sick and languishing in bed,  
 Sleep from my restless couch had fled,  
 (Sleep, which even pain beguiles,)  
 What taught me calmly to sustain  
 A feverish being rack'd with pain,  
 And dress'd my looks in smiles?

' 'Twas Patience! . . . Heaven-descended Maid!  
 Implor'd, flew swiftly to my aid,  
 And lent her fostering breast;  
 Watch'd my sad hours with parent care,  
 Repell'd the approaches of despair,  
 And sooth'd my soul to rest.

' Say, when dissever'd from his side,  
 My friend, protector, and my guide,  
 When my prophetic soul,  
 Anticipating all the storm,  
 Saw danger in its direst form,  
 What could my fears controul?

' 'Twas Patience! . . . Gentle Goddess, hear!  
 Be ever to thy suppliant near,  
 Nor let one murmur rise;  
 Since still some mighty joys are given,  
 Dear to her soul, the gifts of Heaven,  
 The sweet domestic ties.'

Among many desultory remarks, which succeed this part of the miscellany, we find great pains taken to trace the story on which the late Lord Orford founded his tragedy of the Mysterious Mother. We have met with it in many shapes: but, as it never appears to have been authenticated in any instance, we have been inclined to regard it as the invention of some casuist; from whose impure pages of possible cases, it has crept,

by the attraction of its horrors, through a great variety of books. Writers of the 15th and 16th century were extremely addicted to the practice of retailing unwarranted stories from each other.

Burger's *Leohora*, which has obtained some transient popularity, is here supposed to be taken from an old English ballad. We think that the inquiry hardly deserves attention: the national superstitions are very similar; and it requires small exertion of genius, to tell *how the devil came in the shape of a young man, and rode away with a fair maiden of low degree*. Besides, those who are conversant with books of demonology know that nothing was more common, at one period, than to set ghosts on horseback.

Mr. W. supposes that animal magnetism was founded on the phænomena of the torpedo and electrical eel: its origin, however, can be clearly traced to the reveries of Van Helmont, written before those phænomena were known. It was built on the well-known and never-failing basis of human credulity, and love of the marvellous.

The author's detached criticisms, though we cannot agree with him in all instances, bear evident marks of reading and ingenuity: but we think that their objects are generally of an inferior kind, and that their importance has been much overrated by Mr. Whyte. They would have appeared to more advantage in the form of separate papers, in some respectable periodical work, than in the consequential shape of a handsome volume.

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ART. XIII. *Memoirs of the Life of Charles Macklin, Esq.* principally compiled from his own Papers and Memorandums: which contain his Criticisms on and Characters and Anecdotes of Betterton, Booth, Wilks, Cibber, Garrick, Barry, Mossop, Sheridan, Foote, Quin, and most of his Contemporaries; together with his valuable Observations on the Drama, on the Science of Acting, and on various other Subjects: the Whole forming a comprehensive but succinct History of the Stage; which includes a Period of One Hundred Years. By James Thomas Kirkman, of the Honourable Society of Lincoln's Inn. 8vo. 2 Vols. 14s. Boards. Lackington. 1799.

THIS biographer seems to challenge inquiry into the private character of his hero, when he boldly asserts that 'Mr. Macklin was never sensible that he had occasion to blush at any part of his conduct.' We remember the opinion which the public had of his professional abilities, for more than fifty years; and that he was deemed a good actor of particular villainous parts, such as Shylock and Iago, in which he was unrivalled:—but in respect to the goodness of his heart, and the general rectitude of his conduct, we recollect no favourable sentiment.

Mr. Macklin's genealogy is of little consequence to English readers: but his biographer and relation thinks otherwise, and bestows many pages on his birth and parentage.—As to education, he had none: which was not more owing to the misfortunes of his family, (by adhering to the Stuart party at the revolution,) than to his own wild disposition and bad conduct. His family name was *M<sup>c</sup>Laughlin*, which he afterward changed, to get rid not only of its *Paddy* appearance but of its harshness.—The history of his childhood and adolescence reflects little credit on his memory. He was froward, obstinate, wild, and even ferocious, beyond the bounds of a common *Pickle*, or unlucky boy. His juvenile tricks are neither amiable nor ingenious, but such as spring from an untutored and vulgar mind.

We are told that he was born two months before the battle of the Boyne, 1690: but Macklin himself always gave a different account, and asserted that he was born in the last year of the last century (1699). A chronological confusion thus pervades the work.

Macklin's father died in 1704; and in 1707, his mother married a second husband, named *O'Meally*. Charles was now, according to his biographer, 17 years old: but no profession appears to have been in contemplation for him. He lived in a perpetual warfare with a tyrannical school-master; and he seems to have learnt nothing but how to plague *him*, and how to merit and receive punishment with heroic perseverance. Though Mr. K. softens, as much as possible, the juvenile ferocity of his hero, he owns that this hopeful youth 'at last obtained the nick-name of *Charles a Molluchth*; or, in English, *Wicked Charley*.'

Macklin's first attempt at dramatic representation was at school, in the 18th year of his age, in the character of *Monimia*, in the *Orphan*. After this, he ran away from school with two other boys, and went to England: stealing from his mother (who doated on him, and of whom he was very fond) nine pounds to bear his expences; which almost ruined her, and nearly broke her heart. One of his *compagnons de voyage* was hanged soon after their arrival in England. Macklin now becomes a buffoon in an ale-house in the Borough—marries the landlady—is forcibly taken from her—is carried back to Ireland—becomes a *Badgman* in Trinity College till 21 years old—goes again to England—forms an intimacy with a company of strollers—acts drolls with them at *Hockley in the Hole*—is a bruiser, a cudgel-player, and a gambler.

His mother applies to Counsellor Malone to bring him back to Ireland—he is found at the *Cat and Bagpipes*, at Hockley in the  
the



the Hole—goes back, and is again received as *Badgman* in Trinity College—at 26 leaves his mother once more, and goes to England:—first arriving at Bristol, he enters a strolling company there, and begins his career by acting the part of *Richmond*, in *Richard the III.*—Strolls in the west of England—acts three or four parts in a night, for 5d. or 6d.—goes to Wales—is taught English by the wife of a clergyman, who tries to divest him of his country's brogue—is a great fives player—is not received on the London stage till the year 1733.

The biographer now presents a sketch of the history of the stage, from the time of Queen Elizabeth (or rather the pen of Cibber), for 30 pages; during which, Macklin's name is never mentioned. The writer here inserts the beautiful verses of Mr. Sheridan on Garrick; we know not why: as he never allows Garrick half the merit which the poet has assigned to him in these lines. We shall speak more on this subject hereafter.

Here the history proceeds slowly. We have Betterton's character, from Cibber and from tradition, at full length;—and Reflections on the *London Cuckolds*, a most indecent play, but generally acted on a Lord Mayor's day, in our own memory.—To return to the hero, after having lost sight of him for nearly 60 pages—"Lo! where he comes again!" and again we are told that he first distinguished himself on the London stage in 1733.

There is a confusion in both the style and the arrangement of this work. The author often repeats what has been said in the preceding page; vide 130, 131, and 132. At the first of these pages, though we had twice before arrived at the year 1733, we are now told, for the first time, that 'M. played the part of Sir John Brute's servant in the *Provoked Wife*, in 1725, when it first appeared.' The *Provoked Wife* first appeared in 1697, and was revived in 1725. What a jumble has the biographer made in relating this story! Not only mistaking one year for another, but one play for another! He tells us that 'the *Provoked Wife* being conjectured to be the production in part of Colley Cibber, jointly with Sir John Vanbrugh, a violent party, who were determined to damn the scenes which they supposed to be Cibber's, unluckily mistook Sir John Vanbrugh's part for that of the *Laurent*, and hissed it most furiously, applauding with equal violence that which was Cibber's.' It was not in the first performance of the *Provoked Wife*, but of the *Provoked Husband*, or *Journey to London*, that this mistake, so disgraceful to the taste and candour of the public, happened.

In 1734, though the hero of the tale had only been a year on the London stage, he was elevated by Mr. Fleetwood, the Pa-

tentee of Drury-Lane Theatre, into the important office of assistant manager: in which character, he was likely to enforce that obedience by the violence of his temper, which his principal was unable to attain by the mildness and reasoning of a gentleman. The author informs us that Macklin 'went by the name of the *Wild Irishman*;' and in the comic parts which he obtained, Mr. Kirkman says, 'we may conclude that he, at first, a little overstept the modesty of nature; and was deficient in that chasteness in acting, which he afterward acquired: for we find that Quin, who was very despotic and scurrilous to the inferior actors, was in the habit of censuring him severely, and complaining that there was no such thing as having a chaste scene performed, where Macklin had a part.' As this anecdote, related by Mr. K. in Macklin's own words, will furnish our readers with a better specimen of the coarse language, brutality, and ferocity of the latter, than can be gathered from tradition, or from the delineation of his biographer, we shall here insert it from the book before us:

There is an anecdote (says Mr. K.) which Macklin has often related with that luxuriant force of description, which characterised his story telling.—As it happened about the period of the history of the stage at which we are now arrived; and as it may serve to throw some light on the disposition of Quin, and his unprovoked rudeness to the actors, we present it to our readers, nearly in the words of the old gentleman, as he told it, in the year 1787, at the Rainbow Coffee-house, in King-street, Covent-Garden, to an acquaintance, who asked him—*if Quin and he had ever quarrelled?* Many persons, in the adjoining boxes, attended to the veteran, who spoke, as usual, in a very audible voice; but exhibited, in the course of the narration (as the reader will perceive), strong proofs of the rapid decay of his memory:—"Yes, Sir; I was very low in the theatre, as an actor, when the surly fellow was the despot of the place. But, Sir, I had—had a lift, Sir. Yes, I was to play—the—the—the Boy with the red Breeches;—you know who I mean, Sir—he whose mother is always going to law;—you know who I mean!"—"Jerry Blackacre, I suppose, Sir?"—"Aye, Sir,—Jerry.—Well, Sir, I began to be a little known to the public, and, egad, I began to make them laugh;—I was called the *Wild Irishman*, Sir; and was thought to have some fun in me; and I made them laugh heartily at the Boy, Sir—in Jerry.

"When I came off the stage, the surly fellow, who played the scolding Captain in the play; Captain—Captain—you know who I mean"—"*Manly*, I believe, Sir?"—"Aye, Sir—the same—*Manly*. Well, Sir, the surly fellow began to scold me, told me I was at my *damned tricks*; and that there was no having a chaste scene for me.—Every body, nay, egad, the manager himself, was afraid of him.—I was afraid of the fellow, too; but not much.—Well, Sir, I told him, that I did not mean to disturb *him* by my acting; but to *shew off a little myself*. Well, Sir, in the other scenes I did the same,

same, and made the audience laugh incontinently—and he scolded me again, Sir.—I made the same apology ; but the surly fellow would not be appeased. Again, Sir, however, I did the same ; and when I returned to the green-room, he abused me like a pickpocket, and said, I must leave off my *damned tricks*—I told him I could not play otherwise. He said, I *could*, and I *should*. Upon which, Sir, egad, I said to him flatly—“ you lie.” He was chewing an apple at this moment ; and spitting the contents into his hand, he threw them in my face.”—“ Indeed !”—“ It is fact, Sir !—Well, Sir, I went up to him directly (for I was a great *boxing cull* in those days), and pushed him down into a chair, and pummelled his face damnably.”

“ You did right, Sir.”

“ He strove to resist ; but he was no match for me ;—and I made his face swell so with the blows, that he could hardly speak. When he attempted to go on with his part, Sir, he mumbled so, that the audience began to hiss. Upon which he went forward, and told them, Sir, that something unpleasant had happened, and that he was really very ill. But, Sir, the moment I went to strike him, there were many noblemen in the green-room, full dressed, with their swords, and large wigs : (for the green-room was a sort of state-room, then, Sir,)—Well, they were all alarmed, and jumped upon the benches, waiting, in silent amazement, till the affair was over.

“ At the end of the play, Sir, he told me I must give him satisfaction ; and that, when he changed his dress, he would wait for me at the Obelisk, in Covent garden. I told him I would be with him :—but, Sir, when he was gone, I recollected that I was to play in the pantomime (for I was a great pantomime boy in those days) : so, Sir, I said to myself—“ damn the fellow, let him wait ; I w'ont go to him till my business is all over ; let him fume, and fret, and be damned.” Well, Sir, Mr. Fleetwood, the manager, who was one of the best men in the world—all kindness, all mildness, and graciousness, and affability—had heard of the affair ; and as Quin was his great actor, and in favour with the town, he told me I had had revenge enough ; that I should not meet the surly fellow that night ; but that he would make the matter up somehow or other.

“ Well, Sir, Mr. Fleetwood ordered me a good supper, and some wine, and made me sleep at his house all night, to prevent any meeting. Well, Sir, in the morning, he told me, that I must, *for his sake*, make a little apology to Quin, for what I had done.—And so, Sir, having given him a belly full, I, to oblige Mr. Fleetwood (for I loved the man), did, Sir, make some apology to him, and the matter dropped.”

“ It is impossible to imagine any thing more humiliating and mortifying than this circumstance must have been to Quin, whose pride was great, and temper overbearing ; who was not only the tyrant of the theatre, but a great favourite with the town :—more especially, as his assailant was then a low actor, and a man characterised by a ludicrous name—“ *The Wild Irishman*.” It is well known that Quin, who was the first promoter of the quarrel, never, to the end of his days, forgave Macklin ; but used to say, in his usual language, made up of humour and profaneness, “ if God writes a legible hand,

that fellow is a villain." Quin went once so far as to address Macklin in the following manner, without any provocation whatsoever: "Mr. Macklin, by the *lines*—I beg your pardon, Sir—the *cordage* of your face, you should be hanged."

This anecdote can reflect no honour on Macklin's memory, though related by himself. The *Wild Irishman* was manifest, both in giving Quin the lie direct, and in beating him, as pugilism had been one of Macklin's studies at *Hockley in the Hole*. Quin had a right to censure severely this under actor's flippancy, in altering the original text of his parts, and adding his own jokes; an impertinence which is always perplexing and inconvenient to a chaste and good actor: because it changes the cues, and often renders the subsequent speech absurd.

After this portrait of our hero, painted by himself we have a *Da Capo*, and are carried back to his birth; which indeed had never been settled clearly and chronologically. It appears that M, though latterly proud of his longevity, sunk ten years of his age, previously to his last marriage, in order to facilitate his nuptials with a young bride, and persisted in the fraud to the end of his life:—but, says Mr. K. 'the maxim, *de mortuis nil nisi bonum*, will hold good upon *this* occasion.' Will it hold good on no other? It should seem so, by the manner in which this biographer speaks of Garrick, Colman, Sheridan, Quin, Barry, and almost every deceased individual with whom his hero transacted business, or had any professional conflict.

Many subsequent pages are spent in recapitulation,—in a heavy account of M.'s changing his name,—and in another story of his going into his landlady's bed in female disguise: still more dull; though it is said to have convulsed cousin Mac, and every one present, with laughter.

We are now dragged back to 1731, after having attained 1733 several times. Mr. M. is first noticed on the Drury-Lane stage in Captain Brazen, Teague, and the drunken Colonel in the Intriguing Chambermaid.

The account of Hallam's death, for which Macklin was tried at the Old Bailey, is here softened with care and tenderness by his relation, friend, and biographer: but he has not satisfactorily exculpated the accused. Mr. Kirkman gives an account of the trial, and the deposition of several of the witnesses. What infamous language did Macklin use to his fellow-comedian, previously to the fatal blow! and how mild were the answers! The whole account and evidence prove him to be vindictive, abusive, and brutal. Great pains were taken by Mr. Fleetwood, the manager, to save his life. The subject of this trial was long discussed in the capital, and not much to the honour of Mr. M.

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We have next an account of the *vagrant act*.

‘ In the course of the year 1736, the late ingenious Mr. Henry Fielding exhibited some very bold and severe satires against the administration of the late Lord Orford, in the little Theatre in the Haymarket.—Religion, Laws, Government, Priests, Judges, and Ministers (says Cibber) were all laid down by this Herculean satirist.

‘ These were the proceedings that brought about a restraint upon the stage, and induced Parliament, in the year 1737, to pass an act, by a large majority, to limit the number of Theatres in London, and to enact, that no play, nor even prologue, epilogue, or song should be exhibited at either of the Theatres, without being first inspected, and having the approbation of the Licenser.’

‘ The celebrated Earl of Chatham (says the biographer) opposed the bill with all his eloquence ;’ and Mr K. gives what he calls the Earl’s Speech, which occupies 27 pages :—but the fact is that there was no Earl of Chatham then in the House of Peers, nor long afterward. Mr. K. probably means the Earl of Chesterfield, who, we believe, made a speech on the occasion \*.

Chronology is terribly violated in this work, in the account of Goodman’s Fields playhouse being shut up, in consequence of the act of 1737; and respecting Mr. Garrick’s appearance there. The author says that ‘ it was immediately preceding the shutting up of the (unlicensed) Theatres, that Mr. Garrick made his first appearance in Goodman’s Fields.’ It was, however, the winter of 1741 and 1742; and we know that Goodman’s Fields was not then shut up. The history has yet reached only to 1737, when “ the Beggar’s Opera ” came out, and Macklin and his wife played *Mr. and Mrs. Peachum*. In 1738 he played *Jerry Blackacre in the Plain Dealer*,—*Scrub*—*Lord Foppington*—*Ben*,—and *Trappanti in She Would and She Would not*. In 1739 *Marplot*, and in 1740 *Sir Francis Wronghead*, were added to his parts.

Macklin’s critique (p. 243) on “ the Provoked Husband ” is the best in the book : he is partial to Wilks, and severe on Garrick : but he has here more truth on his side than usual. Garrick certainly failed in Lord Townley, from want of figure, dignity, and graceful deportment : while Macklin’s *Sir Francis Wronghead* was well understood, natural, and simple :—but his envious, malignant, and indiscriminate criticism on Garrick’s action not only attacks him in *Lord Townley*, but in *Archer*, *Ranger*, *Don John*, *Hamlet*, *Lear*, *Macbeth*, and *Sir John Brutel Strange* ! that a whole nation should be so deaf, blind, and stupid, for nearly 40 years, as not to perceive what a bad per-

\* See General Index to the M. Rev. vol. ii. p. 96.

former they were patronizing; and that Macklin alone should be gifted with the necessary critical acumen for making the discovery!

The most complete triumph of Macklin was in the year 1741, when he first appeared in the character of *Shylock*: reviving Shakspeare's original drama, *The Merchant of Venice*, which had been superseded during forty years, by Lord Lansdowne's *Jew of Venice*, altered from the same author. The revived play ran 19 nights. Mr. K. tells us that 'in Macklin's malevolence, there was a forcible and terrifying ferocity:—but Garrick said, and apparently with reason, that the extreme spite and bitterness with which, while the loan was negotiating, he upbraids *Antonio* (Act. 1. Sc. 111.) for his former ill-treatment of him, were ill-judged; because they would naturally put the borrower on his guard, ere he "sealed the bond." Though, however, in this single instance, Macklin may have erred, there were so many concurring circumstances in his favour in the representation of this part, viz. voice, looks, gesture, spite, and spirit, that it is not easy to conceive a character better looked, acted, and spoken.

All that Mr. K. relates respecting the year 1743, in order to blacken the memory of Mr. Garrick, we suppose was found among Macklin's papers; to which the testimony of Davies and Dr. Hill will not add much weight. It was in the winter of 1742 that Garrick was first engaged at Drury Lane, and acted a part in Fielding's *Wedding Day*.

In the beginning of 1746, *King John* was acted at both theatres, which Mr. K. does not seem to know; and he gives no other date to its revival, than the words 'about this time.' It was in this performance of *King John*, during the Rebellion, that Miss Macklin first appeared on the stage, in the part of Prince Arthur. Macklin himself performed the part of Pandolph at D. L. and Old Cibber at C. G. which was the last part that he acted. While Garrick played King John at one theatre, (D. L.) Quin performed the same part at the other. *Hubert* was admirably represented at D. L. by Berry, and *Constance* by Mrs. Cibber; in which she appeared to more advantage than in any one of the characters which she, or, perhaps, any actress, ever performed.

During the Rebellion which broke out in Scotland at the latter end of the year 1745, Macklin commenced author, by producing his play of *Henry VII. or the Popish Pretender*; founded on the story of *Perkin Warbeck*, the Pretender of that reign. The subject was temporary and well chosen: but here we may suppose that the want of education, reading, and good company, were discoverable; for the language was so vulgar,  
and

and many of the incidents were so ridiculous and absurd, that it was literally laughed off the stage. We still remember a few of the causes of mirth, at the representation of this serious drama.

Early in the first act, the King knights a messenger who brought favourable news from the army;—and the galleries, on the entrance of any subsequent messenger, constantly called out: “knight him! knight him!”

On one of the characters preparing to quit the stage, being asked whither he was going? he pompously answered: “I go but to return!” Then, while he was proceeding to the door, the Galleries cried out: “Well—you’ll come again?” and during the whole play, when this personage re-appeared, the Galleries exclaimed—“Oh, here he is! here he is!”

Mrs. Woffington (whose Christian name was well known to be Margaret) having the part of Perkin Warbeck’s wife to represent; after her husband’s defeat by the royal army, in order to facilitate his escape, she changes clothes with him, and is taken by two of the king’s soldiers; who, quarrelling about the premium of 20,000 l. for seizing the pretender, dead or alive, come to blows, and in the course of the conflict drive each other off the stage, leaving the prisoner unguarded: which a Gallery critic observing, he called out: “run away, Peg! run away!”—a piece of advice which raised a general laugh for several minutes; and Mrs. Woffington, who was a great giggler, was obliged to lean against the side scene, to support herself during the risible convulsion.—No one chose to hiss a loyal attempt during a rebellion: but on the second night the play-house was abandoned, and the piece was represented to empty benches. It did not reach a third night; though the author’s liberal biographer has given it six: gently allowing, however, that ‘the language was rather inelegant.’

In 1748 was represented Moore’s excellent Comedy of the *Foundling*, in which Macklin distinguished himself in the character of *Faddle*. Few plays have ever been stronger cast than this; in which the several parts were performed by Garrick, Barry, Macklin, Yates, Mrs. Cibber, and Mrs. Woffington.

In this year, Mr. M. and his wife were engaged by Sheridan, then Dublin manager, to go to Ireland, ‘where they performed (says Mr. K.) with wonderful applause.’—‘But Mr. M. did not act long under Mr. Sheridan, before several disputes took place between them, which at length ended in a law-suit.’

Mr. and Mrs. Macklin left Dublin in 1749, in consequence of this dispute with Mr. Sheridan, and returned to England; and, at the opening of Covent-Garden Theatre, Macklin performed *Lovegold* in the *Miser*, and Mrs. Macklin *Lappet*, with  
great

great applause. During this winter, the two theatres ran *Romeo and Juliet* against each other, till the town was so tired as to cry out, in the words of the play, "a plague on both your houses!"—though Garrick and Miss Bellamy performed the principal parts at one theatre, and Barry and Mrs. Cibber at the other.

The year 1750 seems to have been barren of events in Macklin's theatrical life.—Mr. Kirkman gives a detailed account of the splendid representation of *Othello* in 1751 by *Dilettanti* performers, chiefly of the *Delaval* family; and Macklin having been consulted in getting up this play, the following pompous period here occurs:

'The fame of Macklin was now spread abroad, and his merit as an Actor was universally allowed and admired. He was considered to be the only person that had reduced *Acting* to a science, and Performers were improving every day by his advice and instructions. But his Dramatic Lectures were not confined solely to persons employed on the Stage. People of the first rank and character became his pupils, and profited, in an eminent degree, by his manner of teaching elocution, till then unknown in Dramatic Science.'

Surely this *general* praise is overcharged. He had a false cadence of voice in his declamation, which, though it well-served *Shylock*, had a bad effect in every serious speech. It was perceptible in Mrs. and Miss Macklin, and in Barry, whom he took under his tuition on Mr. B.'s first arrival from Ireland. Miss Norris too, the Singer, and *chere amie* of Jemmy Worsdale, (afterward the *amie* of Mr. Chitty the timber-merchant, commonly called *the Town*, from his heading the pit-critics in their decisions for or against authors, players, and managers,) was an *élève* of Macklin in declamation; and, though her voice and ear were good, yet, by imitating his tones of speech, she spoke very ill.

In 1752 Miss Macklin first appeared on the stage in a capital part. Great pains had been taken with her education, and she was very accomplished. Her figure was graceful and elegant; her voice and pronunciation were good; she danced well; and she sang with taste. Yet her pathos, in Tragedy, seemed more the effect of study than of feeling. There was something left to wish in all her parts. Her manner was perhaps too studied and artificial to have the effect of spontaneity. In her private life she was extremely prudent, and she had an excellent heart.

At the close of 1753, in his 64th year, Mr. Macklin quitted the stage, and assumed a new character. He opened a large Tavern and Coffee-Room under the Piazza, Covent-Garden, next door to the playhouse; fitted it up and furnished it in a

most



most superb and expensive manner, laid in a great stock of choice wines and provisions, engaged bar-maids, cooks, waiters, and servants of all descriptions; and these, says Mr. Kirkman, were immediately set in motion by crowds of guests of every denomination. All companies were eager to converse with Macklin, and to hear his sarcasms and severe censures of his *ci-devant* Theatrical brethren, enlivened by humorous anecdotes, repartees, and stories, which meliorated his wines and provisions. This occupation, we might imagine, would have so engaged his time, that he would have none to spare for any other pursuit—but, determined to turn his eloquence to some more useful and profitable account than lavishing it in short occasional sallies for the amusement of his voracious and Bacchanalian guests, he opened a Lecture-Room in Hart-street, Covent-Garden, which he styled "*The British Inquisition.*" Here he proposed to deliver Lectures on *Acting, Politics, Newspapers, Garrick-Bane*, and various other subjects. Of his intention he published a *Syllabus* in the newspapers in 1754, which the biographer has inserted in the work before us: it contained big words, and big promises: *ex. gr.*

' This institution is upon the plan of the ancient Greek, Roman, and modern French and Italian Societies, of liberal Investigation. Such subjects in Arts, Sciences, Literature, Criticism, Philosophy, History, Politics, and Morality, as shall be found useful and entertaining to society, will there be lectured upon, and freely debated. Particularly, Mr. Macklin intends to lecture upon the Comedy of the Ancients, the use of their Masks and Flutes, their Mimes and Pantomimes, and the use and abuse of the Stage.—He will likewise lecture upon the Rise and Progress of the Modern Theatres, and make a Comparison between them and those of Greece and Rome, and between each other.—He proposes to lecture also upon each of Shakspeare's Plays,' &c.

These Lectures began at 7 o'clock every Monday and Friday evening. The price of admission was 1s. Ladies were admitted. A public ordinary was prepared every day, price 3s. and a public subscription Card Room was opened. Mr. M. also gave Readings from Milton, Young, and several other authors.

Mr. M.'s great success at the outset of his *British Inquisition*, or disputing club, we are told, 'raised against him the envy of Foote, then manager at the little Theatre in the Haymarket, who brought out an Entertainment to ridicule the whole of Macklin's undertaking.—Macklin retorted on his adversary with great justice and severity.' The contention however ruined both. The public soon grew tired of this species of prize-fighting, where the champions wounded and mangled each other's

other's fame and character, in a more savage way than the heroes at Broughton's amphitheatre bruised their bodies.

Among Macklin's papers have been found specimens of Lectures which he intended for delivery, *On the Art and Duty of an Actor. On Acting. On Newspapers. On Garrick-Bane.* These his biographer has inserted in the Life:—but we think that the last should have been suppressed: as it will do no honour to the writer's heart, nor to either his professional or literary abilities.

In a few months, poor Macklin became a bankrupt; and, after having honestly surrendered his effects, 'and paid twenty shillings in the pound, he retired from the Tavern, with the loss of some thousands of pounds.'—'His *British Inquisition* closed fifteen days previous to his failure, and he was reduced once more to the necessity of looking towards the Theatre for a support.'

About the beginning of the year 1756, in spite of experience in the failure of new projects, Mr. M. entered on a plan with Barry for erecting a new theatre in Dublin, against Sheridan, who was at that time sole manager of the two existing theatres in that city. Mr. Sheridan offered them very advantageous terms to desist:—but "men would be angels, angels would be gods;" and these two aspiring actors, ambitious of becoming managers, and like the two kings of Brentford, "smelling to one nosegay," obstinately persisted; went to England to engage performers; and, returning to Ireland in June 1758, pursued with great pertinacity and expence their new plan. Sheridan petitioned Parliament against them; which produced from Macklin a pamphlet filled with the most virulent and personal abuse of Sheridan, that the wildest of all wild Irishmen could commit to paper. This favourite plan, however, failed. Macklin soon quarrelled with his colleague Mr. Barry, and, withdrawing himself from the management, returned to England.

The eternal warfare and frequent miscarriages of this strange man seem to have shortened the life of poor Mrs. Macklin, who was an excellent wife, as well as a good actress. To what a severe purgatory must the turbulent and vindictive temper of such a mate have condemned the existence of a worthy woman!—She died in 1758.

In 1759, came out Macklin's *Love à la Mode*, a Farce of great merit, and his first drama that was crowned with full success. The satire is keen and spiteful; and the humour of national propensities in the several characters is comic and amusing, though not new.

In speaking of Mrs. Woffington, (who died in 1760,) Mr. Kirkman seems not to have done justice to the beauty of that  
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excellent

excellent actress, which by many was not deemed inferior to that of the celebrated Miss Gunnings; and the symmetry of her figure in man's apparel was such, that plays were written and revived on purpose to exhibit her person in that dress. Her declamation was accurate, and her action was extremely graceful: but her voice was so unpleasant, that it might be said, in colloquial language, to be *cracked*. In the part of *Portia*, in the *Merchant of Venice*, in which she appeared to great advantage, when (Act v. Sc. 1.) Lorenzo says,

"That is the voice,  
Or I am much deceiv'd, of *Portia*;"

and *Portia* says:

"He knows me as the blind man knows the cuckow,  
By the *bad voice*,"

the audience often laughed; and she, knowing her infirmity, frequently joined in the joke.

About this time (1760), notwithstanding the late quarrel, Mr. M. entered into an engagement with Barry in Dublin; and, in his way thither, he dried his tears for the loss of Mrs. M. by a new matrimonial engagement with a young lady, (the bridegroom then 70 years old,) Miss Eliz. Jones, 'who to great elegance of form, and many polite accomplishments, joined the more amiable virtues of the mind.' This ceremony was performed at Chester; after which the happy husband went to Ireland, and joined Messrs. Barry and Woodward, who had defeated Sheridan, and driven him off the field. This company was perhaps the most formidable that was ever mustered in Dublin: Barry, Mossop, Macklin, Woodward, and Foote, were on the roll. After having acted with this party a certain number of nights, Mac returned to England, to play for his daughter's benefit.

We now come to a long and malevolent complaint against Mr. Garrick for wishing to have *Love à la Mode* performed at Drury-Lane; all built on a correspondence of the manager of the Theatres at York and Hull, with those of D. L. It appears that this gentleman did not decline the proposal of the manager of Drury-Lane on account of the injury which might result to Macklin, but because the terms which he had himself proposed were not granted.

In 1761, a comedy written by Macklin, called *The Married Libertine*, was brought on the stage at Covent-Garden; which, with some difficulty, extended its existence to the 9th night\*.

\* We do not recollect any instance of stronger expressions of disapprobation, from an English audience, (short of an absolute riot,) than those which were given on the first night of this piece.—The *Married Libertine* was much reformed on the next day.

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Though it has no connection with the subject of the work, Mr. Kirkman has stepped aside to complain of Garrick's representation of the ceremony of the coronation, as being inferior in splendor to that which was exhibited at Covent-Garden.—He next volunteers an Episode on the subject of Miss Bellamy's first appearance on the stage: but, as the narration is totally unconnected with his principal subject, we shall pass to the year 1762, when Mr. Macklin went again to Ireland.

A tedious account of theatrical feuds in Dublin, at this distance of time, can afford little gratification to the reader of the life of Macklin. He agreed to join Mossop's company for the winter of 1763-4; and at this time he brought out a Farce of his own, called, *The True-born Irishman*, which, according to his biographer, 'met with unbounded applause.'

We have now the episodic biography of Miss Catley, whose talents and adventures are well known. Having received no new interest from the liveliness of the present narrator, we shall return to our hero; whose performance for Mossop at the Smock-Alley Theatre had been extremely productive: but Mossop's extravagance and infatuated love of play put him out of the reach of all assistance in his finances. Macklin instituted a suit against him for the performance of his contract: but, though he gained his cause, he lost his money; for the defendant was not worth a guinea.

On returning to London, in 1764, he assisted with his counsel and instructions, in getting up the plays that were performed at the Duke of Richmond's private theatre, in Privy Gardens; which were allowed, by the most intelligent and experienced judges, to equal in accuracy and effect those that were most admired in a public theatre.—He went again to Ireland in the ensuing year, and brought on the stage his Comedy of *The Man of the World*, under the original title of *The True-born Scotchman*. This play has been universally allowed to possess great merit. He returned to London in 1766: a year marked by calamity in the annals of the British Theatre; which lost in the death of that exquisite actress, Mrs. CIBBER, and the meritorious QUIN, who was equally original as an actor and a wit, two of its chief ornaments and supports during the middle of the present century. The deprivation of Mrs. Cibber's touching voice, elegant figure, force, energy, and tenderness; and of Quin's tragic dignity, comic powers, sententious and peculiar wit and pleasantry; was a national loss, still felt by those who remember these admirable performers, in the zenith of their well-earned favour.

Having now arrived at the end of the first volume of this work, we must reserve our account of the second for another month.

[*To be continued.*]

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ART. XIV. *Athenian Letters*; or the Epistolary Correspondence of an Agent of the King of Persia, residing at Athens during the Peloponnesian War. A New Edition; to which is prefixed a Geographical Index. 4to. 2 Vols. Illustrated with Engravings, and a Map of Antient Greece. 2l. 2s. Boards. Cadell jun. and Davies. 1798.

THESE very elegant and valuable letters have been known to the world by name and character for a considerable number of years, though until now they cannot properly be said to have been *published*. So long since as the year 1789, we incidentally noticed the work, in reviewing the celebrated *Travels of Anacharsis into Greece*, by M. Barthélemi\*; who treats of the same subject, and in very nearly the same way. We at that time stated, generally, the nature of the performance; that it consisted of letters supposed to have been written by contemporaries of Socrates, Pericles, and Plato, but which were really composed by a society of members of the University of Cambridge, who in this mode communicated to each other the result of their researches into antient history; that, to prevent the trouble of transcribing them for the use of the society, a few copies were printed by Bettenham, in 1741; that in 1782, the Earl of Hardwicke, who was one of the authors, reprinted the Letters at his own expence, in a handsome quarto volume, of which however not more than one hundred copies were taken off; and that in course, notwithstanding these two impressions, this literary curiosity yet remained locked up from the eyes of the public at large.

We are now happy in saying that this work is at length published in an elegant, correct, and authenticated form. It comes forwards under the auspices of the Earl of Hardwicke, as editor; who, in an advertisement prefixed to the 1st vol. attributes its having been so long kept from the public to ‘an ingenuous diffidence, which forbade the authors of it, most of them extremely young, to obtrude on the notice of the world what they had considered merely as a preparatory trial of their strength, and as the best method of imprinting on their own minds some of the immediate subjects of their academical studies. This cause no longer subsists; and in consequence of

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\* Vide Appendix to Monthly Review, the 81st volume of the Old Series.

repeated

repeated applications, the work is now offered to the public, illustrated with engravings, a map of Antient Greece, and a geographical index.

With this advertisement, we have here also the original preface which was given with the edition of 1741; and which supposes the letters to be a translation from an old Arabic manuscript. We have also Lord Hardwicke's preface to the edition of 1782, in which, to use his Lordship's words, 'the illusion vanishes—the masquerade is closed; the fancy-dresses and the dominos are returned to their respective wardrobes; the company walk about in their proper habits, and return to their ordinary occupations in life.'—To these prefaces are added a French letter of the late Lord Dover, addressed to the Abbé Barthélemi, with a copy of the *Athenian Letters*; and the Abbé's answer is subjoined, in which he obviates, by a positive declaration, a supposition that might otherwise have been naturally entertained that the *Athenian Letters* suggested the idea of the *Travels of Anacharsis*. He says, "I heard for the first time of this work last summer:—had I known of it earlier, I either would not have begun mine, or I would have endeavoured to render it an imitation of this beautiful model."

A very minute analysis of a production with which the public have been acquainted, more or less, above 50 years, would not now perhaps be acceptable. We shall therefore content ourselves with a general sketch of its contents, and with a few observations on the manner of its execution.

The history of Greece, during the Peloponnesian war, has been an object of contemplation and delight in every age and country in which genius, valour, and an ardent love of liberty have been esteemed. Whether it be that human nature, under the fostering auspices of an emulation in freedom among the principal states of which Greece was then composed, rose to a higher level, and assumed a prouder form, than any combination of circumstances has since suffered it to do;—or whether it be that the genius and eloquence of the historians, who have transmitted to posterity the accounts of that period, have exhibited human nature in colours which are rather the creation of their own powers than the real attributes of the persons whom they immortalize, and of the events which they commemorate;—it is certain that the hero and the sage, the legislator and the statesman, have uniformly looked to that brilliant epoch for models to study and to imitate.—Youth has been taught to reverence, and manhood to admire and emulate, the men who fought and fell in the generous conflict between the rival states; while those who endeavoured to raise the character or increase the power of their respective countries, by political wisdom,

wisdom, or by pre-eminence in the arts, have not less secured the applause and admiration of succeeding ages, than those who extended its territory by their valour or purchased its glory with their blood.

It is to this brightest æra of antient Greece, that the *Anglo-Athenian Letters* principally relate. Professing to consist of the correspondence of an individual with a number of others, and to relate only to events and characters which fell within their own immediate observation, they cannot be supposed to give a general view of Grecian history. They are necessarily confined to a detached portion of the story of that celebrated people: but that portion has been so judiciously chosen, as to convey not only a knowledge of the most important facts which the history of Greece relates, but to display the character and manners of its inhabitants, the nature of its laws, and the object and management of its principal institutions, such as they were at a time when those manners, laws, and institutions, were most worthy of being attentively studied. It is not respecting Greece alone, however, that this ingenious work imparts knowledge to the English reader:—Egypt, Persia, and Asia in general, as they existed at the moment when Grecian glory was in its zenith, are held up to his view in such a masterly way, as to enable him to catch at once the interesting outline; and to contrast the religion, philosophy, and polity of those earlier seats of science and of wisdom, with the religion, philosophy, and polity, of this their more late but also favoured residence.

Topics such as these would, in any form of composition, be likely to fix the attention of a reader: but, embellished as they are here with all the graces and charms which the epistolary form of writing is so well calculated to communicate, they catch a still firmer hold of the imagination and the memory; and thus, by the importance of the subject, combined with the manner of recital, facts and circumstances are almost indelibly impressed. With the mere view of imparting historical information, then, the work would be highly valuable:—but it has also other, and in our opinion still higher merit:—it teaches to reason and to think: it is not confined to dry details of facts, but combines facts with circumstances, traces events to causes, and, in relating a political measure or a legislative act, communicates to the reader the manner in which an informed and sagacious mind seeks for the motives which produced that measure or act, and looks forwards to the probable consequences with which it will be followed. Literary and moral disquisition, too, is here agreeably mixed with historical details; and the mind, after a fatiguing examination of the constitution

of a government, or the comparison of two different constitutions, is sometimes delighted with a transition to the beauties of sculpture or painting, or to a dissertation on manners or on language:—or it is introduced to the company of Aspasia, Pericles, or Socrates, and is taught to relish the chaste enjoyments of attic wit.

While we but re-echo the public voice in giving such a character of the plan and general execution of the Athenian Letters, we must venture to observe that the reader meets, even in this elegantly written performance, some instances of loose and faulty expression. For some errors of this kind, perhaps, an apology may be found in the less improved state of English prose-composition, when the letters were written (1739):—for others, it is feared, no such excuse can be offered; and then the charge of particular and venial defects can be balanced only by the admitted general excellence. Of such instances, the following may serve for example:—‘ Say, why is Arimanius permitted to disturb and invert the order of Oromasdes’ works? Whether from his influence, *that* the mind of man is so easily perverted, and refuses to be under the guidance of those principles which alone could direct it right?’ As the latter sentence stands here, it is scarcely intelligible. By a little attention to the structure of it, the error might have been avoided, and it might have run—‘ Whether *it be* from his influence *that*,’ &c. &c.: but even in this case, the composition would have been clumsy, if not ungrammatical, unless the sentence which stands next were incorporated with this by the conjunction ‘*or*,’ and assigned some other cause than the influence of Arimanius for the perversion of the mind of man. At present, though the sentence begins with ‘*whether*,’ as if two causes opposite or different were about to be considered as producing man’s perversion, yet the influence of Arimanius alone is mentioned in either this or the following sentence.—In the course of the volumes, we find several such instances as this. Sometimes, too, words are used improperly: as ‘when I was permitted to *lay* at your feet,’ &c. for ‘*lie*,’ &c.—sometimes the sense is involved in ambiguity, and sometimes deformed by incongruous metaphors;—as ‘when with you I wandered in those blissful *paths* which heavenly contemplation seems beyond all others to have chosen for her *abodes*.’\*

These defects, however, are rare and trivial. We hasten, therefore, to indulge our readers with a specimen of the manner in which historical fact and delineation of character are here enlivened by the beauties of epistolary composition.

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\* The reader will find all these errors in the 20th Letter of vol. i. page 66 & sequent.



CLEANDER to SMERDIS.

I have of late been engaged in some conversations with the sages of this place, which have more than once brought to my mind those delightful solitudes, where thou, abstracted from every other care and avocation, enjoyest as it were the presence of the great OROMASDES, and illuminations, which, though no less important than those vouchsafed to the favoured ZOROASTER, thou in divine conference hast communicated to me. Not many furlongs from the city, in the midst of a spacious meadow, which is almost surrounded with the clear and smooth stream of the river Ilissus, there is a stadium not so remarkable for its ornaments and grandeur, as its antiquity and situation; it was built in the early ages of this republic, and still retains its primitive rudeness and simplicity. A grove of trees coeval at least to the structure, whose trunks appear like huge pillars to support a thick and verdurous roof, are planted on one side; and through them the cool breezes, which arise from the river, and are perfumed by numberless flowers that adorn its banks, give a freshness amidst the scorching heats, which we now feel, and form a retreat the most agreeable that can be imagined. It is for this, that the philosophers of Athens with their disciples frequently exchange the Academy and Lycæum; and as I have more than once been admitted to the conferences that are held here, thou wilt not, I fancy, be displeased to partake in them also. It is true, I have sometimes been but indifferently entertained. Some of the first and highest reputation among these philosophers have little true and solid knowledge even of those sciences they profess. Many, who set up for masters of natural truths, are either greatly ignorant of, or entirely mistake the first principles on which they are built. Others there are, who are called teachers of eloquence, but are not able to give any proof of their being so; others, who dispense out lessons of wisdom, not from any stock of their own, but founded on the authority and maxims of their ancestors. But what above all moves my indignation is, that, without any experience of the world, any insight into policy, they all take upon them to instruct their scholars in the arts of government, in the conduct of publick affairs, and the enacting of fit and necessary laws. It is true, that these pretenders to science but too frequently meet here one, who, as he is much superior to them in all parts of learning, seems animated with a particular zeal to destroy their ill-grounded pretences to it. It is not unusual to see them put to a precipitate and shameful retreat by this great champion of truth; and indeed it is impossible to conceive the deep wisdom and true reasoning, that are concealed under the plainness and simplicity of the rude mechanic\*. As he has a peculiar art of illustrating what he treats on, so he has also of exposing what may be on insufficient grounds admired by others. By abundance of apt comparisons, and by a most extensive induction of known and familiar topics, he at once opens and convinces the minds of his hearers. Nor need I after this description tell thee, that I speak of SOCRATES, in whom, if there is any thing that I blame, it is his too great reserve, and his rather labouring to make those with whom he converses unlearn what is wrong, than to in-

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\* \* SOCRATES was bred a sculptor.

struct them in what is right. In one of our conversations one day, after he had put to flight a whole army of the sophists, and only one or two friends were left, I was led to express my surprize and concern, that he, who was so capable, and seemed so ready, to teach men true knowledge, should yet be so backward in this godlike employment. I even said, "that it seemed ungenerous, and inconsistent with his usual benevolence, to be so severe, as I had sometimes known him, on those, whose greatest fault was perhaps only to be too ready to teach, while he, who was capable of doing it, would not enter upon this province." He received my reproof with his usual humanity, and after some pause, said; "Were I really, my friend, what you would kindly suppose me, capable of instructing mankind, yet sure I am, that you and all wise men would judge the worse of me if I should venture to proclaim it. It has hitherto been the chief business of my life, to confute and shew the folly of these vain sciolists: and should I not expose myself to the contempt of those, who are so contemptible, if I should engage in their task, and take upon me to dictate on points, which I am sensible are not only out of my reach, but even beyond that of human capacity? It is true, that I have endeavoured, as far as I am able, to cultivate and improve my faculties. I own I have used my utmost industry in acquiring knowledge; and as truth and science have hitherto been, so I am persuaded they ever will be, the scope and object of my life to come. But alas! so far am I from having arrived at what I aim at, that I am daily convinced I never shall. I am satisfied, that I know nothing perfectly; the experience of each day convinces me of the folly of the conclusions I made the foregoing; and upon the maturest consideration I am brought to conclude, that the probable is all we can ever arrive at in our researches. What can I do better therefore, or how can I be more usefully employed, than in endeavouring to take men off from those idle and fruitless pursuits after certainty, which I am convinced they never will find? Nor does this hinder me from tracing out, and even depending upon some great and fundamental points. And if thou wouldst know what it is that appears to me the most probable, I answer, seeest thou the great frame of the universe, and hast thou considered the various and wonderful instances of wisdom and contrivance that are displayed in every part of it; and canst thou doubt of its being the work of some all-wise and all-powerful cause? Can so much use and beauty, so much magnificence and design, so much regularity and order, strike us on the contemplation of nature, and we not own the Author of nature? Can so many beings exist, and there be no cause of their existence? No, it is impossible not to trace and acknowledge plain and evident marks of a Deity, who formed and directs this wondrous machine. It must be that we are all under his government, that we are produced for some great purposes; and when we discover, that not the most minute and insignificant atom, which we see, but has its uses, and serves its peculiar ends, we must conclude, that man, the noblest work of the creation, must also have his. Hence then am I led to inquire and consider, what are and what ought to be the great duties of my life. I try the extent of my own and others' capacity. I endeavour to fathom their understandings.

standings. I examine into the end of our actions, how they may affect themselves or others. I find a light as it were and guide placed in my breast, which, if diligently attended to, directs me in all important occurrences. I am satisfied, that man is not born for himself only, but for the service of others; and that there is a law, which directs all to the practice of what is just, and good, and true, planted in every man's breast; that human laws only inforce this, and bind it upon bad men; that the good are not influenced by them, and he that attends has no need of any other obligation than what arises from hence. Nay further, when I consider the nature and formation of man, and that all we learn seems to be little more than recollecting what we have been apprized of, I conclude, that we have existed in some other state. And if we have lived before, still it is more likely (considering the passionate desire we have after knowledge, and how impossible it is to satisfy it in this state) that we are designed for, and shall exist in, another. But I refrain from indulging in this, which to thee may appear a visionary and idle speculation, however probable and rational it may seem to me." Here he ended, and I would gladly have engaged him in a more particular discussion of what he had advanced. He, on the contrary, desired my sentiments, which, not only out of modesty, but prudence, thou wilt imagine I declined giving; and so our conversation broke up. I went away convinced, that the notices of the great OROMASDES are wonderfully displayed throughout the whole universe, and that the sublimest truths are easily discoverable, when men make a proper use of that most valuable emanation from him, *Reason*.'

‘R.’

The reader will be pleased to learn to whom he owes the entertainment and instruction which these volumes afford him. The names of the writers are prefixed to the work, with the signatures that distinguish their respective letters, and are as follow:

- P. Hon. Mr. Yorke, late Earl of Hardwicke.
- C. Hon. Charles Yorke.
- R. Rev. Dr. Rooke, Master of Christ College, Cambridge.
- G. Rev. Dr. Green, late Bishop of Lincoln.
- W. Daniel Wray, Esq.
- H. Rev. Mr. Heaton, of Bennet College.
- E. Dr. Heberden,
- O. Henry Coventry, Esq. Author of the Letters of Philemon to Hydaspes.
- L. Rev. Mr. Lawry, Prebendary of Rochester.
- T. Mrs. Catherine Talbot.
- B. Rev. Dr. Birch.
- S. Rev. Dr. Salter, late Master of the Charter-house.

The engravings consist of portraits of Philip Earl of Hardwicke, and the Hon. Charles Yorke, as frontispieces; and busts of Alcibiades, Pericles, Herodotus, Thucydides, Socrates, Aristophanes, Democritus, Aspasia, Hippocrates, Nicias, Euripides, &c. which are finely executed.

ART. XV. *Philosophy of Mineralogy*. By Robert Townson, LL. D., F. R. S. Edinburgh. Author of the *Travels in Hungary*. 8vo. pp. 219. 7s. Boards. White. 1798.

A BOOK which claims the title of the *Philosophy* of a particular science should contain either the fundamental principles of that science, or the most general results of whatever is known concerning it. The *first* is the case of Linné's *Philosophia Botanica*, the *second* that of Fourcroy's *Philosophy of Chemistry*; the two principal works, according to our present recollection, which bear such a title. Botany being a science of discrimination, Linné, with wonderful sagacity, established in his *Philosophia Botanica* the natural rules by which we might distinguish vegetables, and fix their species and genera on solid foundations. Chemistry being a science but lately reduced to a natural system, Fourcroy endeavoured (we will not venture to decide with what success) to give, in his *Philosophy of Chemistry*, the results of our investigations in that science, reducing them to the most general heads and the most simple and connected order. Both these celebrated productions have been considered as elementary works, not because they contained the rudiments, but because they explained the fundamentals of these two sciences.

It was most probably a neglect of this necessary discrimination, which led Dr. Townson to bestow on this elementary performance the title of *Philosophy of Mineralogy*; thus naturally exciting in our minds those expectations which, we are sorry to observe, were not gratified on reading the work: not that it is deficient in point of merit, but that it does not fulfil the promises virtually made in its title. Had Dr. T. entitled it "*Outlines of Mineralogy*," we might then have found little to object against it: or perhaps it would have been still more correct to call it "*Outlines of Mineralogy on the Neptunian system*;" because mineralogists are still divided in opinion concerning the origin of mineral substances, and the events which caused them to be arranged as they now are in our globe. Dr. Townson, however, assumes the opinions of the Neptunists as unquestionable facts; an assumption which, whatever their intrinsic merit may be, is not yet undisputed.

After having thus expressed our sentiments respecting the propriety of the title prefixed to the volume before us, we hope that the author will not deem us too unfavourable to his work, if we attempt an abstract of it considered only as *Outlines of Mineralogy*; in which point of view, it may justly claim considerable praise.

OF

Of works of this nature, not pretending to be the vehicles of new discoveries, the chief merit must consist in the choice of the materials, the method in which they are disposed, and the clearness with which they are explained. Under none of these heads has the present author been deficient; and we can add, with pleasure, that the order of his chapters is truly natural, and that the contents of each very properly prepare the reader for the information to which they lead.

Dr. T. begins by a definition of the object of the science of Mineralogy; after which he gives an idea of the elementary substances, and of the laws of attraction, aggregation, and combination, which govern the mineral kingdom. The kinds of minerals which result from the elementary substances actuated by these natural laws are the subject of a chapter, which is indeed too short, considering that it contains the real science of mineralogy; the preceding observations belonging rather to chemistry, while those contained in the following chapters more properly appertain to geology. The stratification and the formation of mountains are afterward examined, and explained entirely according to the Neptunian system; supposing a general solution of the mineral substances in water, and their gradual precipitation. The veins, their origin, and the formation of the substances which fill them, occupy a chapter; after which, the petrifications are considered.

The 9th chapter is wholly appropriated to the Wernerian exterior characters. The 10th and 11th contain useful hints for the classification, description, and investigation of minerals; with directions relative to the best manner of forming collections of them; and the volume concludes with a valuable catalogue of nearly three hundred books, which may prove useful to the lovers of this science.

The perspicuity of this order is obvious; and the clearness (if not the purity) of the author's style certainly deserves commendation. Respecting the choice of materials, though we have not in some instances been perfectly satisfied, (for example, in the 6th and the 8th chapters, where the author treats of the formation of mountains, and of petrifications,) it would be ungenerous to exercise any unnecessary severity, after Dr. Townson has informed us in several parts of his work, that he wrote it in the country, deprived of the advantage of consulting books. Under these circumstances, he certainly deserves praise for the able use which he has made of the materials that he had at hand; and we ought to give him credit for his ingenuity in compressing a good portion of valuable information within the compass of a few pages: for instance, in the 4th and 9th chapters, where he treats of the

the different kinds of minerals, and of the exterior characters of mineral substances, according to the Wernerian school.

Before we conclude this article, it may not be wholly improper to take some notice of Dr. T.'s inclination to widen the distinction between chemistry and mineralogy.—What is the latter science but a branch of the first?—just as mechanics may be deemed a branch of the mathematics. What would be our knowledge of minerals without chemistry? or what our proficiency in mechanics without the aid of mathematics? both are only *sciences* as flowing, the one from chemistry, the other from geometry.—We must also dissent from the author in his supposition of the almost total neglect of mineralogy in this country. While we possess a Kirwan, a Babington, a Greville, a Hatchett, and others who might be named, our situation in this respect is not so deplorable as might be imagined from Dr. T.'s expressions, in his dedication to the Duchess of Devonshire, and in his preface.—He himself, in ch. iv. (the most mineralogical part of his book,) makes use, with very inconsiderable alterations, of Dr. Babington's systematical arrangement of minerals. Does he complain of the neglect of this science in Great Britain, even at the time while he is transcribing the truly mineralogical part of his publication from a living British mineralogist?—If the real meaning of his complaints on this head be, as we suppose, that the torrent of fashion has not yet involved the study of this science, we would wish him to reflect how often, in the pursuit of serious investigations and useful sciences, that which is gained in surface and number is lost in depth and solidity.

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ART. XVI. *T. Lucretii Cari de Rerum Naturâ Libros Sex, ad exemplarium MSS. fidem recensitos, longe emendatiores reddidit, commentariis perpetuis illustravit, indicibus instruxit; et cum animadversionibus Ricardi Benileii, non ante vulgatis, aliorum subinde miscuit Gilbertus Wakefield, A.B. Collegii Jesu apud Cantabrigienses olim Socius.* 4to. 3 Tom. 5l. 5s. *Seniocompt. Ch. Max.* 21l. Impensis Editoris.

WHEN a new edition of an author is announced, who has received such frequent commentaries as have been bestowed on Lucretius, and from such eminent critics as Gifanius, Lambinus, Creech, and the last elaborate editor Havercampus, the public will naturally inquire with what new MSS.; or with what additional aids, is the present editor supplied, which were not enjoyed by his predecessors?—Mr. Wakefield, whose classical talents are already well known to the learned world, seems prepared for the question; and in his preface he gives the following account of the new materials by which his work is distinguished:

<sup>1</sup> Jam decem fere anni lapsi sunt, ex quo Fabri Lucretium emerim, formæ quartæ, quum bibliotheca Ricardî Bentleii, qui summi Bentleii voluntatem testamentariam exsecutus est, et magnâ ex parte librorum hæreditatem adiit, auctione publicâ divenderetur. Hujusce exemplaris primæ plagule notationem sequentem nescio quis præfixit :

"Hic liber est Ricardî Mead : nota vero MSS. in margine sunt magni illius critici RICARDI BENTLEII, ex ipsius codice exscriptæ."

<sup>2</sup> Vir magnus nimirum, inter paucos doctrinæ copius instructus, sed sagacitate subtiliore, et acutissimi ingenii velocitatibus, quodam modo suis, criticorum omnium, me iudice, præcellentissimus, diligenter versaverat Lucretium ; sed neque libros manu exaratos, neque vetustius impressos, nullum demique præter unum Fabri encephalæ, videtur adhibuisse ; quum sapius imitationes priorum poetarum margini alleverit, Lambino et aliis jam dudum occupatis, cum locis quibusdam Diogenis Laërtii pervagatis. Animadversiones itaque, quas ille coryphæus criticorum subinde sparserit, non erant severiore iudicio pensæ, secundisve cogitationibus maturatæ ; in uno autem atque altero loco per acumen, vere Bentleianum, quasi divinitus vir summus rem expedit : quæ suo tempore comparebunt ; nam supervacaneum esse arbitramur, immorari rebus, in operis decursu lectoris sententiam subvertitur : quam ubique liberrime de nostris exerceri velimus. Vero quidem simile est, notas plures Bentleianus in Lucretium, et laboriosiores illas atque castigatiores, in manibus adberere Ricardî Cumberland ; qui ex filia est Bentleii nepos, et hæres avi ingenii certissimus. Aliorum etiam librorum, pretiosissimis avi sui commentariis perscriptorum, solitarius possessor est ingeniosissimus ille vir \*.

<sup>3</sup> Codicem chartaceum manu scriptum, in folio, nitidissimum, vetustum, et optimæ, quum solus castigatissimis et antiquissimis exemplaribus sapientule consentiat, ex publicâ bibliothecâ mihi Alma Mater, quondam mea, Academia Cantabrigiensis, ministravit : opes suas haud invidens eruditis ; neque, ut soror ejus Oxoniensis, exemplo nimis erubescendo, thesauros Museos, qui debent, ut ær et sol, omnibus communes esse, propriis parietibus, inclusos dicam, an abditos ac sepultos ? in æternum continens. Hic autem codex olim erat Askewiana bibliotheca, unde pretio redemit Academia. Tractationem ejus mihi impetravit amicus meus, semper ac maxime colendus amandusque, ROBERTUS TYRWHITT : qui me tyrunculum Collegii Jesu, abhinc annis quatuor et viginti, rude jam tum donatus, favore suo sponte prosequi non dedignatus est, et etiamnum profecto fovet.

Αὐτὰρ ἐγὼ τιμᾶν τε, καὶ ἀνθρώπων φιλοφύλα,

Πολλὴν ἡμῶσιν τε, καὶ ἰππῶν, προσθὺν ἰδοίμαι.

<sup>4</sup> Hujusce exemplaris, quod perfunctorie nimis mihi videbar evoluisse, et inconsulto citius remiseram, ulteriorem usum a doctissimo protobibliothecario,

\* For the sake of Mr. Wakefield, we omit the severe and malignant censure with which the character of Mr. Cumberland is here attacked, for having refused the loan of this and other books. — Mr. W. indulges too frequently in the expression of the vindictive passions ; and those passions seem to be excited on trivial occasions, and by slight provocations. We have heard, from good authority, that the copy of Lucretius, which belonged to Mr. Cumberland's grandfather, had few, if any, marginal notes.

RICARDO

RICARDO FARMER, obtinuit GEORGIUS STEEVENS, vir ingenio et eruditione pollentissimus, cujus fama mei preconii non indiget; mihi vero nunquam sine et honoris, et amoris, sensu nominandus.

Secundus, mihi collatus, MS. codex in Museo Britannico servatur; formâ minimâ, membranaceus, pulchre scriptus, seculi xv.

Eadem bibliotheca instructissima mihi tertium exemplare MS. ætatis ejusdem cum priore, suppediavit, chartaceum, in quarto; qui deficit tamen infeliciter cum versu 232. libri vi. Scetat erroribus scriptionis codex iste plurimis; sed orthographiæ vestustioris præ cæteris omnibus, saltem meis, tenacissimus videtur.

Tertium denique MS. librum, chartaceum, et formâ simili, sed seculi sequentis, eidem bibliothecæ debeo. Recentior est profecto, quam cui tuto, reliquis dissidentibus, confidi possit: nec tamen hic etiam omnino fructu suo caruit.

Sed et aliud insuper scriptum librum, de quo nihil cogitaveram, mihi permisit evolvendum vir humanissimus EDVARDUS POORE, cum promptissimâ benignitate, a laudabilibus in bonas literas affectibus derivatâ. Nimirum manus recentior hunc codicem exaravit; quum vero cujuscvis impressi typi libri non sit apographon, sed codicem quemdam MS. certè sime in exemplar habuerit, non spernenda est ejus auctoritas, quoties antiquorum librorum lectionibus in subsidium accedat. Utrum plures sint Lucretii codices MSS. in bibliothecis Anglicis, vel publicis, vel privatis, plane nescio: et causæ sunt, quâ theologicæ, quâ politicæ, cur nostrates erudit non sint ad me fovendum, et conatus meos promovendos, nimis propensâ voluntate: has autem, quod impensissime latamur, ac serio triumphamus, jam jam evanescentes video; ut, exorto sole, matutini rores evaporantur: quod ideo in transcurso monitum volui, ne nimis incuriosi fortassis, aut indiligentioris cujusdam, crimen apud aliquos, calumniis inhiantes, immerito subirem.

The rigid scholar-like preservation of the original orthography of Lucretius will be highly approved by every man of letters. On this subject, Mr. Wakefield thus expresses himself, and makes a candid and honest acknowledgement that a perfect consistency has not been preserved throughout the present edition:

Valde laboravi in orthographiâ textûs Lucretiani constituendâ; ut æquale nitorum illum, ac florem ferrugineum venerande vetustatis, importunis correctorum manibus passim delersum, in quantum sana grammaticorum priscorum judicia et subinde codicum auctoritas suffragarentur, redactenderem. Res hæc erat ostentationis quidem parvæ, sed perquam ærmosa, et multæ diligentie ac industriæ, ut rationes ejus ad liquidum perducerem, et aliquo tandem modo constarent sibi: sed hæc diligentia et industria, nisi simile negotium fungentibus, non comparebunt tamen. Pro officio nimirum habui nullam et ingratham operam in hac re ponere; sed, tantis tenebris hæc tota ratio involuta est, ut malim lectoris ad indulgentiam confugere, quam censuram provocare. Quoties fax librorum scriptorum mihi prelucret, in plurimis haud dubitabam sequi: sed multa sunt adhuc in hac re rectius constituenda; de quibus meo judicio manus trepida non ausa est obsecundare. Quum vero sententiam meam in commentariis super hac disputatione sepe numero interposuerim, non necesse est, ut in hoc loco tempus



teram ; itaque ad alia me transferam, cum te ad Vossium demandavero, & hoc orthographie negotio scite statuentem, in art. gramm. i. 43. inil. atque, prout ingenium virum decet, commonuero, unam et alteram dictionem esse in primis plagulis aliter, atque in sequentibus, memoria vitio, exaratam ; quamvis secundas partes ageret impendio viriliter perditigens inspector operarum ; ejus acumini non pagine solummodo, sed commentationes mee, tempestivane aliquoties expurgationem debent. Nihil autem dissimulandum duxi, quamvis haec minutie turbam lectorum probabiliter effugitura viderentur. Libenter spem, simplicem hunc errorum leviusculorum confessionem editioni mee convenire ; vel plures et crassiores fortasse virtutibus suis redemptura, nisi parenti suo nimium blandiatur, nihil suis viribus parcenti, ut in manus hominum quam emendatissima veniret.

‘ Nil cumulat, verbisque nihil fiducia celat ;  
Fucati sermonis opem mens conscia laudis  
Abnuat.—’

Of the introduction of parallel passages from other writers, especially from Virgil, the editor has been very profuse : but from this part of his task he must himself have derived considerable pleasure, and it will impart to his readers both entertainment and information in no common degree. Such a practice stores the memory and delights the fancy with beautiful images, and frequently informs the understanding in the progress of imitation. Mr. W. applauds himself, and, we think, with reason, for his success in this line of illustration :

‘ Porro quum Virgilium, poetica compositionis artificem absolutissimum, Lucretius noster, ingenio poetarum Romanorum maximus, (nisi fortassis unius illi de palma merito contenderint luxuriosissimi Nasonis ubertas et amplitudo) magnâ ex parte, quantus est, effecerit ; venustis hominibus me rem valde jucundam facturum esse credidi, si Minciani vatis imitationes undique conquererem, et cum exemplaribus suis apposite commissos specialiter exhiberem. Hanc esse mei laboris partem nullo modo infructuosissimam, ab ostentatione licet longissime remotam, deputare soleo : et amenissimam futuram hinc institutam comparisonem hominibus elegantioris ingenii libenter auguror. In hoc officio multa sunt, quæ diligentiam eluserint doctorum, qui se ad hanc rem ex professo contulissent ; et egre, nisi ex compertis, credi poterat, poesin Virgilianam quam penitus imbuerit, quam medullitus incoxerit, oratio Lucretiana. Hunc autem ex abundanti fructum hac collatione provenisse mihi vehementer gratulor, quod hinc compluribus ulceribus Virgilii, sanitatis speciem mentientibus, ideoque difficili et periculosâ tractatione, medellam efficacissimam admoveere quiverim : unde apud quicquid est hominum penusiorum me gratias ingentes initurum spero, confidoque.’

We have allowed Mr. Wakefield to speak for himself, as to the plan which he has pursued, and the aids with which he has been furnished, in this splendid and valuable publication. In his account of the preceding impressions of his author, he has chiefly followed Ernesti in his edition of the *Bibliotheca Latina* of Fabricius ; though he has mentioned one edition not inserted in that useful collection ;

‘ Lucretius

*‘Lucretius noster primum (says Mr. W. in his preface) post renatas literas typis divulgatus est Bresciæ, per Ferrandum, sine anni mentione; de quo libro tamen inaudiri tantum ab hominibus rerum typographicarum, et exemplarium veterum, callentissimis. Hujusce editionis ne unum exemplar quidem in Angliâ asservari creditur; et de illâ nihil amplius compertum memet habere fateor. Lucem vidisse perhibetur circa annum salutis M.CCCC.LXXII.’*

The second edition, which is usually considered and styled *Princeps Editio*, is in folio, and was printed at Verona, in 1486, by Paul Fridenperger. A copy of this rare book was in Dr. Askew's sale.

On the merits of former commentators, and on the labours of Gifanius, Lambinus, Creech, and Havercampius, the present editor decides with a conscious superiority of diligence and attainments; and he speaks of our countryman, Mr. Creech, in terms of less respect than were used by Fabricius and Ernesti; though, in his censure of Havercampius, he has adopted not only the sentiment but the words of the latter critic. When engaged in the same undertaking, however, Mr. W. should rather recollect with gratitude the assistance which he has derived from preceding labourers, than dwell with unfeeling asperity on their errors or their omissions. If something were left by them to be accomplished by the industry of future commentators, yet much was effected in the elucidation of this obscure but sublime poet, by their learned and successful exertions.

Having thus explained the design of the present edition, we must now state that we have examined, with considerable attention, several parts of this fascinating poet; particularly the third book, and the sublime and terrific description of the plague at Athens, with which the poem concludes; and we have compared the notes of Mr. W. with those of former editors. Respecting the text of his author, we observe that Mr. Wakefield has not introduced so many bold and licentious alterations as were discernible in his Horace and Virgil; though, in line 1193, Lib. vi. the word *tactum*, for *riatum*, is sufficiently adventurous, and entirely unauthorised by MSS. or early editions. The notes we have perused with almost uninterrupted satisfaction, and with frequent pleasure; this remark, however, applies only to those passages in which Mr. W. has confined himself to the legitimate and sober office of an annotator, most decidedly excepting those in which he has indulged a vindictive or acrimonious spirit.

Jortin, in his critical remarks on Latin authors, observes that the following passage of Lucretius, in Lib. V. v. 1240, wants emendation:

*“Quod*

"*Quod superest, æs atque aurum, ferrumque repertum est,  
Et simul argenti pondus, PLUMBIQUE POTESTAS,  
Ignis ubi ingentes silvas ardore cremarat  
Montibus in magnis*"—

*Plumbi potestas*, continues Dr. J., is nonsense: distinguish thus,

"*Et simul argenti pondus, plumbique, Potestas  
Ignis ubi,*" &c.

*Argenti pondus plumbique*, as in Virgil *Æn.* I. 363.

"*Argenti pondus et auri.*"—

*Potestas ignis* expresses the power of fire which consumes and destroys. We have *Potentia solis*, and *Potestates Herbarum*, in Virgil.—Mr. W. has mentioned, but not adopted, this emendation.

At verse 1426, in the same book,

——"*At nos nil ledet veste carere  
Purpurea, atque auro, signisque INGENTIBUS apta;*"

Dr. J. recommends the reading of *RIGENTIBUS*, and supports it by the following line from *Æn.* XI. 72.

——"*Geminas vestes auroque ostroque RIGENTES.*"—

This alteration Mr. W. has introduced into his text, referring it to its original source.—We must refrain from entering farther into the ample field of notes and illustrations, and must now take leave of this publication with remarking that it is one of the most elegant and correct editions of a classic that we have ever seen; that it reflects great credit on our national press by the beauty of its typography; and that it is calculated to remain a lasting monument of the taste, the acuteness, and the erudition of its indefatigable editor.

## MONTHLY CATALOGUE,

For NOVEMBER, 1799.

BOTANY, &c.

Art. 17. *Collection of Exotics from the Island of Antigua.* By a Lady. Folio. 2l. 2s. coloured. White.

FROM a dedicatory address to the Viscountess Galway, we learn that this small collection of tropical plants was chiefly destined for her ladyship's inspection, and for that of a few friends. We shall not, therefore, discountenance an amiable occupation by any severity of criticism; and indeed, though the plates may not be of considerable utility to professed botanists, they shew that the leisure hours

and the attention of this lady are better employed than they often are by the dissipated part of her sex.

The plants represented in these plates are the *Bombax gossypium*, *Apocynum erectum*, *Poinciana pulcherrima*, a species of *Guaiacum*, *Bixa orellana*, *Ricinus palma Christi*, *Syringa Laciniata*\*, *Hematoxylon campechiense*, *Canela alba*, a species of *Mimosa*, *Solanum virginianum*, *Carica papaya*, *Convolvulus batatas*, *Coffea occidentalis*.

**Art. 18.** *Menthe Britannica*: being a new Botanical Arrangement of the British Mints hitherto discovered. By W. Sole. Folio. pp. 63. with 24 Plates. 1l. 1s. Boards. White.

The elucidation of a genus such as the Mints is perhaps one of the most difficult tasks that a botanist can undertake. The genus is truly natural, but the specific differences are very few, and the intervals between the species are almost imperceptible. Under these circumstances, Mr. Sole certainly deserves well of science, for having endeavoured to give distinct figures of all the Mints which persevering attention has afforded him an opportunity of seeing, and for having recorded every difference which he could observe between them. He thus prepares materials for farther inquiries: of which undoubtedly we stand in need, in order to determine with accuracy which are really distinct species, and which are mere varieties.

In his preface, Mr. Sole gives some account of what had been done by former botanists in respect to Mints; and he ascribes the confusion hitherto prevailing in this genus, chiefly to the want of good figures, and to the small number of Mints of which plates have been given. These, no doubt, are some of the causes, but perhaps not the greatest. The want of proper observations, and of a criterion by which we could judge of the degrees of stability of the several differences that may be remarked among plants so nearly related, has probably hitherto prevented the limits of the species of this genus from being more strictly fixed.

In the arrangement of the British Mints, Mr. Sole follows the Linnean division in three series; 1st, of spiked Mints; 2d, round-headed Mints; 3d, whirled Mints; and under these different heads, he makes us acquainted with his observations on 25 sorts of Mints growing in Great Britain, 24 of which are represented in as many plates. His descriptions are minute, and bear the stamp of accuracy and fidelity.

**Art. 19.** *Synopsis Plantarum Insulis Britannicis indigenarum; complectens Characteres Genericos et Specificos, secundum Systema Sexuale distributos.* Curante S. Symons, A. B. Soc. Linn. S. 12mo. pp. 207. 5s. Boards. White.

The utility and expediency of enchiridions for every branch of natural history, and for botany in particular, are obvious to all lovers

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\* This plant, if we can judge from the figure, belongs to the natural family of the *Meliæ*; consequently, it is as far as possible from being a *syringa*. The author herself has been sensible that, whatever it might be, it certainly was not a species of this genus;—why then give it this name?

of science. In this class of publications, the synopsis now before us deserves particular commendation, for the knowledge and taste displayed in the choice of the materials. The 3d edition of Dr. Withering's Botanical Arrangement of British Plants is the ground-work of the present book, but in some respects improved by Mr. Symons. Though he most generally gives the essential and specific characters from the 13th edition of the *Systema Naturæ*, and the 14th of the *Systema Vegetabilium*, as well as from the 2d edition of the *Species Plantarum*, he has occasionally adopted the improvements suggested by some recent authors, whom he enumerates. The species, in particular, of *Carex*, *Agrostis*, *Polypodium*, *Viola*, and *Orobanche*, are here exhibited according to the corrections which they have lately received from the skill and industry of Drs. Goodenough and Withering, Mr. Forster jun. and Dr. Smith. In defining the species of *Geraniums* and *Willows*, the observations of L'Heritier and Hoffman have been of some use.

Of the *Cryptogamia*, only the 1st and 2d divisions, viz. the *Miscellanea* and *Filices*, are given in this Synopsis; and the insufficiency of the present characters is assigned as a reason for omitting the remaining orders. We believe, however, that the readers of this valuable little work will join with us in wishing to see these orders inserted in any future impression of it.

## AFRICAN SLAVE-TRADE.

Art. 20. *Substance of the Speech of the Right Hon. the Earl of Westmoreland*, in the House of Lords, on the Motion for the Re-commitment of the Slave-Trade Limitation Bill, July 5, 1799. Published at the Request of the West-India Merchants and Planters. 8vo. pp. 28. 1s. 6d.\* Rivingtons.

We are glad to see our nobility bestowing their attention on subjects of consequence to the commercial welfare of the country, and to the general interests of humanity.

In our last month's Review, p. 230, we attended to the Speech of his Royal Highness the Duke of Clarence, on the same occasion which called forth the Earl of Westmoreland; and we duly acknowledged the merit of that production.—The oration now before us is also eloquent, and Lord W. appears to have been well informed on the subject: he took the same side in the debate with his Royal Highness.—Our readers, doubtless, will recollect that the West-India merchants, &c., were victorious in the issue of the proceedings when the subject came before the House.

## IRELAND.

Art. 21. *A concise Account of the material Events and Atrocities which occurred in the late Rebellion*, with the Causes which produced them;

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\* Perhaps there is a mistake of the press in regard to the price of this small pamphlet.—We are particularly led to this conjecture, by the declaration of the merchants, &c. at whose expence the tract seems to have been printed. In their advertisement, acknowledging their obligations to the Earl of W. they say they 'are earnestly solicitous' to render the circulation of his sentiments 'as extensive as possible.'

# MONTHLY CATALOGUE, *Ireland.*

o Veritas's Vindication of the Roman Catholic  
own of Wexford. By Veredicus. Third Edi-

Dublin, Milliken; London, Wright, 1799.  
most shocking cruelties which were committed  
ie late rebellion, and which were apparently pro-  
tion of religious fanaticism on the Irish catho-  
ed; evidently with the view of proving that the  
it be safely tolerated in a protestant state. In  
purpose with greater certainty, the writer pre-  
crimes committed by the Irish catholics, a dis-  
shew 'that many doctrines of the popish church  
but even recommended persecution and blood-  
beginning of the 12th century, and that these  
s have been *constantly enforced* in every country  
e Roman pontiff had obtained any authority.'

ng to vindicate the popish creed, or to enter into  
as been so often discussed, we cannot but ask  
this writer? Does he mean to stimulate govern-  
its catholic subjects; to raise again a spirit of  
; and to perpetuate and inflame the unhappily  
between protestant and catholic in Ireland?  
ieve that any man is wicked enough to entertain  
t we find it equally difficult to discover any other  
lication as the present. If the catholic be really,  
a catholic, such a man as he is here described,  
ment should tolerate him:—if the charge be meant  
e ignorant and uncivilized among the Romanists,  
rather against barbarism and ignorance, than  
community. Admitting (what cannot be denied)  
terweaving itself with the principles of rebellion in-  
ated in some parts of that unhappy country the-  
ies, we yet cannot perceive that good of any  
m angry invective, and virulent abuse, against  
of religionists. Let the arm of justice punish  
e of reason combat superstition and bigotry:—  
mination, not of guilty individuals, but of sects  
tend only to inflame the worst passions, and to  
ch they can never cure.

representation of the present Political State of Ireland's  
ictures on Two Pamphlets, one entitled "the  
considered," &c. \* the other, "Considerations  
ublic Affairs in 1799,—Ireland †;" particularly  
entitled "the Speech of Lord Minto; in the  
' &c. †" By Patrick Duigenan, LL. D. one  
tives of the City of Armagh in Parliament. 8vo.  
Wright.

the perusal of this very critical performance, to  
an as a brother Reviewer, and so able an one,

March 1799, p. 337. . † M. Rev. June 1799,  
p. 217.

that

that were he to honour us by taking a seat at our Board, we are persuaded that we should have reason to be satisfied with our associate for the department of Ireland.

The Doctor is a zealous advocate for the proposed National Union: but, as a firm Protestant, he strongly reprobates the notions held out by some other supporters of the same cause, who, in their speeches and writings, have pleaded in favour of the high claims of the Roman Catholics of Ireland. He is particularly severe in his criticisms on Lord Minto, a Brother *Unionist*; whom he pointedly censures for having, in his Speech of April 11th, in the House of Peers, 'consumed sixteen pages in arguing for the *rights*, as he styles it, of *Irish Romanists to political equality with Irish Protestants*. He styles their exclusion from Parliament, and from about thirty of the great offices of the State, such as those of Viceroy, of Lord Chancellor, of Judges, and of General in Chief, &c. *the present humiliating and degrading exclusion of the Catholic part of the Irish nation*; throughout styling Irish Romanists, *Catholics*, not Romanists, or Roman Catholics, excluding Protestants from all title to *Catholicity*, though Christians.'

On the fallacy and dangerous tendency of such doctrine, our author expatiates at great length, and with no small degree of energy: but he allows that in all other respects, (excepting only what relates to the pretended *rights* of the Romanists,) his Lordship's Speech merits the highest applause.

From Lord Minto, the Doctor extends his censure to the Speech of Lord Sheffield\*; whom he censures for favouring the claims of the Irish Romanists, and for depreciating the established rights and real importance of the Protestants of that kingdom.

Speaking of himself, and of his principal view in regard to his present work, Dr. D. observes,

'Although I have been for many years the avowed friend of the measure, and in the year 1793 declared in the Irish House of Commons my settled opinion on the subject, and was then the only man who did so, stating at the same time some of the reasons on which my opinion was founded; and although I have, by the occurrences of every day since, been more and more confirmed in my sentiments upon it, and convinced not only of the expediency, but of the necessity of the measure; yet I do not mean to trouble my readers with any arguments on the subject: my design in the present publication is, to expose the base falsehoods and malignant misrepresentations of the State of Ireland, contained in some pamphlets which have lately appeared, professedly written on the subject of the Union, but in truth for a very different purpose; and to add a few observations on other pamphlets published in England, as the substance of Speeches spoken in the British Houses of Parliament, on the subject of an Incorporating Union, by men in the highest stations in Britain; from which it would seem, that these great men entertained very erroneous ideas of the present State of Ireland, and of the Strength, Views, and Interests of the different classes of its inhabitants: and

\* See M. Rev. vol. xxix, p. 544.

I am not without hope that I may, by fair and honest representations, conduce to the success of a measure, which has for many years been the object of all my feeble exertions in the political world.

In fine,—for we must not enlarge in a catalogue article,—we highly recommend to the attention of such of our readers on this side of the water, as are desirous of gaining true information on the present political state of Ireland, the whole contents of the representation given by Dr. D. We would particularly point out to their notice, his strong observations on what he conceives to be the erroneous doctrines respecting the claims of the Irish Romanists to Political Equality with the Protestants; asserting that they are entitled to that equality by common right,—*i. e. a right founded on the immutable rules of reason and justice.*—This position is here discussed in a masterly way; such as could only be expected from one who is thoroughly acquainted with the circumstances, principles, habits, and rooted prejudices of the claimants.

In various parts of this work, the shrewd and penetrating author incidentally glances at the political tenets and principles of the late celebrated Mr. Edmund Burke, and their dissemination by his disciples; who now, we are given to understand, zealously apply them to the case and the claims of the *Romanists*:—principles which, Dr. D. apprehends, have been, of late years, unhappily too much adopted among the GREAT: among people whose influence and example are too likely to fix the fashion of public opinion.—Even the 'BRITISH COUNCILS,' he fears, have not entirely escaped the infection.

Should the curiosity of our readers be excited to learn a little more respecting the person of Dr. Duigenan, and his rank in society, than he has announced concerning himself in his title-page, we can in some degree gratify them by the addition of a few words. Speaking of the clergy of the county of Wexford, he says, 'I have been, for fifteen years last past, Vicar General of the Diocese of Ferns; I have therefore an opportunity,' &c. p. 231. Again; 'I am attached to no party, unless my steady adherence to the principles of the constitution of the British Empire in church and state be considered as attachment to a party. I am neither placed nor pensioned, but am a loyal Protestant subject of his majesty.'—p. 233.

Art. 23. *Impartial Relation of the Military Operations which took place in Ireland*, in consequence of the Landing of a Body of French Troops under General Humbert in August 1798. By an Officer who served in the Corps under the command of his Excellency Marquis Cornwallis. 8vo. 2s. 6d. Egerton. 1799.

This pamphlet is professed to have been written in consequence of 'very gross misrepresentations which have been made of the means employed to defeat the enemy's object' in the invasion of the last year.

If Lord Cornwallis has been misrepresented as having been deficient in either courage or skill in resisting the French army, we are convinced that there is not a man in either Great Britain or Ireland, who could be deceived by the falsehood; on that ground, therefore, this

defence



defence must have been a work of supererogation : but, if the supposed misrepresentations relate to the unaccountable defeat at Castlebar, or to his Lordship's distrust of the fidelity of the Irish peasantry, or to his fear of bringing the army, which he first collected, against the enemy, this Impartial Relation seems little likely to correct them. Of the unfortunate affair at Castlebar, the writer says in express terms, that 'our troops at the critical moment, as if seized with a sudden panic, and without any apparent reason, gave way ; and, notwithstanding every effort made by General Lake and Major-Generals Hutchinson and Trench, could not be rallied ;' and that, of 182 men of the Longford and Kilkenny militia who were missing on that day, 'the greater number deserted to the enemy.'—For the tardy operations of his Lordship, who, with a force of 7824 men under his command, exclusive of 2436 under General Taylor, suffered the enemy, consisting on their first landing of only 1260 men, to remain in the country for seventeen days without coming to a decisive engagement, the writer very rationally accounts, (as every man who knew the state of Ireland had already done,) by calling to recollection that 'the disaffected in every part of the kingdom had only continued quiet because they were unwilling to trust to the first success of so small a foreign support ;' and also, 'that it was obvious prudence in Lord Cornwallis not to place himself in a situation to give or to receive a decisive action, until his corps should be composed of troops in which he could firmly confide,' namely, as we understand the author, the *Queen's* and the *29th regiments*. These reasons afford a full justification of his Lordship's conduct : but they hold out a melancholy picture of the state of the popular mind in that country, and not a flattering one of its militia and yeomanry force ; of which descriptions the army under Lord Cornwallis principally consisted. We hope that both have been materially altered for the better, since the unfortunate epoch of the rebellion ; or much indeed have we to dread from any new attempts of the enemy in that quarter !

The dry detail of military operations in this little tract is rendered much more simple and intelligible, by a prefixed map of the scene of action against the French force in Ireland. Annexed, also, are the dispatches and proclamations of General Humbert, with translations.

#### ASTRONOMY.

**Art. 24.** *Catalogue of Stars*, taken from Mr. Flamsteed's Observations contained in the Second Volume of the *Historia Cœlestis*, and not inserted in the British Catalogue. With an Index, to point out every Observation in that Volume belonging to the Stars of the British Catalogue. To which is added, a Collection of Errata that should be noticed in the same Volume. By Carolina Herschel. With Introductory and Explanatory Remarks to each of them, by William Herschel, LL.D. F.R.S. Published by order, and at the expence of the Royal Society. Folio. 10s. Boards. Elmsly and Co.

Of this valuable and useful work, announced to the public by Dr. Herschel on a former occasion\*, it will be sufficient to say that it

\* See Phil. Trans. for 1797, Part II. vol. 17. p. 297. or M. R. N. S. vol. 26. p. 50.

does great honour to the judgment and laborious attention of the lady by whom it was compiled; and we have reason for believing that, in consequence of her accuracy and the pains bestowed on it by her brother, it is as free from errors as the nature and extent of it would allow. The result of it has already been attended with the discovery of between five and six hundred stars observed by Mr. Flamsteed, which had escaped the notice of those who framed the British Catalogue; and in future times many useful purposes will be answered by referring to the stars observed by an astronomer of such celebrity.

From the annexed notes, it appears 'that several of the omitted stars have since been observed by other astronomers, such as *MAYER* and *DE LA CAILLE*, and some of them before, by *HEVELIUS*.' Dr. H. adds that 'where any of these omitted stars will account for the insertion of stars into the British Catalogue, which neither were observed by *FLAMSTEED*, nor have any existence, it has been pointed out in these notes, which, on all these accounts, must become of considerable value to astronomers that wish to review the stars of the British Catalogue.'

Astronomers in general will think themselves much indebted to the Royal Society, for the publication of a work to which they may now have easy access, and from which they may derive many considerable advantages. The attention and finances of the Society cannot be more laudably employed than in such methods of encouraging meritorious labours, and promoting useful science.

#### POLITICAL, &c.

Art. 25. *The Politician's Creed; or Political Extracts: being an Answer to these Questions "What is the best Form of Government? What is the best Administration of Government?"* By a Lover of Social Order. Vol. III. 8vo. 5s. Boards. Robinsons, &c. 1799.

In our sixth vol. N. S. p. 24, and in our next succeeding vol. p. 220, we noticed the 1st and 2d parts of this *Politician's Creed*, and briefly mentioned the principal subjects and branches of political investigation which were brought forwards by the author:—who, we understand, is the ingenious and active Robert John Thornton, M. D.

In this additional volume, Dr. T. has laid before the public a considerable variety of striking observations, accompanied with valuable hints and enforcements, on the following important topics: viz. The severity of our penal laws. Penitentiary Houses. Employment of Convicts. Transportation. Prevention of Crimes. Police. Receivers of stolen Goods. Receiving of base Money. Begging. Public Establishments for the Poor. The Administration of Justice with respect to the Poor. Slavery, &c. &c.

Whatever imperfections may be discoverable by the severity of criticism, in the composition of these public-spirited essays, we cannot, on the whole, withhold our recommendation of works which so very materially regard the good order and welfare of society; and in which so many public and alarming evils are taken into consideration.

ation,—with the laudable view of utterly removing them, [if that be possible;] or, at least, of greatly reducing their dangerous enormity.

Art. 26. *The Origin and insidious Arts of Jacobinism*: a warning to the People of England; extracted from “A Country Parson’s Address to his Flock.” By Francis Wollaston, Rector of Chislehurst, in Kent. 8vo. 2d. Wilkie.

As we gave a pretty full account of the “Country Parson’s Address” in our Rev. for June, we have little to add concerning this extract from it: but we will give a few lines from the prefatory advertisement, which will reflect credit on the writer, as containing an instance of his candour. Our readers will remember that Mr. W. had entertained some distrust regarding the principles and conduct of the *Union Society at Greenwich*; see Rev. June 1799, p. 238.—The passage which we now select is in the following terms:

‘Having many times been desired to make the following Extract, I now feel inclined to comply with that request: Because, after several weeks’ observation of the conduct of the *Union Society of Greenwich*, against whom I thought it behoved me to caution the Flock committed to my care, it seems but doing justice to *that Society*, to take this opportunity of declaring thus publicly, that I *acquit* them of all charge of *Sedition*. Their behaviour at Chislehurst has not, as far as I hear and believe, had any tendency that way: neither do I understand that any thing of the kind has been proved against them in any place.’

Art. 27. *An Appeal, Civil and Military, on the Subject of the English Constitution*. By John Cartwright, Esq. Being a Second Edition of Part the First; to which are now added Parts the Second and Third; containing Strictures on a gross Violation of the Constitution; a Constitutional System of Military Defence; Reflections on the utter Incompatibility of a standing Army with National Freedom, &c. &c. 8vo. pp. 320. 5s. Printed for and sold by the Author. 1799.

The first part of this interesting appeal was noticed in our 24th vol. N. S. p. 477. Those which are now laid before the public proceed on the same plan, and recommend the same measures of universal suffrage, and of *arming the whole people*. In the fourteenth section of the third part, and in various other portions of his work, Major Cartwright institutes a comparison between the advantages attending an armed inhabitancy, and the inconveniences and dangers inseparable (in his opinion) from a standing army; and he illustrates this difference by contrasting two remarkable events which have happened in the course of the present war, namely, the recent invasion of Ireland at Killala, and the prior invasion of France at Ostend. He is convinced that an armed inhabitancy is not only the safest and most effectual defence against an invader, but that it also requires inferior supplies from the public purse to support its continuance and animate its exertions;—being literally “*the cheap defence of nations*,” and he maintains that it is a strictly constitutional measure, and in direct conformity with the example pursued and the system established by the immortal Alfred.—To the borough system

Mr. C. is equally hostile, and he considers it as at least equally injurious to the cause of English liberty with a standing army.

The book is written in a manner which conveys the idea of the author being fully convinced of the efficacy of the remedies which he recommends, for the removal of evils which he most feelingly deplores; and every page shews that he is sincerely and patriotically interested in the success of the cause of which he has voluntarily stepped forwards as the advocate. Whatever objections may be made to it by persons of different sentiments, the production is entitled to something more than the praise of honest intention, for it proves much depth of historical and legal research, and is written in an animated and occasionally an eloquent style. We refrain from making extracts, or farther dilating on its contents, for a reason similar to that which has prevented any bookseller's name from assuming the usual station at the bottom of the title-page.

The close printing of this work is remarkable:—in the common mode and page, the matter would have filled two large octavo volumes:—it is therefore very clear that the worthy author could have had no view to pecuniary advantage from the sale of his performance.

Art. 28. *Some Objections to "A Method of increasing the Quantity of circulating Money; upon a new and solid Principle."* By A.H. 8vo. 6d. Arch. 1799.

A method which, without adding one penny to our stock of coin, it is pretended shall be capable of increasing the quantity of circulating money,—whatever may be its claim to the merit of novelty,—will doubtless be liable to objection on the score of solidity. To create this *increase of money*, the method proposed was, to issue bank stock notes to such proprietors of stock as should desire them, which notes were to be put in circulation by 100*l.* stock being made security for every 25*l.* of notes so circulated. In the pamphlet before us, the author points out some objections which he thinks may be removed, and observes that the plan might then be of benefit. His reasons we deem it unnecessary for us to examine. The stockholder, if he wishes to convert his stock into money, finds no difficulty; and, whenever it is convenient, he may again with equal facility repurchase stock.

The projector might have given a more honest title to his scheme, by calling it, "*A Method of increasing the quantity of paper in circulation:*" for such was the effect intended.

Art. 29. *The Conduct of Great Britain vindicated against the Calumnies of Foreign Enemies and Domestic Conspirators; since the Æra of the Commencement of the present War with France.* By Charles Tweedie, jun. 8vo. pp. 337. 5s. Boards. Stockdale. 1799.

This is rather a singular subject for 'a very juvenile pen,' which Mr. Tweedie professes his to be. Sage reflections must not be expected; but Mr. T. evinces considerable ability, and has exhibited a very animated and flowery declamation in defence of the war, and of all its abettors,

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The work is divided into four sections. In the 1st, Mr. T. undertakes to prove that the wanton aggressions of France were productive of the war; in the 2d, he considers the charges of disaster and disgrace; in the 3d, he maintains that the attempts at negotiation were frustrated by France; and in the 4th, he offers some general reflections.

It is unnecessary for us to follow this young Essayist over ground so frequently trodden; and the inquiry how we got into the war is not now so very interesting: the question is how we shall get out of it with safety and honour. Mr. T. labours to prove that it originated with the French; and yet, though he blames our enemies for commencing it, he regards it as a very fortunate circumstance for this country. 'War (he says) was the skilful hand which amputated the gangrened limb and saved the patient's life,' p. 135. Again, 'though the continuance of the war be a ponderous weight, still when it is considered that it is our only saviour from the horrors either of grinding slavery or of *instant dissolution*, it is a weight which self-preservation will cheerfully bear.' P. 231.

Does Mr. Tweedie mean to say that, when we cease to fight, we shall cease politically to live?—He thus describes Holland, which may serve as a short specimen of his style:

'The empire of commerce, so lately flourishing with wealth and splendor, is now dwindled into a nest for vagrants and *haunt for villains*. The virtuous and august Conclave, the States-General, has been converted into a gang of free-booters and Septembrizers, chosen by France herself, the mother of monsters, out of that hellish crew whose sole qualification is superiority in vice.' P. 139.

We need offer no farther comment. Mr. T. discovers a considerable degree of learning, with the imperfections of a young writer:—when his judgment is more matured, he may become a valuable author.

#### RELIGIOUS, &c.

Art. 30. *Christ precious to those that believe*: a practical Treatise on Faith and Love: by John Fawcett, A. M. 12mo. pp. 304. 3s. Boards. Willis. 1799.

It is an unquestionable truth that Jesus Christ, the founder of our faith, is highly honourable and estimable in the view of Christians; and it is, as the word τιμή, 1 Pet. ii. 7. may be supposed to import, an *honour* to them to be thus connected, and established on a sure foundation. The author now before us illustrates and applies considerations of this kind in a great variety of views: he is a writer of the calvinistical, and what has been generally termed the puritanical strain; a character which, in former years, appertained very much to preachers, and others, both within and without the pale of the English establishment. To many readers, this strain will prove acceptable, and probably useful:—but let us take heed that while we aim at utility, as doubtless Mr. Fawcett does, our language and our sentiments may be really scriptural; and that we pass not the bounds which Christian truth will clearly admit. In the course of his discussion, which is warm and affectionate, though diffuse, we observe

that Mr. F. produces some passages from the works of Justin Martyr (*apud Grabem*); and we remark that he is a steadfast advocate for the *Song of Solomon* as 'a part of that scripture which is given by the inspiration of God.' This is one among the many points on which Christians will form different opinions; and on which they may do this, and be yet firm believers in revelation, and reflect no discredit on its cause.

Art. 31. *A Letter to the Lord Bishop of London.* By a Layman. 8vo. 1s. Payne.

This gentleman addresses the Bishop of London with great respect; and, as a member of the established church, zealous for its honour and purity, beseeches him not only to enforce residence, but to see that suitable pastors are every where provided, who will teach the pure doctrines of the church, and guard their flocks from the false Christianity of Popery on the one hand, and of Methodism on the other. A particular circumstance, of which we have no knowledge, seems to have occasioned this address.—Towards the conclusion, the writer adverts to the re-establishment of the college of DOUAY, in the County of Hertford, (within his Lordship's Diocese,) for English Roman Catholics. How far it may be prudent to allow of such an institution, we leave to the consideration of our spiritual rulers.

#### EDUCATION, &c.

Art. 32. *Exercises on the Rules of Construction of the Spanish Language*, consisting of Passages extracted from the best Authors, with References to the Rules of the Spanish Grammar. By the Rev. Don Felipe Fernandez, A.M. 12mo. pp. 188. 2s. 6d. Wingrave.

The author of this work, who, as we conclude, is a teacher of the Spanish language, having some time ago published \* a grammar of that tongue, here gives a collection of Spanish imperfect and perfect sentences; in which the rules laid down in the grammar are illustrated by examples, with some English sentences to be translated into Spanish according to the rules. All these efforts to facilitate to our countrymen the attainment of the language of a nation, with which England has many important commercial relations, are no doubt worthy of our approbation; and we are disposed to believe that Don Felipe Fernandez is thoroughly acquainted with the subject which he treats.

Art. 33. *El mens de la Grammaire Espagnole, Themes, &c.* Elements of the Spanish Grammar, accompanied by a Series of Exercises, and the Rules of Pronunciation, according to the Decisions of the Madrid Academy; with Tables of the Conjugations of irregular Verbs, and Extracts from the best Spanish Authors. By Mr. Josse, Teacher of Languages. 8vo. pp. 300. 6s. Boards. Dulau and Co. &c. 1799.

It seems at first sight rather extraordinary that a Spanish grammar should be published in French for the use of Englishmen; but, supposing, as the author does, that his English pupils are already acquainted with the French language, we must confess that, on account

\* See Rev. N. S. vol. xxiii. p. 449-

of the near affinity between the Spanish and the French, the acquisition of the former will be much more easy through the medium of the latter than from an English grammar. The pupils have moreover, by this method, the advantage of improving their knowledge of French while they are learning Spanish.

The grammatical part of this work seems to be clear and concise; and the exercises which follow it, and which shew the application of the rules established in the grammar, appear to be well fitted to answer their end. The tables with which the book is illustrated must prove useful to beginners, particularly that of the verbs, participles, adjectives, and adverbs; which, in the Spanish language, require different prepositions from the French. We cannot also but approve the choice of passages from the works of Feijoo, Isla, Yriarte, Iglesias, Lope de Vega, and Cervantes, which terminate this publication. They are all entertaining in themselves, and adapted to engage the attention of the pupil; which is a valuable circumstance in the wearisome and tedious toil of learning a foreign language. The taste prevailing in the choice of these passages is, we hope, a voucher for that which the author will display in the collection of select pieces from the best Spanish writers, which he mentions as ready for publication.

**Art. 34.** *The Village Orphan*; a Tale for Youth, to which is added, the Basket maker, an original Fragment; ornamented with Vignettes on Wood; large 12mo. pp. 140. 2s. 6d. Boards, Longman.

This is a romantic, but inoffensive tale: and certainly its tendency is, according to the professed design, to advance the interests of benevolence and rectitude. We agree with the writer that this end may often be more effectually prosecuted by example than by precept: but, when he speaks, with application to this work, of the 'example arising from a natural unartificial developement of incidents, *which every day occur in the ordinary walks of human life*;' we cannot so readily assent to his observation; since it is evident that events here enumerated are not of the kind which present themselves *daily*. The author has been probably conversant with novels and romances; on some parts of which he fixes, and varies the description. He manifests some ingenuity in his plan and narrative, and on the whole will interest his readers,

#### POETIC and DRAMATIC.

**Art. 35.** *Aurelio and Miranda*: a Drama. In Five Acts, with Music. First acted at the Theatre Royal, Drury-lane, Dec. 1798. Written by James Boaden. 8vo. 2s. Bell, Oxford-street.

In an advertisement, the author says that this play is founded on Lewis's *noted* Romance of *The Monk*. The fable is truly romantic, and wholly built on improbabilities, and violations of vows, laws, and decorum. The hero of the piece, a professed Monk, (nay, the Abbot of his monastery,) of rigid morals, and of exemplary piety and discipline, captivates, by his eloquence in the pulpit as well as by his personal appearance, a young lady of family; who, after a constant attendance on his theological lectures, instead of purifying her heart  
by

by his precepts, throws aside all delicacy, disguises herself in a male dress, and enters the monastery as a novice. Here she insinuates herself into the favour of this virtuous monk by her attentions and flattery, before he discovers her sex and passion. At first, he is cold, alarmed, and shocked for his own fame, and for the honour of his order: but the eloquence of a beautiful woman is irresistible; "flesh and blood cannot bear it!"

In another religious house, a nunnery, one of the sisters is early discovered in correspondence with a secular lover, and planning her escape from the convent: another capital crime against religion, the established laws of the country, and of decency. Still to render the character more piquant and worthy of pity, the fair Agnes is pregnant, and, on its being discovered, her "agony is so violent, as to produce the innocent witness of her guilt."

These enormities, however, are not to be punished: but the audience is to pity and commiserate the culprits; who are to be rendered happy, while religion, laws, justice, and decency, are to be detested as tyrannical restraints, and impediments to human happiness.

When the *female monk* has seduced the affections of the sanctified abbot, and has awakened desires, she pretends to be squeamish, and will not hear him talk of illicit love: yet she had eloped, lost her reputation, involved the pious abbot in the sin of incontinent desires, and rendered him very lenient to human frailty:

'The passions Heav'n (that is, the Supreme Being) inspires, his love permits.

His creatures all indulge them, and are happy.

Shall we alone disclaim the generous bliss,

And freeze the mighty fervor by caprice?"

Rare doctrine, for the Galleries!

The *teeming vestal*, however, dedicated to the severer duties of religion, secluded in a cloister from the world, and debarred by a vow from converse with men, is to be rescued. The Convent is therefore broken open by soldiers, headed by her lover; and the all virtuous Miranda aids and abets the lawless heroes who perform the deed!

Here perjury and prostitution are not only to be pardoned, but pitied. The piety of the Catholics is to be abhorred, and even the morality of the Protestants, who regard perjury and incontinence as crimes. The chaste Miranda, who was so offended at a proposition to which her own conduct had given birth, promises the *unchaste* Agnes not only 'life and liberty,' but 'LOVE.'

Yet Agnes talks of *innocence*, and Aurelio of *laws*!

It might be asked where our Dramatist had the information that 'noble birth dispenses from the monastic state?'—not only nobles, but sovereign princes, have devoted themselves to a religious life. The Emperor Charles V. ended his days in a monastery. When dispensations have been granted by the head of the Catholic church, it has been (pretended at least) to answer some great purpose to an illustrious family, or to the state; not to gratify caprice and concupiscence.

The *moral* of this jumble of improbabilities and absurdities is certainly *liberal and indulgent in the extreme*!

Art.



- Art. 36. *A Loyal Poetical Gratulation presented to his Majesty at a Review of the Kentish Yeomanry Volunteers*, Aug. 1, 1799, in Mote-Park, Maidstone. By the Rev. Wm. Cole, Maidstone. 4to. 1s. 6d. Cadell jun. and Davies.

When, as in the present instance, the effusions of the heart are amiable and praise-worthy, it is with reluctance that we remark any deficiency of execution: but the inspiration of poetry does not always accompany even virtuous enthusiasm, nor will the Muses smile on every loyal votary. It is pleasing to contemplate Mr. Cole's ardor in the cause of his King and country, and his admiration of the loyal and independent "Man of Kent;" and we are sorry to see that the "Sisters of the sacred well" should have been so sparing of their favours to him on this joyful and flattering occasion.

- Art. 37. *The Pursuit of Happiness*. A Poem addressed to a Friend. 4to. 2s. Faulder.

The author of this production has not promoted our happiness by obliging us to read his poem, which has no novelty in the subject, nor any felicity in the execution. After Juvénal, Dr. Johnson, and many others, it is not easy to paint new and striking pictures of the vapidity of human pursuits. The writer abounds in scraps purloined from others, particularly from Pope; whom he imitates so far as to copy that Bard's very inelegant word *punk* to rhyme to *drunk*.

- Art. 38. *Fables*, by the Duke of Nivernois. Translated into English Verse. Small 8vo. 5s. Boards. Cadell jun. and Davies. 1799.

These fables were published by the author himself, at Paris, in 1796. How he escaped the guillotine during the early violence of the Revolution, we are unable to say; and his preservation is the more extraordinary, because, under the old government, his honours, dignities, wealth, and importance in the state, were of the highest class, and his friendships were innumerable. During his embassy in England, after the peace of 1763, he was regarded as an elegant and cultivated man; and he attached himself particularly to men of science and learning in our country. At his return to Paris, he was received in the *Académie des Sciences*; and during his whole life he not only patronised but cultivated literature in all its branches. His fables are well conceived and elegantly versified; though they are certainly much inferior to those of La Fontaine, of which they have neither the wit, the simplicity, nor the originality. This he wisely foresaw in composing them, and therefore he studiously avoided the least appearance of imitation.

Swift has familiarly said that "we admire a little wit in a woman, as we do a few words spoken plain by a parrot;" and wicked democrats will perhaps apply this reflection to men of such high degree as DUKES. M. de Nivernois, however, is not the first person of high rank who has acquired a niche in the temple of fame by his literary abilities: the Duke de la Rochefoucault, who probed the human

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\* See M. Rev. N. S. vol. xx. p. 580.

heart deeper, perhaps, than any writer who ever existed, and of whose severity it is the interest of every reader to complain, has established a reputation by his maxims, that is likely to live as long as the language in which they are written, and as long as vices and follies continue to disgrace mankind.

Our noble author has been fortunate in a translator, who has not only transfused his genuine thoughts into our language, but (we think) has sometimes improved them.

These fables are now published with the original text and the translation facing each other; and we should not do the anonymous translator justice, if we did not give those of our readers, who may be able to compare the translation with the original, an opportunity of observing, from the commencement of one fable, the accuracy and felicity with which this version has been made:

‘ LE PAYSAN DE BABYLÔNE.

‘ *Dans la palais de Babylône*  
*Un paysan s’assit sur le trône du roi.*  
*Un vilain s’asseoir sur le trône !*  
*Qu’on s’imagine quel émoi,*  
*Quand on s’en aperçut ! On appelle les gardes ;*  
*On berne, on frotte le manant ;*  
*On vous l’assomme de nasardes,*  
*Et jamais acte impertinent*  
*Ne fut puni de manière plus forte. &c. &c.*

‘ THE PEASANT OF BABYLON.

‘ On Babel’s royal throne, a clown,  
 With cool presumption, once sat down.  
 A miscreant sure !—we may suppose,  
 When notic’d, what a racket rose !  
 The guards are call’d. They beat the boor ;  
 And to the cieling from the floor  
 In blankets toss him ; while their blows  
 Rebellow from his bleeding nose :  
 And ne’er did forward folly meet  
 A bastinado more complete.’ &c. &c.

Some bad rhymes occur in the translation, which, if the work comes to a second edition, it may be worth the translator’s while to correct : for, though such defects may be tolerated in a long work, yet, as every one of the fables is a detached poem, the verses of each should be as highly polished as a jewel of the first water.

An account of these fables, in their original French, was given in our xth vol. N. S. p. 580.

MEDICAL, &c.

- Art. 39. *Cases of the Diabetes Mellitus ; with the result of the Trials of certain Acids, and other Substances, in the Cure of the Lues Venerea.* By John Rollo, M. D. 2d Edition, with large Additions. 8vo. pp. 628. 8s. Boards, Dilly.

We are glad to see that, in this new impression, the price of this work is moderated; and that, notwithstanding that reduction, there are very valuable additions. The treatment of diabetes is confirmed by a most satisfactory induction of facts. Much new evidence also occurs in favour of the treatment of venereal affections by acids and oxygenated muriat of potash.—We still remain unconvinced by what Dr. Rollo has added in regard to theory:—but it would be hard if an author, who has done so much to improve medicine, were not at liberty to speculate.—Mr. Cruickshank has signalized his ingenuity in the present edition.

[This article has been accidentally overlooked.]

Art. 40. *Elements of Chemistry*; by Joseph Francis Jacquin, Professor of Chemistry and Botany at Vienna; &c. Translated from the German. 8vo. pp. 415. 7s. 6d. Boards. West, &c. 1799.

Mr. Henry Stutzer is the avowed translator of this work; of the original of which we have some years ago given an account. (Appendix to Rev. vol. xii. N. S. p. 525.) As the translator has not subjoined any additional matter in the way of notes, nor made any alterations, we have only to attend to the essential points of his duty, *accuracy* and *justness* in the English version.

In the titles of the contents, we perceive no inaccuracies of translation, nor any erroneous orthography. We have also carefully perused several of the chapters, and have the pleasure of finding the translation not only accurately performed, but, on the whole, given in a proper style.

Though Mr. Stutzer might not deem it absolutely his duty, we cannot help remarking that this publication would have been rendered more useful by introducing the *additions*, and making the *alterations*, which are obvious to every person who is acquainted with the advancements in chemistry since this work was written. We think that the order of the system of Lavoisier would have been much more luminous than the arrangement into three classes according to the three kingdoms, *mineral*, *vegetable*, and *animal*. Among the acids, the editor has omitted several which have been newly discovered; viz. the *Zoonic*, the *Laccic*, the *Suberic*, the *Chromic*, &c. Among the metals, are overlooked the *Tellurite*, the *Chromite*, and *Titanite*;—among the earths, the *Strontian* and *Glucina*. The *oxids* of *azote*, or of *Nitrogen*, are also omitted. Many neutral salts of importance are likewise unnoticed, as is the *Tanning Matter*. We mean only to shew that the editor might have improved the work by these and other additions.

#### MISCELLANEOUS.

Art. 41. *The Age of Chivalry*; a Moral and Historical Tale: Abridged and selected from the *Knights of the Swan* of Madame Genlis. By C. Butler. 12mo. 2s. 6d. bound. Law. 1799.

To abridge a work of fancy and genius is an arduous undertaking, particularly when the object in view is the entertainment of youthful minds. The present attempt to new model the original work of Madame de Genlis appears to us unsuccessful. Abrupt and dry, this abridgement must lose its native attractions; and we may justly say, "the Age of Chivalry is past."

Art. 42. *Lavater's Letter to the French Directory.* Translated from the German. 8vo. 1s. Hatchard. 1799.

Another translation of M. Lavater's famous remonstancé, see M. R. vol. xxvii. p. 351. Probably this translator was not aware that he had been anticipated by Mr. Newman.—At the end of the present publication, the following anecdote is inserted.

'Almost immediately after writing the above letter, *Lavater* inclosed a copy of it to his friend Monsieur M—; adding, that he regarded his own destruction as inevitable, and supposed that to be the last time he should hold any intercourse with him—but that he was far from repenting what he had done, was perfectly prepared for his destiny, and indifferent to every thing it was in the power of his persecutors to inflict—he had performed what appeared to him an indispensable duty, and was insensible to every other consideration.'

Art. 43. *A Journal of a Tour to Scarborough, in the Summer of 1798.* 8vo. 1s. Printed at Wisbech.

In this *summerising* tour from Wisbech to Scarborough, we have not found our nameless describer an unpleasant companion. He is a man of observation. He is also a man of reading; and (like Reviewers, too,) he is a man of *quotation*; and so, with a disposition to be pleased, and not, like Dr. *Smelfungus*, ready to growl at every thing with which we met, we have jogg'd on socially together.—The tour being ended, we come now to speak of the *pamphlet*;—which opening at p. 25, we note, with interest, the following short paragraph:

'Hark ye, Messrs. the Monthly Reviewers, (whose literary labours I have known and admired even from my boyish days to the very moment I now tell it,) which is the most *piquant bonne bouche*, the foregoing pages or Dolly's *beef-steaks*?'

To answer a plain question honestly, as becometh conscientious critics, we, 'from our boyish days' to the present moment, never met with anything comparable to "DOLLY'S BEEF-STEAKS!!"

Art. 44. *The Copper Plate Perspective Itinerary; or Pocket Port Folio.* Numbers I. and II. To be continued Quarterly. By T. Bonner, Engraver. Price 7s. 6d. each Number. Sold by Carey, Strand.

The design of this elegant undertaking cannot be better explained by us than it has been by Mr. Bonner himself, in his addresses to the public:

'These Numbers,' says he, 'are submitted to the patronage of those who respect antiquity, and are amateurs and encouragers of the fine arts, to constitute a work that may be relied upon for strict fidelity in all its representations.'—'The Perspective Itinerary, or Pocket Port Folio, is on an entire new plan, and will consist of views of castles, abbeys, cathedrals, palaces, mansions, ruins, and such other interesting subjects, *drawn from the originals*, as are best calculated to perpetuate approved instances of modern excellence, to gratify the scientific taste of the antiquary, and to bring forward to general admiration the most striking objects of natural beauty.'

Each Number with the *prints* and letter-press illustration, stitched together, in a green case, ornamental for the cabinet, and convenient for the pocket, will consist of *ten perspective views*, and a folding print, containing miscellaneous articles of antiquity, near to the main subject; the whole to be near to a pleasurable *ride* of each other; with occasional *descriptions* of the adjacent country: being intended as a portable and explanatory *Director*, by pointing, at once, to the subjects most worthy the notice of the curious, and illustrated by historical extracts.

In the execution of this work, comprehending the united efforts of the Pencil, the Graver, and the Pen, no pains will be spared to render it an agreeable companion for a *tour*, as well as a production not unworthy the patronage of the lovers and encouragers of the fine Arts, or undeserving a place in their cabinets. Long practice, and a familiar acquaintance with the originals, lead the artist to flatter himself with the hopes of success in his anxious attempt to delineate and describe these favourite subjects, with an accuracy and fidelity, which will be acceptable and satisfactory to the strict examiner, and distant connoisseur.\*

To prevent any apprehension of the numbers of this work being continued to an undesirable extent, the Artist requests that subscribers will please to observe that every Number will, in general, so entirely *terminate* the subject which it elucidates, as to be complete in itself, and to render it unnecessary for them to proceed as purchasers of the subsequent parts of the publication, unless the merit of the work should induce them to continue their countenance of the undertaking. Mr. B. farther informs the curious, that a few proof impressions of the engravings will be taken, which, as is *usual*, will be *double price*: those on India paper, a guinea and a half.

The subject of the first Number is the fine old Cathedral of Gloucester, in ten distinct views, each on a separate paper, the sizes of which are different\*, but all within the pocket size. These perspective views have for their objects, respectively, 1. Inside View from the West. 2. the Choir, High Altar. 3. The North Aisle, with the Monuments of King Edward II. and King Osrick. 4. Cells for Punishment in the Transept, and an Altar in St. Andrew's Chapel. 5. Whispering Gallery. 6. South Aisle of the Saxon Crypt. 7. The Ladies' Chapel. 8. College School. 9. Library. 10. The Great Cloisters. These we have seen with delight in their existing state; and we now review them with pleasure in these well-engraved resemblances. To the best of our recollection, after the lapse of some years, the views are not only elegantly executed, but accurately designed. In illustration of the engravings, Mr. B. has given proper historical extracts, in distinct pages of letter-press; and he seems to have been diligently and judiciously attentive to *matters of fact*.

The subject of No. II. of this Perspective Itinerary is Goodrich Castle, Herefordshire, with its environs, and Flanesford Priory, on

\* This dissimilarity occurs not in Number II; nor will again, as an advertisement informs us.

the banks of the Wye. To these are added a folding miscellaneous plate, exhibiting various subjects, all bearing relation to the castle, in respect to antiquity and curiosity. Proper historical illustrations are here given of the several views, as in the number relating to Gloucester Cathedral.

The objects of the distinct Picturesque Views of Goodrich Castle are, 1. The Castle, and its situation in the approach to it by land. 2. Elevation and aspect on the S. E. Bank of the Wye, as viewed from the water. 3. The Great West Tower. 4. The South Tower. 5. Inside View from the West, &c. 6. Inside View from the East. 7. Inside View of the Ladies' Tower, the Kitchen, &c. 8. General View of the Castle. 9. The Breach, &c. 10. Remains of Flansford. To these are added the folding print already mentioned.

We cannot conclude without expressing our wishes for the success of this undertaking; of which, indeed, little doubt can be entertained, in an age distinguished for its improved taste and liberality.

Art. 45. *Essays and Criticisms*, by Dr. Goldsmith; with an Account of the Author. Now first collected. 12mo. 3 Vols. 9s. sewed. Johnson.

The first volume of this work contains those Essays which were published in the year 1765, and which were noticed in our 33d volume. These miscellaneous performances were only a selection from a great number, which Dr. Goldsmith had inserted in the periodical publications of the times.

Many pieces (as the present editor observes in his preface) of undoubted excellence were known to be omitted, and some which were suspected to be of his composition could not be certainly ascertained. These circumstances occasioned enquiry, and enquiry was the means of bringing to light what otherwise would not have been known. The late Mr. Thomas Wright, Printer, a man of literary observation and experience, had, during his connection with those periodical publications, in which the early works of Dr. Goldsmith were originally contained, carefully marked the several compositions of the different writers, as they were delivered to him to print. Being therefore, it was supposed, the only person able to separate the genuine performances of Dr. Goldsmith from those of other writers in these miscellaneous productions, it became the wish of several admirers of the Author of the Traveller and Deserted Village, that his authentic writings should no longer be blended with either doubtful or spurious pieces. Mr. Wright was therefore recommended and prevailed upon to print the present selection, which he had just completed at the time of his death.

We have examined the new matter introduced into these volumes, and we think that it possesses various and unequal merit.—The Essays on the Subjects of Taste and Poetry appear to us to contain many judicious observations, conveyed in simple and elegant language; though we are of opinion that the criticism on Hamlet's celebrated Soliloquy will be considered by many as severe and unfounded.—The paper on the character of the first Lord Chatham scarcely de-  
served

served insertion,—at least its title should have been altered; for, with the exception of the first paragraph, the whole Essay is dedicated to the consideration of the characters of the two Gracchi; characters indeed amiable in themselves, and beautifully delineated by this author: but having, as we think, very little resemblance in their talents, their conduct, or their fortunes, to the subject of his Dissertation; which appears to be little more than an unfinished sketch.

In the Life, we observe little that has not been before communicated to the public.—The Specimens of Criticisms (with the exception of that on Butler's Remains, published by Mr. Thyer, which is indeed excellent) might have been omitted without injuring the reputation of the author; for the subjects are for the most part trifling, and are forgotten; and the manner in which they are reviewed is "not above the common."

Art. 46. *The Reader, or Reciter*: by the Assistance of which any Person may teach himself to read or write English Prose with the utmost Elegance and Effect. To which are added Instructions for reading Plays. On a Plan never before attempted. 8vo. pp. 186. 3s. 6d. Boards. Cadell jun. and Davies. 1799.

As a selection of amusing pieces, this publication may be acceptable in this *extract-making* age; and the remarks on the manner in which they should be read are judicious: but we see nothing which bears the least resemblance to system, nor any thing explanatory of the general principles of elocution. To the novelty of the plan we are as little able to subscribe. Many years ago, a work was published, (see M. Rev. vol. xxvii. p. 199,) by Mr. Burgh, author of *Political Disquisitions*, *Dignity of Human Nature*, &c. intitled *The Art of Speaking*, much on this plan; which not only contained a number of lessons, accompanied with notes and directions for reading, but also (which this work wants) an Essay for teaching to express properly the principal passions and humours which occur in reading. We think that the present work is deficient, from the omission of such an introduction; since it is impossible, without it, for a person to teach *himself* to read with elegance and effect, merely by the directions interspersed in the lessons: especially such a direction as this, if a direction it may be called, given in p. 166, '*Your own judgment will, no doubt, find out many places when this* (viz. speaking with a significant look) *may be practised with effect.*' When we undertake to instruct, we do not leave the judgment to find out any thing; for what the judgment can discover needs not to be taught. The author of this work may understand well the science and the practice of elocution, but surely he cannot think that a good reader or reciter could be formed merely by a person's reading to himself the few lessons which are here given, with the scanty directions. Some explanation and exemplification are necessary to impart to the pupil an idea of what is here meant by light and shade in reading.—By these remarks, we do not mean to condemn the work, but to shew that it is susceptible of improvement.

Art. 47. *Thoughts on Marriage, and Criminal Conversation*, with some Hints of appropriate Means to check the Progress of the latter; comprising Remarks on the Life, Opinions, and Example, of the late Mrs. Wollstonecraft Godwin. By a Friend to Social Order. Small 8vo. 2s. Rivingtons:  
REV. NOV. 1799. B b The

The title page of this little work contains a summary of its contents. In the Thoughts on Marriage, the author designs to vindicate the holy state of matrimony from the heavy charges preferred against it by Miss Wollstonecraft, in her two principal works, *the RIGHTS, and the WRONGS, of WOMEN*; and this he does by shewing that this lady nearly fell a victim to her own system, (our readers will recollect that she is said to have twice attempted her own life,) and actually did suffer more from spurning the vulgar bonds of marriage, than those common minds usually do who patiently submit to the yoke. Miss Wollstonecraft's history is certainly the best refutation of her innovating system; and the writer of this little tract, paying however great respect to the virtuous principles and acknowledged talents of the lady, fully avails himself of the arguments which her story furnishes in support of the established order of things.

The author's observations on the shameful prevalence of criminal intercourse between the sexes, particularly in higher life, abound with sound morality and good sense; and we are inclined to think with him, that, if the punishment of this crime were rendered *infamous*, instead of *pecuniary*, the disease would soon become less epidemic.

## SINGLE SERMONS.

Art. 48. Occasioned by the Death of the Rev. Joseph Towers, LL.D. delivered at Newington-Green, June 2, 1799, by the Rev. James Lindsay; to which is added, the Oration delivered at his Interment, by the Rev. Thomas Jervis. 8vo. pp. 64. 1s. 6d. Johnson.

The object of this discourse is to point out the great advantage which both the common and the enlightened Christian enjoy, above all other men, in anticipating the approach and conquering the fears of death; together with the gratitude due to God on this account. This topic is illustrated and sustained in a rational, clear, and, to us, very satisfactory manner; and it is farther applied for consolation and fortitude, in that prospect of dissolution which every Human Being has for himself, and also under the removal of virtuous relatives and friends. The subject is here considered with an immediate regard to the death of Dr. Towers, who was well known and respected by many among different parties in the literary world. He was a remarkable instance that knowledge and learning may be acquired without the assistance of a regular education; for his attainments, we are here informed, were altogether the fruits of his own application; and such was his improvement that, in the year 1761, when only twenty-four years of age, he was so much regarded as a scholar, that he corresponded with the celebrated Lord Lyttleton: two years after which, he published a sensible and well-written view of the genuine doctrines of Christianity, in opposition to the tenets of Calvinism; which, on examination, "he saw reason to renounce."

During this period we find him engaged, from the early age of twelve, in the Stationary business; which leads us to applaud his industrious endeavours to advance himself in different branches of useful knowledge and science.—At length he aspired to the Christian ministry; and, with the assistance of Dr. Fleming, he regulated his studies more directly with that design: but it is well known that he did not confine



confine them merely to what is deemed theology; he was well acquainted with *history*, particularly the English history, law, and constitution, as has been made evident by his detection of the 'errors and misrepresentations of Hume, Dalrymple, and Tucker;' and by his tract on the rights of juries, 'which procured him deserved reputation and esteem among many of the first political characters of this country.'

It was in the year 1774 that he appeared in the ministerial character, first at Highgate, where he continued about four years; after which he removed to Newington-Green, and at this latter place finished his labours and his life, having officiated in public about a week before his removal. 'The integrity and consistency of his character,' observes Mr. Lindsay, 'entered into all his opinions and all his plans, both in public and private life. It rose above all considerations of worldly advantage; nor could any interest whatever detach him from what he deemed the interest of truth and virtue.'—His publications are numerous; and in the biographical line, he was distinguished, particularly in his connection with the late respected Dr. Kippis, as editor of the *Biographia Britannica*.

The character of Dr. T. is still more distinctly delineated in the funeral oration; by one short extract from which, we shall close this article: 'At all times,' observes Mr. Jervis, 'and especially in uncertain and unquiet times, when the world is up in arms, and the affairs of human beings wear a troubled and threatening aspect; when the whole moral and political hemisphere looks lowering and dark; when we hear of nothing but wars and rumours; and though they cry, "Peace, peace!" yet there is no peace—but in the grave! in such times, the arguments which should reconcile us to the trial of our faith, constancy, and patience, in the death of those we love, gather strength by the consideration, that they are "taken from the evil to come."

Art. 49. *Addressed to the loyal Pimlico Volunteers*, previous to receiving their Colours from the Hands of the Countess of Carlisle, in the Rotunda at Ranelagh-house, May 20, 1799, by the Rev. Weeden Butler. 8vo. 1s. Polworth, Pimlico.

Art. 50. *Preached in the Royal-Hospital Chapel, before the Chelsea Armed Association, on receiving their Colours from Miss North, Daughter of the Lord Bishop of Winchester, May 31, 1799, by the Rev. Weeden Butler.* 8vo. 1s. Dillon.

Both these discourses are suited to the occasions on which they were delivered. The language in each is correct; each contains some sensible remarks and useful admonitions; and each concludes with a wish for the superlative blessing of PEACE. The first is, we think, the most eloquent. One paragraph in both is exactly the same; which the author very properly points out to the notice of the reader in the second sermon. The following lines are part of the passage:—'It was not, I trust, the puerile inducement of any who have come forward in this generous career, to outshine their neighbours in the external garb and trappings of a military appearance; or to assume a marked distinction, without strenuously maintaining the just claim to it among us.'—Such a remark may not be wholly unseasonable; and the same, perhaps, may be said of that which soon afterward occurs:—'nor shall any of us, I hope, in thought or deed, resemble Ephraim's sons of old,

old, who being armed, and carrying bows, are said to have turned back, when their services were the most needed.'

**Art. 51.** *The Fall of Babylon, or the Harmony between Prophecy and Providence, in the Rise, Duration, and Destruction of Antichrist:* delivered to the Independent Congregation, Long-Buckby, Northamptonshire, in which are considered the Opinions of Dr. Valpy, and E. King, Esq. By William Mosely. 8vo. 1s. Chapman.

The question on which Mr. Mosely principally dissents from the writers above mentioned is concerning the epoch, from which the 1260 years allotted for the rise and ruin of Antichrist is to take its date. Several opinions have been embraced on the subject. Dr. Valpy and Mr. King have fixed on A. D. 538, the year in which Vigilias is said to have purchased the popedom; and according to this date they find the destruction of the *man of sin* in 1798. Mr. Mosely, rejecting this æra, (as it should seem with good reason,) fixes on the year 606 as the commencement of the reign of Antichrist; at which period, as is generally agreed by writers most eminent for a knowledge of antiquity, the despotical and hateful emperor Phocas was induced to take from the bishop of Constantinople the title of *æcumenical*, or universal bishop, and to confer it on the Roman pontiff. The fact appears probable, and almost undoubted though Mosheim delivers the account with some apparent hesitation. Several writers of note have favoured the sentiment here espoused; among others, bishop Newton speaks of it as meriting attention. This last mentioned author, many years ago, writing on the Revelation of St. John, considered it as not improbable that the kings of France, who contributed so greatly to the advancement of popery, might some time or other be the principal authors of her destruction.—Mr. Mosely justly observes that 'Antichrist is not yet destroyed.' The secular power, indeed, he allows to be *lost*: but even this, though he does not seem to apprehend it, may be recovered:—present appearances lead to a suggestion of this nature: but an impenetrable veil conceals the result. The author before us discovers a considerable share of that knowledge which is suited to his subject; he is not a random theorist, but writes with attention and propriety, and gives to his speculations a practical direction.

**Art. 52.** *Divine Mercy, the Refuge of Sinners in Distress:* delivered at the Funeral of the late Mrs. Littlewood, Rochdale, May 28, 1799, by John Fawcett, A. M. To which is added, an Address at the Interment, by John Hindle. Published at the Request of the Hearers. 8vo. 6d. Willis.

This sermon was no doubt acceptable and impressive to those who were present on the affecting occasion of its delivery. It is in the old calvinistic strain: but it presents many seasonable and useful truths in a declamatory style, perhaps rather too diffuse for the press. The annexed address corresponds with the discourse, is adapted to the melancholy occurrence, and is not, as is sometimes the case, drawn out to a tedious and inconvenient length.

**Art. 53.** *The Consolations of Pure Christianity;* delivered at Col-lumpton, July 5, 1798, before the Society of Unitarian Christians, established in the West of England, for promoting Christian

**Christian Knowledge, and the Practice of Virtue,** by the Distribution of Books. By J. Isaac. 12mo. 8d. Johnson.

Happy would it be, if Christians of every denomination did heartily regard those sentiments of candour, liberality, and truth, by which the sermon before us is introduced. Its principal intention is to propose some considerations, which 'may support a cheerful frame of mind under the discouragements which attend *Unitarian* Christians; and which ought, also, to convince others, that all religious consolation is not confined to those who have embraced the doctrines of Calvin and Athanasius, which *they* conceive to be corruptions of Christianity.' Mr. Isaac illustrates his subject with *serious simplicity*, and concludes by observing,—'We will not triumph in the spread of any opinions; but will rejoice when we see the comforts and truths of the gospel, exciting all about us to more extensive benevolence and piety, and to the practice of the virtues which shone so brilliantly in the conduct of the Holy Jesus.'

Art. 54. Occasioned by the sudden Decease of Mrs. Christiana Perkins, at Wilderly, in Shropshire, 18th March 1799, in the Seventy-First Year of her Age. By Nathan Porteus. 8vo. pp. 44. Johnson.

There may be somewhat peculiar in the air and manner of this discourse: but it is plain, sensible, practical, and useful; while it convinces the understanding, it affects the heart, and exhorts the reader to a life of piety and virtue. The respected person, by whose decease it was occasioned, was the widow of a farmer; who was, like herself, industrious and contented, and discharged with attention, in the fear of God, the duties of his station. Hence, among other instructive remarks, the preacher observes 'that a rural life is favourable to virtuous habits, and perfecting the moral and religious character.' This he does with the design of exciting those who are thus situated, to be sensible of their peculiar advantages, and to improve them wisely. 'It is (says he) in your situation, that every thing tends to promote that serenity of mind so friendly to serious thought and self-examination. That love of liberty and independence which you inhale with the breath of life gives strength and dignity to the mind.' Yet, inclined as he is to speak advantageously of rural scenes and employments, and to regard crowded towns and cities as unpropitious to virtue, he farther says, 'doubtless there are many glorious and shining exceptions—many who have surmounted the wickedness of the world and "come off conquerors;"—and I shall be glad to be convinced that vice is not on the whole, triumphant in metropolitan cities!—That Paris and London at present are better than Nineveh and Babylon of old.'—

The immediate occasion of his sermon leads Mr. P. to take notice of a sudden decease as a blessing to those who are habitually prepared: 'On this principle, (he adds,) I never join in the prayer against "sudden death." In the liturgy, where there is so much to admire and approve, it is by no means wonderful that some exceptionable passages should still remain. When the good man has "finished his work," why should he not be glad to go home, and "rest from his labours," knowing that his works shall follow him?"

Art. 55. *A Discourse delivered on the Fast Day in February 1799, in the Church of St. Lawrence, Winchester.* By the Rev. Henry Gabell, A.B. Rector. 8vo. 1s. Cadell jun. and Davies.

As a political Lecturer Mr. Gabell discovers considerable ability and adroitness in combating the principles of certain theorists. He may not be thoroughly correct in all his positions and reasonings, nor so perfectly calm and dispassionate as we could always wish the clerical politician to be: but there is a manliness in his style and sentiments which must please; and, while he labours to expose romantic ideas, he does not wish to repress and chill the noble energies of man, by the benumbing hand of despotism. He does not, like King James's preachers, quote scripture to prove the *Divine right*; nor express a desire to preclude the people of this country from any real improvement in the art of civil government:—quite the contrary: 'men (he says) will sooner believe that the Christian religion is false, than that it is unlawful to resist oppression;' yet he feels himself required to expose the folly of prescribing *revolutions* as the remedy for every slight disorder in the state; and to guard his countrymen from rushing, under the fear of *regal*, on the more fatal extreme of *popular despotism*. He fairly puts the question: 'Is the British Constitution radically unfavourable to Human Happiness?' Every rational person must assert the contrary.

Mr. G.'s observations on philanthropy may expose him to some critical comments: but we have not room for them. He might otherwise be reminded that his remarks apply as strongly against Christian benevolence, as against what he terms the *new philosophy*. It is true, as Mr. G. observes, that general philanthropy can rarely prompt to any great exertion: but then it tends to expand the heart, and to deliver it from stupid and irrational enmities.

The author farther considers 'war as an evil inherent in humanity, as a casualty inseparable from the nature of society';—we do not deny the position; but we may ask how, on this principle, are those pleasing hopes to be realized which our religion excites, and those prophecies to be fulfilled which promise the amity of the lion with the lamb?

Art. 56. *Presentation of Colours by Mrs. William Garrett to the Royal Garrison Volunteers*, under the Command of Major William Garrett; preached in the Garrison Chapel, Portsmouth, May 29, 1799, by the Rev. John Davies. 4to. 1s. Printed at Portsmouth. 'This sermon accords with the occasion, being a popular discourse on the Divine superintendence, and on the circumstances of the times, and of our own country in particular. The writer makes great use of Scriptural language, and animates us to 'splendid exertions' at this period, when (he observes) it is evident, *the Lord hath a controversy with us*.

Art. 57. *The Doctrine of Christianity on the Subject of War*: preached at the Consecration of the Colours presented by the Honourable Mrs. Peachey to the Royston and Barkway Volunteer Corps, 1st Aug. 1799. By George Law, M. A. Prebendary of Carlisle. 4to. 1s. Faulder.

In consequence of the title prefixed to this sermon, we opened it with some expectation: but Mr. Law makes no discovery of any one doctrine of Christianity on the subject of war; he only finds out that

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'we are left by Christianity, under the guidance of good principles, to the exercise of our own discretion.' This, however, may as well be called the doctrine of Christianity respecting the formation of constitutions, the making of poor-laws, or any other matter. Finding, indeed, that very little could be said on the title prefixed to this discourse, the preacher soon loses sight of it, and proceeds more properly to inquire how far we are sanctioned by the principles of morality and justice, in entering into and prosecuting that arduous contest in which we are at present engaged; and conceiving that our Constitution, Property, and Religion are at stake, he pleads for the justice and necessity of the war.—The sermon concludes with a sensible and animated address on the occasion.

Art. 58. Preached at the Lent Assizes, holden at Kingston, Surrey, March 18, 1799, and published at the unanimous Request of the Gentlemen of the Grand Jury. By John Hayter, A. M. 4to. 1s. Hatchard.

The great object of this studied discourse is to extol the justly admired British Constitution. 'Political wisdom, or public justice, (as is observed,) is the most extensive, the most useful, the highest talent to which men can attain.' All judicial establishments are said to have been disgraced by one great and essential defect, 'a defect which, in the present day, is inherent in the same establishments of every country, except *this*.'—This defect, we understand, is *partiality* and *inequality*, in the attainment and possession of just rights and advantages. What Mr. H. has advanced on this subject seems worthy of attention.

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' To the MONTHLY REVIEWERS.

' GENTLEMEN,

' IN your Review of Dr. Woodville's Reports on the Variolæ Vaccinæ, page 417, August Review, you say, "5thly, The following nice observations we think should be repeatedly made before the conclusion be admitted: "If a person has casually received the infection," &c. &c.

' Now, having had very considerable practice both in the natural and inoculated small-pox for upwards of twenty years, I have several times had an opportunity of observing appearances take place in the arms of my patients similar to those described by Dr. Woodville.—I have inoculated several patients who had previously received the infection of the natural small-pox, the puncture on their arms inflamed very faintly, stopped increasing as soon as the variolous fever came on, and afterwards became a simple pustule maturing like the rest.—I have also inoculated many patients on one arm, which has gone on very regularly, and a day or two previous to the eruptive fever's coming on I have inserted variolous matter into the other arm, and as soon as the fever took place, this last incision inflamed, got on rapidly, and was in a very short time as extensive as the first.

' The concurrent testimony of different practitioners must be the most effectual support of Dr. Woodville's observations; for that purpose I have given you mine; and am, Gentlemen, with great respect and esteem, your constant reader and well-wisher,

R. R. N.

' Colchester, Oct. 19, 1799.'

We find that this fact is now well ascertained, but we are obliged to R. R. N. for his communication.

## \* To the MONTHLY REVIEWERS.

In the Transactions of the Society for the Encouragement of Arts, vol. xvi. p. 265, there is a communication from John Sneyd, Esq. respecting the preservation of seeds for vegetation, by packing them in absorbent paper, and surrounding the same by raisins, or brown moist sugar; which by experiment seems to afford that general moisture requisite to preserve the seeds in a state fit for vegetation. That this method is likely to prove successful, is in some measure confirmed, if not anticipated, by the late Phillip Miller, who observes in his Gardener's Dictionary, under the History of the *Authemis Pyrethrum* (pellitory of Spain); "the first time I raised this plant was from seeds which were picked out of (from among) raisins: this was in 1732, and the year after, the plants produced seeds, which ripened well, so that I had a supply of them to distribute."

As you have very properly quoted Mr. Sneyd's communication, I thought the above confirmation of the method recommended might prove acceptable to the Naturalist; and you will perhaps be led to introduce it into the Correspondence of your Review, and thereby diffuse the knowledge of so easy a method of preserving seeds in a state of vegetation.

Basinghall-street, Oct. 31, 1799.

J. C. LETTSOM.\*

We have received a letter from Dr. Ferriar, of Manchester, in which we are desired to announce that he has used the infusion of *digitalis*, as a lotion, with remarkable success, in the inflammatory affection accompanying anasarca of the inferior extremities. As this species of inflammation has hitherto proved intractable, he wishes to communicate a knowledge of the method of cure without delay, through the medium of our publication.—We are happy in seconding the Doctor's good intention.

Dr. F.'s "*Essay on the medical properties of the Digitalis Purpurea*" (just published) is under our perusal, and will very soon be farther noticed in our Review.

The receipt of a second letter from A. B. is acknowledged: but we are prevented from entering into the subject of it, by having unfortunately lost the gentleman to whose remarks it particularly refers. We hope that this circumstance will excuse us from paying that minute attention to this correspondent, which the respectability of his communications would otherwise secure.

We are obliged by the general style and completion of the letter from E. M. of Sunderland, relative to a work published in the year 1795; in reviewing which, E. M. says, we committed a small oversight. If this were the case, we are sorry for it: but it is totally impossible for us, at this distance of time, to ascertain the point, or to remedy the evil, if such it be.

A. Z.'s 2d letter is just received.

✱ In the Review for October, p. 146. l. 7. for "*bright*" read *light*, and l. 9. for "*light*" read *bright*; p. 149. l. 14. for "*spread*" read *spread*; p. 217. l. 7. from bott. dele the quotation comma before "*As an instance,*" &c.; p. 239. l. 15. for "*not over,*" read *were not*.

# THE MONTHLY REVIEW,

For DECEMBER, 1799.

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**ART. I.** *A View of the Russian Empire, during the Reign of Catherine the Second, and to the Close of the present Century.* By William Tooke, F. R. S. Member of the Imperial Academy of Sciences, and of the Free Economical Society at St. Petersburg. 3 Vols. 8vo. 1l. 7s. Boards. Longman and Rees. 1799.

**T**HE importance of the subject of this work, the authenticity of the sources from which it appears to be drawn, the ability which it displays in arranging a vast variety of matter, and the circumstances which united to particularly qualify the author for undertaking and executing such a performance, entitle it to more than common notice, and will probably obtain for it more than common approbation.

It was well known to persons acquainted with continental literature, that, for several years past, especially since the accession of Catherine the Second to the throne, the Russian empire had been the subject of many inquiries and foreign publications: but few had an opportunity of perusing them, and others had not heard that they existed. Yet they were so numerous, as we judge from Mr. Tooke's quotations, that, to obtain from them an accurate and distinct view of so extensive an empire, it required a person who not only had made it his object to read and compare the principal of these productions, but whom an actual residence in the country rendered competent to decide on the fidelity of the printed accounts, and, if necessary, to rectify their errors. That Mr. Tooke possesses these requisites will not be doubted, when we remind our readers that he is the author of the popular life of Catherine II. published some time since\*; and when we inform them that he has passed the greater part of her long reign in Russia; that he was favoured for many years with the friendship and intimacy of two successive directors of the academy, and with free access to its libraries and collections; and that he was per-

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\* See Rev. N. S. vol. xxvi. p. 266.

sonally acquainted with several of the Petersburg academicians, who were appointed by the late Empress to travel for the purpose of exploring the natural and moral condition of Russia.

It will be rather difficult to give, within the limits of a miscellaneous periodical publication, an adequate idea of a work abounding with such interesting and various information: but, having attentively perused the whole of the three volumes, we trust that we shall be able to lay before our readers some of the most striking particulars.

In the Introduction, Mr. Tooke enumerates those learned men who, by order of government, travelled into the interior of Russia; among whom the celebrated naturalist *Pallas* occupies the first rank\*. These gentlemen, who were sent out for the express purpose of collecting information on the state of the countries which they were to visit, enjoyed every accommodation that could possibly be procured for facilitating their inquiries; and, much to the honour of the late Empress, after their return, they sat down in perfect ease to commit to paper the result of their inquiries.

The Russian empire, without reckoning the islands, reaches in length above 9200 English miles, and in breadth 2400. In this enormous extent, the temperatures of the atmosphere must naturally be various: but, though the weather, in the major part of the provinces, is exceedingly harsh and cold, the present author maintains (against Busching) that it never attacks the brain.

\* In sharp biting frosts, (says Mr. Tooke,) if people are but properly clad, and forbear to sit down, especially upon the banks of snow, which may often cost them their lives; they find themselves more healthy than in the moist weather of autumn, though such as live in the country are obliged to expose themselves the whole day long in the open air, to the utmost force of the cold, in forests, on hills and mountains, in the streets, &c. Any slight cold they may take, or any obstructions of the pores, are soon remedied by the hot rooms in which they are accustomed to sleep, and still more by the frequent use of their universally beloved hot-bath.—One sure proof that in general the climate is not prejudicial to health is the great number of persons that in all these parts attain to a very advanced old age.—From fourscore to ninety is an age thought by no means extraordinary; but numbers continue advancing from that period.

On the other hand, the heat in the southern part of the

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\* M. Pallas has recently published an interesting and splendid work, containing his observations during a journey into the southern provinces of Russia; of which we shall give an account in our ensuing *Appendix*, to be published at the same time with the Review for January.

empire



Empire is equally intense. In Astrakhan, the mercury in Fahrenheit's thermometer sometimes rises to  $103\frac{1}{2}$ ; and rain is then so rare, that, without artificial irrigation, all vegetation would be withered. Among the finest tracts of the southern districts, are to be reckoned the Caucasian territory, and the mountainous part of the province of Taurida. M. Pallas, in his late publication, gives so delightful a picture of the latter, that the author could not resist the desire of inserting the following translation of it:

"One of the mildest and most fertile regions of the empire is the beautiful semicircular and amphitheatral vale, formed by the Tauridan mountains on their side along the shores of Euxine.

"These vallies, which are blessed with the climate of Anatolia and the Lesser Asia, where the winter is scarcely sensible, where the primroses and spring-saffron bloom in February and often in January, and where the oak frequently retains its foliage the whole winter through, are, in regard to botany and rural economy, the noblest tract in Taurida, and perhaps in the whole extent of the empire. Here everywhere thrive and flourish in open air the ever-verdant laurel, the oil-tree, the fig, the lotus, the pomegranate, and the celtis, which perhaps are the remains of Grecian cultivation; with the manna-bearing ash, the turpentine-tree, the tanbark-tree, the strawberry-tree from Asia Minor, and many others. This last particularly covers the steepest cliffs of the shore, and beautifies them in winter by its perpetual foliage and the red rind of its thick stem. In these happy vales, the forests consist of fruit-trees of every kind, or rather the forest is only a large orchard left entirely to itself. On the shores of the sea, the caper-bushes propagate themselves spontaneously; without the assistance of art, the wild or planted vine-stems climb the loftiest trees, and, twining with flowery creepers, form festoons and hedges. The contrast of the orchards and the rich verdure with the beautiful wildness which the adjacent mountains and rocks present, which in some places rise among the clouds, and in others are fallen in ruins; the natural fountains and cascades that agreeably present their rushing waters; lastly, the near view of the sea, where the sight is lost in the unbounded prospect: all these beauties together form so picturesque and delightful a whole, that even the enraptured muse of the poet or the painter would be unable to conceive any thing more charming. The simple manner of life of the good-humoured Highland Tartars who inhabit these paradisaical vales; their turf-covered cottages, some hewn in the rock on the mountain's side, others placed amidst the luxuriant foliage of the surrounding orchards; the roving flocks of goats and sheep clinging to the declivities of the solitary rock; the sound of the pastoral flute, re-echoing its plaintive tones among the hills—every thing here renews the image of the golden age, its innocence and simplicity; every thing contributes to cherish the propensity to an artless, retired, and rural life, and we for a second time gain a fondness for the abode of mortals, which the horrors of war, the sordid pursuit of wealth in great cities, and the luxury which fills the

train of all the social vices, render so soon intolerable to the sincere votaries of wisdom \*."

M. Pallas thinks that the useful products of Asia Minor, as well as of the southern parts of Europe, might be made indigenous in these enchanting vallies, to the benefit of the Russian empire; which nowhere, in its whole extent, possesses so fine a climate as that which is there enjoyed.

Passing over the remainder of the first book, which treats of the natural state of the empire, we shall extract a few remarks from the second, which exhibits an historical view of the nations that constitute the Russian dominions. Besides the *Slavonians*, to whom the predominance belongs, there are in the Russian empire three main national stems, *Fins*, *Mongols*, and *Tartars*. The native Russians are of different stature; some are very tall, and few much below the usual height; several of them are remarkably strong-limbed; in general they are lean, but well shaped. Their mouth and eyes are small, the lips thin, the teeth even and beautiful, the nose in general not large nor very aquiline; the forehead frequently low, and their aspect rather grave; the beard is strong and bushy, their hair lank, brown, flaxen, or red, seldom or never entirely black. In gait and action, they are brisk and agile. The complexion of the females is brunette, with a fine skin, and many of them are extremely handsome: they arrive early at maturity, owing to the frequent use of the hot bath: but they as speedily decay, and the abominable practice of painting spoils their complexion.

\* The general disposition of the people is gay, careless even to lechery, much addicted to sensuality, quick in comprehending whatever is proposed, and not less prompt in its execution; ingenious in finding out means of abridging their work; in all their occupations ready, alert, and dexterous. Violent in their passions, they easily mistake the golden mean, and not unfrequently rush into the contrary extreme. They are attentive, resolute, bold, and enterprising. To trade and barter they have an irresistible impulse. They are hospitable and liberal, frequently to their own impoverishment. Anxious

\* To the generality of readers it may not be a matter of indifference to learn, that the philosopher from whose pen this passage proceeds, resides at present, according to his wish, in the country, the beauties whereof he here paints in such warm and poetical colours. As the health of this famous naturalist rendered his living in a warm climate necessary, on his request to the late Empress, he obtained not only immediate permission to choose for himself a place in her dominions, but also, on his pitching upon Taurida for that purpose, an estate in that province, and to the forming of his establishment a present of ten thousand rubles. Author.

solicitudes

solicitudes about the future here cause but few grey pates. In their intercourse with others, they are friendly, jovial, complaisant, very ready to oblige, not envious, slanderous, or censorious, and much given to secrecy. From their natural and simple way of life, their wants are few and those easily satisfied, leaving them leisure for recreation and repose; and the constant cheerfulness of their temper frees them from troublesome projects, procures them satisfaction in all situations, keeps them healthy and strong, and brings them to an undisquieled, contented, brisk, sometimes a very advanced old age.

The nation consists chiefly of nobility and peasantry: but the late Empress sedulously raised and encouraged the burghesses. To these may be added the Kozaks; who form a particular class originating from the peasantry, and live exempt from taxes, on the produce of their fields and pastures, or by the labour of their hands. They neither furnish recruits nor are given away as serfs: but they all serve as light horsemen, as early and as long as they are fit for it; providing themselves with horses, clothes, and accoutrements; and they receive pay only when they are in actual service.

The proper Russian architecture is the same in towns and villages:

'A messuage consists of a dwelling-house, a few little store-rooms, stables, and a stew or hot-bath, by which the yard is inclosed. All these structures are built of banks, unhewn, placed on one another, and notched into each other at the four corners; sometimes, though but rarely, on a brick foundation; these houses are covered with boards, and when the owner can afford it, with oak shingles. The meanest dwelling-houses consist solely of one little room, which therefore has the door to the street. In it is an oven taking up almost one fourth part of the whole space; adjoining to it, of equal height with the oven, is a broad shelf of board. The top of the oven and this shelf are the sleeping places of the family. The light is admitted into these houses through two or three holes in the walls furnished with shutters, or through a little window of Muscovy-glass, or only of bladder, oiled linen or paper. The smoke finds its way out as well as it can through these apertures in the wall. These rooms, as may well be supposed, are as black as a chimney; and as all the household functions are performed in them, such as baking, cooking, washing, &c. it is hardly possible to keep them clean. They are called, with the utmost propriety of speech, black-rooms. Under the floor of the room is a cellar.'

Paint is essentially necessary to the decoration of a Russian lady; and the fairest or the ruddiest young woman puts on both white and red. In the summer, the inferior classes contentedly lie down for the night in the open air, in the field, or in the yard belonging to the house; and in the winter on the top of the oven, without beds, or merely on a piece of felt, sometimes with and often without any pillow, either under a

thin covering or in their clothes. Whenever acquaintance meet together, even among the lowest of the people, they greet one another with great civility. Inferiors kiss their superiors on the breast; when saluting people considerably elevated above them, they kiss the border of their garment; and, when the difference is very material, they fall down and strike their forehead on the shoe of the great personage. It is indecorous to speak loud in the presence of superiors. On the slightest interruption or alteration in the ordinary course of whatever they are about, at eating, drinking, sneezing, at a sudden start, at the sight of a particular place, of a church, &c. they make the sign of the cross with the finger on the forehead, the stomach, and the shoulders, bowing several times, and adding, with a deep-fetched sigh, 'The Lord have mercy!' Intoxication is not disgraceful; and even among people of good condition, if a lady be overtaken in liquor, it is no subject of reproach. They are never quarrelsome, nor scurrilous in their cups, but friendly, jovial, and courteous; they speak in praise of the absent and boast of their friendship.—Their mode of bathing is thus described:

'They use the bath very hot, heating the room with large stones made glowing red, and raising a vapour by repeatedly throwing water upon them; the room all the while being so air-tight, that no particles of heat or vapour can transpire. The bather lies extended, naked, on a mat thrown on one of the shelves of the scaffold already described, which the higher he ascends the greater the heat he feels. When he has thus lain perspiring for some time, the waiter of the bath, generally a female, comes and washes his body all over with hot water, scourges and rubs him with bunches of leafy birch, wipes him with cloths, and then leaves him to lie and sweat as long as he chuses. Numbers of them run from the hot bath into the cold water flowing by, and in winter roll themselves in the snow, without deriving any bad consequences from it.'

There is more jovial and uniform singing in Russia than in most other countries. Every body sings, from the child to the hoary-head of age. The country roads re-echo with the songs of the drivers, the village-streets with the merry notes of the girls, and the drinking-houses are never without a concert. Dancing is also a diversion everywhere followed. Even the common people, who here are not apt to become stiff with work, are excellent performers. They generally dance to the voice.—They are much attached also to gymnastic exercises.—In severe winter-nights, the ladies make sledge-parties; in which there is always much vehement singing.—Every one, on visiting a lying-in woman, kisses her, and privately slips a present in money under her pillow.

'A careless

“A careless disposition, and a way of life naturally austere, an exemption from very toilsome labours, and the use of the bath, but especially a bright and clear atmosphere, peculiar to Russia and Siberia, keep them in constant health, generally to a good old-age. Even the sick have seldom recourse to medicine.—Several of their domestic remedies require a patient fortitude truly heroic. A mixture of garlic, onions, and Spanish pepper, with brandy, is an universal medicine for all distempers.”

To build churches is deemed a meritorious act, and hence even the smallest towns abound with them. As the severity of the winters renders it necessary to warm the places of worship, there are frequently two churches on the same scite, the one for winter and the other for summer. The clergy are greatly honoured, and are extremely tolerant towards all other professions of faith. At Easter, it is the custom, all over the empire, to present each other with an egg, accompanied with a kiss; at the same time saying: “Christ is risen!” to which the other replies: “He is risen indeed!” Superstitious notions are very prevalent among them, as may easily be supposed.

The internal constitution of social order among the Kozaks is certainly singular. Though in complete subordination to the Russian supremacy, to which they are subjects in the strictest sense of the word, it is at once military and democratic. They have no nobility, and consequently no vassals. All are brethren, and may reciprocally command and obey. They elect their superiors, or persons placed in office and authority, from their own body, reduce them again to the common level, and choose others in their stead: the commander in chief alone is appointed by the government, whose concurrence is also necessary to his being deposed. All the commanders are in constant pay of the crown, but the privates only when in service. As the quality and colour of their dress are left to their own choice, they make a motly appearance on mustering days. All carry lances, which, when on horseback, by means of a slip thong, they sling to a rest in the stirrup, on their arm, or on the pommel of the saddle. They are also provided with a whip, with which they make a very sensible impression, on an unarmed enemy. Their horses look miserably, but, being well taught, perform wonders. On their expeditions, the troops are very light, having no artillery, tents, baggage, forage, nor store-waggons. A piece of felt is their tent, their cloak, and their bed; and the provision is carried by a second horse, each Kozak being obliged to keep two. With regular troops they are not eager to contend: but on such as are less disciplined, they rush with great impetuosity.

We shall close our account of the first volume with the narrative of a singular festivity among the Livonians. There is an antient wall standing near the Vasternois, but in the precincts of Felincastle; and this dilapidated structure is at present put to a very singular use:

‘Every year, nine days before the feast of St. George, or, as they call him, St. Yurgen, in the night, great multitudes of boors, of both sexes and of all ages, from all the adjacent parts, assemble here, sometimes to the amount of several thousands, kindle a fire within the inclosure of the wall, into which they throw offerings of various kinds, such as yarn, flax, wool, bread, money, &c. at the same time depositing all manner of waxen figures in the little apertures that seem to have served for windows. Round the fire sits a circle of beggars, who have the care of keeping it up; and for their trouble partake in the offerings. Of all the sights in the world, this is surely the most ludicrous. All the barren women of the country round, dancing stark naked about these old walls; others eating and drinking with noisy festivity; many more running in frisky gambols about the wood, and followed by young men, playing all sorts of tricks, and talking all manner of ribaldry. Hitherto it has not been possible to put down this strange licentious meeting; in the mean time all the circumstances of it seem to shew that it is derived from the days of paganism. The offerings, the fire, the dancing, the licentiousness, are manifest proofs of it.’

The *Second Volume* begins with a description of the Mongoles, rendered so famous in history by Tschinghis-khan, that memorable ravager of the world; who was originally one of their petty princes. In this section, as well as in the following, which treats of the Tartars, we meet with a great variety of learned and interesting observations. The national appellation of Tartar has indiscriminately and inaccurately been applied to all tribes beyond Persia and India, as far as the Eastern Ocean, however differing from each other in regard to their origin, language, manners, religion, and customs: but it is now ascertained that the Tartars in reality compose a distinct nation, which originally belonged to the great Turkish stock. Some of our learned readers will be pleased with the following remark:

‘The name of *Tartar* may either, 1. really originate from a Turkish horde, which bore this denomination, as Abulgasi, the historian of his own nation, affirms, and as from circumstances is very likely, that the Yakutes, among their deities, have a Tatar, who probably enjoys that honour as the patriarch of the nation; or it may also, 2. be derived from the Chinese, who call all their neighbours without distinction, Tata or Tadse; which latter hypothesis acquires some weight from this circumstance, that the Persians and Arabians know nothing of the Tartars under that appellation. It was first brought into general use in Europe after Bazty's incursion into Hungary under

under king Frederick II. Uncertain, however, as this denomination is, it nevertheless seems clear, that the Tartars are of Turkish origin, and that their proper name was Turk or Turkoman, and not Tatar. Not only the learned of their own nation affirm this to be the case, but the Tartarian language is still really nothing but the old Turkish. The modern Ottoman Turks speak even the Tartarian tongue, only in another dialect.

It is notorious that the population of the Russian empire bears a very small proportion to its extent. The most populous district is the tract of country between the 49th and 58th degrees of north latitude; though this is not to be compared with other states. In some districts of the Russian empire, the total failure of wood and water for ever defeats all attempts to render them habitable; in other provinces, the industry of the people is so little favoured by nature, that the want of provisions is the cause of emigrations. Another obstacle to populousness is the particular species of industry exerted by the inhabitants of the Russian empire; which is chiefly manifested in raising natural products, an employment which does not maintain so many people as the working up of raw materials (II. p. 138). Among several additional causes, which the author mentions as preventing an increase of numbers, the national propensity to the use of inflammatory liquors is probably the most considerable.

The Russian perhaps must yield to the Englishman and the Spaniard in bodily strength, but is far superior to them in the patient suffering of severe hardships. No one can longer bear hunger and thirst, want of comfortable accommodation, and deprivation of rest. This fact is sufficiently proved by the long and toilsome marches of the Russian army, and by the severe corporeal chastisements which they occasionally undergo. Malefactors, after the harshest punishment, are often seen to walk back to prison, without support, and without any visible alteration in their air or gait. Yet to put a weight or burden in motion always requires, in Russia, many more men than are used for such a purpose in other countries. An English sailor will sometimes lift and carry things, which the utmost exertions of three Russians would scarcely move.

The late Empress was very desirous of abolishing vassalage in her dominions: but, meeting with much opposition, she took effectual steps to better the condition of the boors; and to free them from much oppression and from many abuses, by instituting a regular tribunal for that class, entirely chosen out of their own body.

[*To be continued.*]

ART.

ART. II. *A Piece of Family Biography.* 12mo. 3 Vols. 12s. 6d., sewed. Bell, Oxford-street. 1799.

THE superfœtation of the press, (as Johnson called it,) in modern times, has been manifested by no species of literary production more than by that of novels. Amid the torrent which has been poured on us, to meet with only one or two that have any claim to notice might appear a singular instance of ill-fortune, did we not know that to write a good novel requires a rare combination of qualities: diligence of observation, nicety of discernment, and a fund of knowledge of human life extracted from books, and collected by experience. Why the best of our old novels have continued to please and instruct, amid all the fluctuations of fashion, the variations of taste, and the changes of manners, may easily be understood; in them we find just representations of general nature; no delineation of virtue above the reach of humanity; no caricature of follies which are the short-lived offspring of chance or fashion. Their authors were acquainted with the true principles of genuine passion, and they gave a representation of human life which every reader's observation may verify. They ransacked not their minds for unnatural conceits, reconcile knowledge, and marvellous events, but recited natural sentiments, obvious truths, and probable occurrences, in plain and easy language. That which rests on the stability of nature may justly hope for permanence.

The means of obtaining notice, however, are various; and most of the modern novelists have chosen one which philosophers have said could never be successfully pursued, except in a state in which knowledge was either in its infancy or in its decline. The plain and easy path of nature has been left, for the sake of following the mazy and mysterious track of wonderful fiction; instead of copying human life with such exactness, that he who studies the picture may recognize the original in actual converse with mankind, the practice of the novelist is to portray the distorted forms of extravagant fiction, or to swell a common incident to a terrific bulk, by the intervention of twilight, ruined towers, whistling winds, and female fears. Nature has been abandoned, and no advantage has been attained; descriptions have been drawn which no eye will ever verify; the imagination has been heated, but the warmth of generous feeling has not been excited; the mind has been kept in constant agitation, but no intellectual progress has been made.

The faults with which the last description of novels is chargeable have been avoided by the author of the present work, in which he has neither misrepresented life nor perverted sentiment.



sentiment. His plot is simple, yet sufficient to create interest; his remarks are just, without being too obvious; he always endeavours to please, and he not unfrequently instructs. In our commendation of his performance, however, we must make considerable reserve and limitation. Undoubtedly he has some title to wit, but he weakens that title by his constant endeavours to enforce it; if his ambition of humour and pleasantry had been less, we should have laughed more; if his sprightliness had been less continual, it would have appeared more natural; his reading or learning is too ostentatiously displayed; many of the criticisms that affect wit and cleverness are only puerile and quaint; the language is sometimes incorrect; and the construction of the sentences is often inelegant. As this may appear too much like rigid and ill-natured criticism, we would observe that the faults which we have mentioned are over-balanced by striking excellences. We shall therefore dismiss the performance with an honourable judgment, and quote a few passages by which the equity of our decision may be (at least in part) ascertained:

CHARACTERS. ‘Martha Dynevawr, sir David’s cousin, was fifty-two years old. Added to that excellent quality of maturity, she was full of flesh, short, and had a face strongly resembling a full moon—with this difference; the colour of the latter is like that of a lilly, while Martha’s bore a much nearer analogy to a full-blown rose. Time, therefore, could not be said to have plucked the roses from her cheeks—nor had she, indeed, any thing to fear from him in this respect, as he had also provided her with a greater number of little buds, which promised, in due season, to renew her bloom, and render it perennial. They were, at present, amazingly forward, and seemed not to be of their description that are

“born to blush unseen.”

‘What would many puny, pale-faced young ladies, whom I know, give for a little of the charming tint that overspread without partiality, if I except a prominent feature, the glowing visage of the virgin Martha? Perhaps some will say, Nothing! knowing that if such faces do resemble a rose, it is more the damask or purple one than any other. But let them recollect that *Æneas* was not

“in form and looks majestic as a god,”

PITT.

until *Venus* had breathed over his countenance “the purple light of youth.” Very likely it will, and it certainly may be said, that *purpuream*, or purple, in *Virgil*, is to be taken for *beauteous*. To which I agree without reserve; and consequently a purple face and nose must be beautiful. *Anarceon* also has *Αφροδιτη πορφυρα*, a purple *Venus*; and such was Martha.

‘After this elucidation I know well what will immediately suggest itself to many—Believe me, however, that no one ever presumed to say she was in the least addicted to tippling; but that every body

body in the house and in the village did not think so, I shall not dare to affirm.

‘ Martha, since the age of five-and-twenty, (perilous age for a maid!) had been of almost every religion that had yet any of its order and ceremonies remaining. But she now bid fair to fix for life, having been for two whole years a strong methodist; in which time she had converted a great number of sir David’s tenants, farmers’ wives, and labourers, who constantly attended at a temporary building, which she had erected, to hear the instructive eloquence of a fellow who had been originally her cousin’s gardener; but who having, as she conceived, imbibed more of the spirit than the rest, was deemed worthy of becoming the pastor of the flock. It was whispered about, indeed, by some apostates from and enemies to this sect, that Martha would, herself, often imbibe *the spirit* with the preacher until they both got most piously fuddled. But this is a circumstance which, if true, I shall not condemn as wrong: for, not being a methodist, I cannot pretend to say how far inebriation may be necessary to augment the warmth and fervour expected in persons of that persuasion.

‘ The conventicle was about three quarters of a mile from sir David’s, who would not permit it to be built nearer, nor to have been built at all, could he have avoided it; but his cousin Martha was so set upon it, that the fear of incurring her displeasure obliged him not only to wink at her absurdity, but to seem in some measure to approve of it.

‘ Lieutenant Llanethy was a naval officer, who had served during two wars, shared many very hot engagements, and always behaved with the greatest magnanimity and courage. But having little interest, although he had served his country for thirty years, he could never get any higher promotion than that of lieutenant.

‘ It being too late for him, who had been outstripped in the vigour and prime of his days, to think of pursuing fortune at so advanced an age, being now fifty-five, he had come with his wife, and a boy, at present on the seas, to spend the evening of his life in a little cottage which sir David had given him upon his estate. His head was quite bald, except a few white hairs that fell in his neck. He had lost one leg, and suffered very much, occasionally, from a violent asthma—yet, with all this, was extremely jovial and good humoured. His cottage he was used to call a cabin, which he would often explain in this pleasant way: “I have heard somewhere or another,” said he, “that there was once a philosopher who compared the world to an animal; its rivers were its veins; and so on:—now I liken it to a first rate, in which I am sailing to the other world—I bustled about in it a good deal in the early part of my life; but now my infirmities won’t let me visit deck as usual, therefore I have retired to the cabin for the remainder of the voyage.”

‘ The reader may easily guess why sir David invited the lieutenant to be present at the attack. He will not be suspected of being much biassed in favour of Martha on account of her over righteousness, against sir David and his good cheer, whom he knew not to be

be in the least partial to her religious pursuits. Moreover, he liked all other persuasions better than the methodists. He thought that if a man was honest, and did his duty, he might go to heaven without canting, and even without ever going on his marrow-bones; a position he had conceived a terrible antipathy to since he had mounted a wooden leg.

"Mrs. Martha," the lieutenant would say, "has often boarded me on the religious tack, but I have as often beaten her off. My wife, though, was not so successful: she got to the windward of her, and took her without firing a gun. Dam'me but it is as much as I can do to keep my station between 'em sometimes! though, spite of me, I can't help laughing when I hear Mrs. Martha talk of making me a new-born babe. She is one, she says; and mayhap she be: but it took a d——'d deal of grog to make her so."

The reverend Mr. Burley was acquainted with sir David's predecessor, and had been educated at Eton, where he had been on the foundation for nine years; when, a vacancy happening, he became a fellow of King's-college, Cambridge. He had, however, long forfeited his fellowship, on accepting a small benefice at a very short distance from sir David's. This was given to him, with a promise of something much better, by a great man of a certain party called the Opposition, also Democrats or Jacobins, for whom he had written several very spirited pamphlets. He had an immoderate thirst for the great world, and longed for nothing so ardently as to leave the country for a living in or near London. But, having no other means of existence, he was at present compelled to live upon his benefice, with the addition of a sum given him by sir David for doing the duty of his church; the living of which he would not part with, as he did not know that he should not marry again himself, or how many children his son might have to provide for when married.

Mr. Burley was tall, thin, and wore his own hair. He was serious; and, though not a proud, yet a very obstinate man in conversation with all except sir David, whom, as they seldom had any literary disquisitions together, and as he perhaps expected the living in case his prospects should fail elsewhere, he never contradicted.

He was very much disliked by Martha, who looked upon him as a supercilious prelate, existing only to eat up the good things of this world. And in this conclusion she was not entirely mistaken, since few men liked rich dinners, or relished his glass better than Mr. Burley. Martha, however, always treated him with outward respect; fearing lest he should procure the suppression of her meeting, by representing it to the bishop as disorderly.—

LITERARY CONTROVERSY. The doctor pretended to prefer Virgil to Homer, contending that his verse was more polished, and that he had very much improved upon his original, whose lines were eked out with expletives, and whose matter often abounded in absurdities. Mr. Burley gave it, with great justice, in favour of Homer; declaring that the other, had he lived in these days, would have been considered as little better than a translator, or, at any rate, an enor-

mous

mous plagiarist, than which, in his opinion as an author, nothing worse could attach itself to the character of a literary man.

‘The subject being revived by the parson, he was desired as usual to give an instance of an absurdity or impropriety to be met with in Virgil. Nothing could have pleased the parson more than this request—it was indeed precisely the object he wished to encounter, and for which he had come ready armed into the field.

“In the sixth *Æneid*,” said he, “you may perhaps recollect this passage :

— — — — — *Undo supermè*  
*Plurimus Eridani per sylvam volvitur amnis.*”

“Recollect it?” cried the doctor :

‘*Hic manūs, ob patriam pug—*—’

and would have gone on most likely to the end of the book, (for he had been famous, when at Winchester, for learning half a dozen books either of Virgil or Homer by heart,) had not the parson stopped him, and begged he would fix his attention only to the verse he had quoted.

“Your favourite Virgil,” continued he, “is here describing the Elysian fields, and I think it sufficiently absurd that he should there introduce a river which laved the fields of Mantua. For Eridanus, sir, is simply the river Po.”

“Consider, Mr. Burley,” said the other, “consider, Mantua was his native land. Take in the *amor patriæ*, and it will appear very fair, and indeed rather a beauty than a blemish.”

“Nothing can palliate it,” replied the parson ; “though I will allow that his description at this distance of time loses very little of its effect with most of us, from this circumstance ; but let me ask how it would seem, were I in describing Elysium to introduce the New River, because I, the poet, happened to live at Islington ? Sir, (he could never bear to call him doctor) I say it is a very improper liberty ; and this is the least of a thousand he has taken, which would be too troublesome to repeat.”

‘The doctor, who seldom dwelt long on one subject, and particularly when he perceived that he had no more to say on it, immediately began to attack Homer in revenge.

“Well, Mr. Burley,” said he, “I think that a very venial fault, if you are pleased to call it any, when compared with an oversight which your *Oceanus Sapiencie* has been guilty of. To assert one thing in one place, and contradict it in another, is unpardonable.”

“Sir,” interrupted the parson hastily, “you’re wrong ; you’re wrong, sir. Homer never did such a thing. Prove it, sir ; prove it.”

“Be patient,” said the doctor, “and I will. To say nothing of his inability to expound the fisherman’s riddle, (which is affirmed to have produced his death, and which looks something like dulness,) you will find that he, the *Vinosus* or boozier, as Horace calls him, contradicts in the *Odyssey* what he had formerly asserted in the *Iliad*—But he had probably taken a little too much at a time.”

“No jesting, sir,” said Mr. Burley peevishly, “but go on.”

“Be

"Be calm, and you shall hear. In the first book of the *Iliad*, *Thetis* says to her son,

Εἴμ' αὖτις ἔπο; Οὐρανὸν ἈΤΑΝΤΙΩΝ —

and in the sixth book of the *Odyssey*, describing *Olympus*, which you must acknowledge to be a most tepid and imperfect description, *Homer*, the best of painters, distinguishes it thus :

ὅτε ΧΙΩΝ ἐπιπλάσσει.

I do not imagine it necessary to translate either of these passages, as I see my father and the lieutenant are asleep, and I suppose you easily mark the contradiction."

'Such was the conversation, though not always such the temperate manner in which it was supported, that existed between Mr. Burley and the doctor, whenever they met, and which I as a faithful biographer, even though I lose the favour of the reader, am obliged to relate. He will not, however, find me so minute as either a *Piozzi* or a *Bozzy*.'

The ingenious author concludes his work with a justification of its tendency, with respect to the interests of morality; justly maintaining that 'it is the first and foremost duty of every writer to sow the seeds of virtue, whose germ is peace, and whose harvest is happiness.'

**ART. III. *The Wreath*;** composed of Selections from *Sappho*, *Theocritus*, *Bion*, and *Moschus*. Accompanied by a Prose Translation, with Notes. To which are added Remarks on *Shakespeare*, &c. and a Comparison between *Horace* and *Lucretius*. By *Edward Du Bois*. 12mo. pp. 112. 6s. Boards. White, &c. 1799.

THE pieces selected by the Editor of this elegant little volume, from the enchanting remains of the Greek minor poets, are *Bion's* Epitaph on *Adonis*; *Theocritus* on the Dead *Adonis*; The Thief, and the Herdsman, by the same; *Sappho's* Ode to *Venus*; *Moschus's* Cupid a fugitive; *Bion's* Third Idyl; and *Moschus's* Epitaph on *Bion*. The classical reader will at once appreciate the value of the entertainment provided for him, from this enumeration. Mr. Du Bois has translated the poems almost literally, for which we certainly do not mean to condemn him: but we must object to the principle on which he has proceeded. He takes it for granted, on the assertion of Mr. Cowper, that "a just translation of any ancient poet, in rhyme, is impossible;" and hence he infers that a prose-translation gives the most adequate representation of the original. This is surely not an accurate deduction, even if the premises were established; and we conceive that Mr. Cowper never intended that his opinion should be thus understood.

If

If Mr. Du Bois meant to deny that English blank verse is poetry, he ought to have spoken more explicitly : Mr. Cowper evidently designed only to shew his preference of this measure to the restraints of rhyme.—The original assertion is far from unquestionable. To speak of poems similar to those before us; Cowley's Translations of Anacreon; his *Acnse* and Septimius from Catullus; Hammond's Translations of Tibullus, in his *Love-Elegies*, for they ought not to be classed as original poems; and many other small pieces of our own writers; appear to us to convey a very complete idea of the antient poet from whom they are taken.

A prose-translation of these charming productions is worse than a separation of the limbs of the poet : it reminds us rather of the *σφρων λυθρευτων*. When we review our old favourites, the objects of our first poetical admiration, under such forms, we feel like Menippus in Lucian, who expresses his astonishment on seeing Helen and Nireus equally devoid of grace and beauty, in the infernal regions.

The impracticability of translating well in rhyme has been maintained by the French critics; and it may be true with regard to their language, to a certain extent. Yet, in the lighter kinds of poetry, even the French writers have produced happy versions of the antients. Their Epigrams are not inferior to any thing in the Anthology; and their translations of Martial are sometimes more exquisite than the original.—Our language does not appear, in the works of our great poets, to be deficient in any power of expression; and if Milton had translated the *Iliad*, which he is said to have once designed, Homer would have been completely our own. The imperfections of the two fine translations of the *Iliad* and *Odyssey*, which we now possess, might be easily traced to the different genius of the translators; neither of whom was *fully* qualified to write epic poetry: but this research would lead us too far from our subject.

Mr. Du Bois appears to be well acquainted with the Greek language; and he has in general succeeded in rendering his authors correctly into fluent English:—but we must own that, in our opinion, no very adequate feeling of the original pieces can be excited by his translations. We shall give, as a specimen, his version of Sappho's Ode to Venus.

‘ O IMMORTAL Venus, possessing various thrones, artful daughter of Jove, afflict not my soul, I beseech thee, O goddess, with wrongs, nor with anguish.

‘ But hither come, if ever thou didst listen kindly to my strains, which oft thou hast well heard, and come, leaving thy father's golden dome.

‘ Having

' Having yoked them to the car, thy swift sparrows drew thee all beautiful from heaven, oft wheeling round on their black wings through the midst of ether.

' Instantly they came away. But thou, O blessed, smiling with a divine countenance, didst enquire what was my suffering, and wherefore I summoned thee here.

' And what in my raving mind I most desired; whom again I would conquer? and whose loves ensnare? Who wrongs thee, Sappho?

' For if he flies, soon he shall pursue; though he does not take thy gifts, yet shall he give; if he loves not, soon he shall love, and do whatever thou art willing.

' Now, O come to me, and free me from vexatious cares. Order it so, that whatever my soul desires may be fulfilled to me, and be thou thyself my ally in the wars of love.

To our ears, this species of prose conveys the idea of one of King David's psalms, rather than of the strains of the voluptuous Lesbian. There is an unfortunate construction in the second stanza, *and come, leaving thy father's golden dome*; the poetess, and we suppose Mr. Du Bois also, meant to say that Venus had formerly come to Sappho: but, as the version now runs, it might be mistaken for a present invocation.—It may be said that we are severe on the translator, in selecting his version of a composition which is itself acknowledged to approach perfection. We shall therefore add a part of another, from Moschus:

' CUPID, A FUGITIVE.

' Venus called her son, Cupid, with a loud voice, saying, If any one sees Love wandering in the public ways, he is my fugitive: the discoverer shall have a gift. Thy reward shall be a kiss from Venus: but if thou bring'st him, not a mere kiss, but thou, O friend, shalt have something more.

' Remarkable is the boy; amongst full twenty thou may'st know him. His body, indeed, is not white, but like fire: his eyes are somewhat fierce and flaming. The disposition of his nature is evil, sweet his talk; for what he says he does not think. His voice is as honey; but when he is angry, his mind is savage, deceitful, saying nothing truly: treacherous boy, cruelly he sports. His head is beautifully covered with hair, but his face is saucy and froward,' &c. &c.

The remarks on Shakspeare consist of coincidences and imitations, which Mr. Du Bois thinks he has discovered, between our poet and some of the Greek writers. Some of them appear to be only those general resemblances, which must take place among writers who describe human nature. Dr. Farmer, we remember, has shewn how far this may be carried, by indicating a passage in one of the Greek philosophers, exactly corresponding with one in Dodsley's Farce of the Toy-shop.—The Essay on the Learning of Shakspeare, particularly in the remarks on the use which the poet made of North's translation of

Plutarch, renders any farther observations on that subject unnecessary.

Mr. Du Bois is of opinion that Lucian has taken many passages from Horace: and he produces several parallel thoughts from the *Essay on Writing History*, and the *Art of Poetry*: but to us they do not appear convincing. The resemblance is too general, and consists in things of which two men of abilities cannot speak differently. Lucian must have been acquainted with the writings of Horace, though he has never quoted nor even referred to him: but he probably knew from what sources the Roman lyrist drew many passages, which to us seem original. It does not appear, from any part of Lucian's writings, that Roman literature engaged much of his attention.

In perusing this volume, we have been sometimes struck with expressions which are scarcely English: for example, (p. 99,) 'we shall confer a few passages,' instead of *compare*. In a work of taste, such language should have been avoided; as should also those typographical inaccuracies which here compose a short table of *Corrigenda*.

The volume is elegantly printed, is decorated with a handsome frontispiece, and altogether reflects credit on the writer's talents.

ART. IV. *Sermons preached before the University of Oxford*, in the Year 1798, at the Lecture founded by the Rev. John Bampton, M. A. By the Rev. Charles Henry Hall, B. D. 8vo. pp. 277. 5s. Boards. Rivingtons. 1799.

**P**ROVIDENCE and Revelation proceeding from the same eternal source, and having the same object in view, viz. the happiness of God's rational offspring, their history ought certainly to be contemplated in connection; not, as is often done, as detached measures of Divine wisdom and mercy. In the publication of the will of God to man, there can be nothing fortuitous; and in the dispensation of the Gospel, the purpose of which was in the highest degree magnificent and glorious, it may very reasonably be presumed that he who knoweth the times and the seasons, and who ruleth among the kingdoms of the earth, would so arrange the ways of his providence, as to give the greatest efficacy to this spiritual blessing, and to introduce it to the knowledge and acceptance of mankind at the properest period. Such is the fact; and it is curious and satisfactory to trace and compare with each other the history of revealed religion, and the history of God's providence in the government of the world. Scripture invites us to do this; and by so doing many learned Christians have elucidated and established their faith.



In the Lectures here published, Mr. Hall proceeds on this plan. He does not profess to have discovered any new road, but to conduct his hearers and readers through an interesting country, previously occupied and described. A short and modest preface thus explains his design:

‘It is the purpose of the following discourses to consider at large, what is meant by the scriptural expression, “Fullness of Time,” or in other words, to point out the previous steps, by which God Almighty gradually prepared the way for the introduction and promulgation of the Gospel. In such a design, there is little to awaken the attention of the learned theologian; and, in fact, the author has only attempted to bring under one view, and to render generally intelligible, topics and arguments, which in the writings of our best and ablest divines have long ago been separately and thoroughly investigated.’

In the first sermon, Mr. Hall still more clearly explains his object, in the following words: ‘I shall attempt to shew, that the whole of God’s moral government of the world, and all the complicated events in the history of mankind, were, in fact, nothing more than a preparation, under the guidance and control of his providence, for the introduction of the *Christian Religion*; “the mystery ordained before the world,” “hidden from ages and generations,” and by the mercy of God made manifest at last.’ In prosecuting this design, Mr. Hall takes a view of the history of the Jewish people, explaining the reasons of their being preserved separate from the nations of the earth, and the uses of their religion as preparatory to that which was to be “the fullness of grace and truth.” He discourses also on the testimony of prophecy, and maintains that the preservation of the Jews as a distinct race, through all their fortunes and revolutions, is a standing evidence in favour of revealed religion. He does not forget to notice the state of the world without the limits of Judea, and particularly the series of events under the four great antient monarchies, by which the world was brought into that particular situation which was most likely to facilitate the dissemination of the Gospel. He distinctly shews, as Dr. Robertson had admirably done before him, that there was a peculiar fitness in the period at which our Saviour entered on his public ministry; and he concludes this course of sermons with descanting on the universality and perpetuity of the Christian religion.

If in these lectures the preacher has thrown no new light on the evidences of revealed religion, he has discovered a commendable knowledge of his subject, with considerable judgment in arranging and ability in managing the argument.

We shall extract a short specimen of the author’s manner, from the Discourse on Christianity as an universal religion.

‘ Compare the Gospel of Christ with the Law of Moses, with the Koran of Mahomet, or with the multifarious superstitions of the Heathen; and then you will confess the decided superiority of the Christian Law. The moral precepts of the Gospel are adapted to every possible variety of climates, of situation and of employment: they all flow from the source of universal charity, that charity which teaches us that, as the children of one common parent, as subject to the same vicissitudes of misery and happiness here, and heirs of the same immortality hereafter, we are to commiserate and relieve each other, to live for others more than for ourselves, and to “do unto all men, as we would they should do unto us.” The duty of prayer, the secret unostentatious worship of the heart, which God, under a former dispensation, had declared to be more valuable and more pleasing to him than all the incense of sacrifice and burnt-offering, and which Christ enjoined by his precepts and sanctioned by his practice:—this great duty is as universally practicable, as it is universally obligatory.

‘ The Christian is not called upon like the Jews of old, or the Mahometan of our days, to quit his usual residence, and his ordinary occupation, to traverse distant and inhospitable countries, and to prostrate himself before the altar of his God at a stated season and in a particular place; he is not burdened with a yoke of particular ceremonies, of periodical ablutions, which purify the body, but not the heart; or of minute and trifling observances, which vex and harass the mind, instead of relieving and consoling it. The two simple sacraments, which mark the profession of his faith, interfere with no local duty, and interrupt none of the necessary occupations of civil life: and his first and earliest lesson, to love his God, to believe in him, to serve him, and to pray to him in secret, it is easy for him to practise at all times, and in all circumstances, in the place of his customary residence, in the bosom of his family, or in the private recesses of his closet.

‘ Thus, while the moral precepts and the religious exercises of Christianity are adapted to the circumstances of every individual, the religion itself, as a system, is compatible with every form of political society. While it is indeed the only basis upon which any government can exist with stability and firmness, it neither prescribes to man any particular form of government, nor refuses to connect itself with any. It gives the outline, the great and fundamental principles, upon which the very existence of civil society depends, moderation, good order, and submission to established authority: but it leaves to the wisdom of man to determine in what way those principles are to be applied; and what form of public institution is most congenial to his character and his circumstances, and most likely to ensure his happiness.’ (p. 254-6.)

The sermons are nine in number; and it is from the last that we have selected the specimen here given, which may probably excite in some of our readers a curiosity that our limits cannot conveniently, at this time, farther gratify.

ART. IV. *Twenty-two Sermons, on various Subjects, selected from the Works of the Rev. Isaac Barrow, D. D. late Master of Trinity College, Cambridge.* 8vo. pp. 469. 5s. Boards. Cadell jun. and Davies. 1798.

THIS selection from the works of an author of such eminent reputation as Dr. Barrow possessed, in the line of his profession and in other studies, will be gratifying to many readers. Charles II. was accustomed to call the Doctor "*an unfair preacher,*" because he so exhausted every subject which he undertook to discuss, that he left nothing to be said by those who succeeded him: indeed, his discourses are known to be replete with matter. It may have been expected that this republication of them should be introduced by an account of the learned author; whom some may suppose, from the title, to have lately enjoyed the Mastership of Trinity College, Cambridge: but, so far from presenting a life of the Doctor, the volume has neither preface nor advertisement; and the reader is left to his own conjectures respecting the motives of the publication, and the reasons for the profound silence of those who superintended the Clarendon press on this occasion\*.

It does not fall within our duty to supply this deficiency: but, as there are many to whom these sermons will be new, and whose admiration of them may induce a wish to know something of the author, we think it proper to inform such persons that the life of Dr. Isaac Barrow has been frequently written, and is to be found in all our general biographical complements. He was born in the year 1630; was the predecessor of the great Sir Isaac Newton in the mathematical chair; was appointed to the Mastership of Trinity by royal patent in 1672, King Charles complimenting him at the time by saying that he had conferred the dignity on the best scholar in England; and he died on the 4th of May 1677, in the 47th year of his age, and was buried in Westminster Abbey, where a monument has been erected to his memory.

Though, however, we cannot undertake to write again what has been so often written—the life of Dr. Isaac Barrow,—it may not be improper to give the following concise account of his works, that our readers may be apprised from what parts of them the selection now published has been made.

In 1683, all Dr. Barrow's English works were published in three volumes folio, by Dr. Tillotson, afterward Archbishop of Canterbury. The *first* of these volumes contains *thirty-two Sermons*, on several occasions, with a brief Exposition of the

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\* The volume comes from the Clarendon press at Oxford.

Creed, the Lord's Prayer, the Decalogue, and the Doctrine of the Sacrament:—also, a Treatise on the Pope's Supremacy, and a Discourse on the Unity of Faith. The second volume contains, *Sermons, and Expositions on the Articles of the Apostles' Creed*. The third volume contains forty-five Sermons on several occasions; to which is added a Defence of the Trinity.

In addition to Dr. Barrow's Mathematical Treatises, which were published in Latin by himself, there was given to the public, in 1687, a fourth volume, entitled "Isaaci Barrow, S. S. T. Professoris, Opuscula," &c.

Sermons 1 and 2 of this octavo volume are the 36th and 37th of the third volume of Dr. Barrow's works; the 3d, 4th, 5th, and 6th, are the 39th, 40th, 41st, and 42d of the same volume; 7, 8, are the 4th and 5th of volume 2 of the works. Sermon 9, is the 1st sermon of volume 1, and is the only one taken from that volume. Sermons 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 22, are the 14, 15, 18, 19, 20, 21, 22, 12, 13, 4, 45, 23, of the third volume of the works; and sermon 21, of the octavo, entitled a Defence of the Blessed Trinity, is at the end of the 3d volume of the works.

Why these discourses are so transposed from the order in which they stand in the works, we do not know; and we are equally ignorant of the principle which governed the selection: but the object, no doubt, must be good, and many will be thankful for having their attention thus invited to the works of a Divine who has been celebrated for a strong and comprehensive mind.

ART. VI. *Memoirs of the Courts of Berlin, Dresden, Warsaw, and Vienna, in the Years 1777, 1778, and 1779.* By N. W. Wraxall, Esq. 8vo. 2 Vols. 14s. Boards. Cadell jun. and Davies. 1799.

**T**HOUGH few subjects furnish more interesting matter than may be derived from anecdotes of living characters, yet they are too frequently ushered into the world under very exceptionable circumstances. Nevertheless, in proportion as they contain amusement they will find readers; whence it sometimes happens that a work of this kind is received with avidity, while the publication of it incurs general censure. In the memoirs under present consideration, we have particularly to commend the writer's sense of propriety in this respect. Though originally collected with a view to publication, their appearance has been delayed by a reluctance to disclose facts of a private nature, during the lives of the persons to whom they

they related. 'The lapse of more than twenty years has fully emancipated the author from these restraints,' by the decease of the individuals principally mentioned.

To these Memoirs, as to his former *Tours*, Mr. W. has given the form of letters. The allusion to recent events, in the preface, appears to us ill placed. It is a misapplication of the use of comparison, to adduce great crimes as exculpatory of others with which they have no connection. Anarchy has sins enough to confess, without making it answerable for despotism and superstition.

The first letter dated from Hanover, September 1777, contains many curious anecdotes concerning the house of Hanover; among which is a relation of the principal circumstances attending the death of Count Königsmark, and an account of the last illness and death of King George I. These latter particulars, which were received from a domestic who then attended his majesty, and which are therefore to be regarded as authentic, differ from the generally received accounts respecting the time and place of his decease.

'No remonstrances (we are here told) or expostulations could prevail on his majesty to stop at Ippenburen. He had only 18 miles from thence to his brother's palace at Osnabrugh, where he knew that every accommodation and aid could be procured. His tongue began to swell, his senses to fail, and his articulation to become indistinct. But, as long as he could make himself understood, he continued to repeat 'Osnabrugh! Osnabrugh!' They therefore hurried on, in hopes of reaching that city while he was still alive, though the king was fallen totally senseless into the arms of one of his attendants, a gentleman named Fabrice. The place where he expired is difficult to ascertain; but it is believed that he breathed his last, as the carriage mounted the high hill out of Ippenburen. The body was, indeed, still warm when they arrived at Osnabrugh, where his veins were cut, and every method was vainly used to recover him, as he never gave any sign of life after leaving Ippenburen.'

The 2d letter (dated from Zell) contains a history of the arrest of the unfortunate Caroline Matilda, queen of Denmark, of Struensee, and of Brandt. The next four letters are dated from Berlin, and are almost wholly occupied with an account of the actions of Frederic the Second, and a review of the principal campaigns during his reign, particularly those of the seven years' war. Mr. W. declares himself not disposed to be the panegyrist of Frederic, yet appears to be little less than an enthusiastic admirer of his qualities; ranking him as superior to all other princes, not only of the present but of any age, Cæsar excepted, for his talents, 'equally adapted to the field and to the cabinet, to active as well as speculative

life.' His legislative and his literary labours are praised, each at least as much as they merit. 'When we reflect,' says the author, 'on these circumstances, can we wonder that he has attracted the universal attention of mankind, and that every other prince sinks into comparative obscurity near him?'—That Frederic the second was a monarch of more than common talents, is not to be disputed. With a penetrating and informed mind, he was remarkably vigilant and active: qualities which were constantly kept alive by a rapacious disposition delighting in rule. Without recurring to times very remote, however, princes may be found who would not greatly suffer by a comparison with Frederic. We might mention our first Edward, and Henry the 4th of France.—Mr. W.'s high praise of the Prussian monarch ill accords with what follows, written from Leipzig, immediately after having quitted Prussia: 'The air which I am now breathing seems lighter than in Brandenburg, the human face more cheerful, the animal man more happy, and the aspect of nature itself more grateful.'—'The Prussian monarchy itself sometimes reminds me of a vast prison, in the gloomy centre of which appears the great keeper, occupied in the care of *HIS CAPTIVES*.'—'On entering the territories of Saxony, not only the soil becomes fertile, but the cultivation is better; and an air of plenty, mixed with content, is visible in every countenance.'

In the description of the manners of Frederic, the man is delineated distinct from the hero; and Mr. W. has here freely censured some particulars in the political conduct of that prince, though not with the same degree of severity which he used in his Northern Tour; and which was the occasion of his not being presented to his Prussian majesty. The English, Mr. W. observes, were by no means his favorites. 'It is certain that he has never sincerely loved the nation at any period of his reign, however necessity may have driven him to form alliances with Great Britain.'—'He deprecates, not without some reason, the animadversions or criticisms which foreigners of our description might pass upon his military conduct. "*Je ne veux pas de chambre basse au milieu de mon armée* \*," was his reply to an application lately made him, to permit some English officers to serve as volunteers in his camp.'

Among the military projects undertaken by Frederic, but in which he did not succeed, was an attempt to train the Jews to arms. After the first dismemberment of Poland, finding that there were a considerable number of them in the

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\* "I do not wish for a House of Commons in the ranks of my army."

tract of territory which fell to his share, he determined to embody them, and to teach them the science of arms. They vainly remonstrated that war was not analogous to their genius, nor agreeable to their feelings. A corps of several thousand was formed, compelled to learn the manual exercise, and passed in review. But such was found to be upon trial their insurmountable disinclination to bear arms, that after many vain endeavours, they were finally broken and disbanded.'—  
'Having failed in such able hands, we may conjecture that the attempt will not speedily be repeated by other princes.'

Mr. W. made but a short stay in the Saxon dominions. He arrived at Vienna in December 1777, just before the death of Maximilian Joseph (elector of Bavaria) occasioned the war between the Emperor and Prussia, respecting the Bavarian succession. The description of the Austrian Court is among the most entertaining parts of this publication. We shall extract a few particulars respecting Maria Theresa and Joseph II.

'I was presented by Sir Robert Keith to the Empress Queen and afterwards to the Emperor. Maria Theresa received us in the deepest weeds, in a chamber hung with black velvet, on the third story of the palace. She has neither worn any other dress nor inhabited any other apartments, since the decease of the late Emperor, her husband, more than twelve years ago.'—'Francis died suddenly, on the 18th of August 1765, without previously confessing, or receiving absolution. Unless prevented by indisposition, Maria Theresa never fails to repair on the eighteenth day of every month, very early in the morning, to the vault of the convent of the Capucins in Vienna, where his remains are deposited. The vault is lighted up, and on her knees she pours out supplications for the repose of his soul. And the whole month of August is dedicated to his memory as a penitential time.'

The monument which the Empress has caused to be erected for the late Emperor Francis and herself, by some defect of design in the attitude of the figures representing them, awakens ideas very remote from those intended, and has occasioned many ludicrous and sarcastic remarks.—Among the tombs in the same vault is that of Eleanor of Neubourg, third wife of the Emperor Leopold; on which is the following affecting and pious inscription dictated by herself: which, says the author, 'I copied for its humility, as well as for the religious cast of expression.'

*"Eleanore,*

*Pauvre pécheresse!*

*Morte le 19 Janvier, 1719."*

During the whole course of the seven years' war, the Empress Maria Theresa's attachment to her husband kept him from

from the field ; on which, Frederic did not fail publicly to make many mortifying and irritating reflections. The following anecdote, however, related by Mr. W. proves that her conjugal affection was ennobled by great dignity of sentiment and magnanimity. Francis, to whose affections she had so many claims, was nevertheless of a disposition so 'enterprising in pursuits of gallantry, that it was said to be dangerous for a woman of honor and beauty to remain alone in his company.'

'On the evening preceding his dissolution, which was sudden and unexpected, he had presented to the Princess of Auersberg (his last favorite) an order on his treasurer for no less a sum than two hundred thousand florins, or near twenty thousand pounds. As he died the following day, which was Sunday, the interval was too short, to allow her time for receiving the money. In a secret council, held after Francis's death, it was debated whether a pecuniary donation of such a nature, to so great an amount, should, or ought to be fulfilled. More than one voice declared against it ; but Maria Theresa, superior to every consideration except what she thought her own and her husband's honour demanded, issued orders punctually to discharge the sum.'—

'The Empress is generally occupied more than five hours every day in acts of religion and in prayer.'—'In March last year, (1778,) I remember her being for three hours, from three till six in the afternoon, on her knees in the cathedral of Vienna, imploring the divine interposition to turn aside the war, then menaced on account of the Bavarian succession. The Archduchess Elizabeth assured a lady not long since, that "when she accompanied her mother to chapel, she frequently remained there for such a length of time, as scarcely to know at last what she pronounced or repeated."

During the first pregnancy of her unfortunate daughter Marie Antoinette, 'Masses and supplications for the Queen's safe delivery, at which her Imperial Majesty assisted in person, were for several weeks performed publicly to a "*Vierge grosse*," in one of the churches of Vienna.'

Her religious duties did not prevent her from dedicating a portion of every day to public affairs. Though some of her actions proceeded from a mind contracted by superstition, the whole of her conduct manifested a charitable and pacific disposition.

The most remarkable *trait* in the character of Joseph II. was his strong preference of utility to ostentation. This appeared immediately on his accession, in several instances. By a relaxation of the game laws, the peasants were permitted to destroy the wild boars. Two extensive parks almost adjoining the city of Vienna were thrown open, and 'the most ample permission given to every person, of whatever description, to walk or ride in them at all seasons.' The Empress Queen was  
fully



fully entitled to a share in the praise of this act, as the parks were her immediate property.—The Spanish dress, from the time of the Emperor Charles V., had been uniformly worn at the court of Vienna on all occasions of ceremony. This custom Joseph abolished. 'He commanded the Aulic counsellors, from that time forwards, to assemble in their ordinary dress, and obliged the members to meet after dinner, as well as in the morning, for the more prompt transaction of affairs.'

We remember to have found, in a small collection of anecdotes of Joseph II., published at Paris shortly after his visit to that capital in 1777, one which particularly notices the unaffected plainness of his manners; and that, so far from being displeasing to the Parisians, it was a subject of their admiration. Being at the representation of a tragedy at the French theatre, in which some king was described as superior to and disdaining all troublesome pomp, the whole audience were struck with the similitude, and expressed their approbation by repeated shouts.—The ambitious views of Joseph, however, in his seizure of the Bavarian succession, and his joining in the division of Poland, are not to be palliated. With a disposition little inclined to war, he was nevertheless desirous of a martial character.

The following description of his manners appears to be well drawn :

'In external address, Joseph the Second is not deficient. His manners are easy, his conversation lively, voluble, and entertaining; running rapidly from one subject to another, and displaying frequently a vast variety of knowledge. Perhaps he manifests too great a consciousness of possessing extensive information; and he may be reproached likewise with frequently anticipating the answers of the persons with whom he converses. A mixture of vanity and of impetuosity conduce to this defect. While he talks, especially if eager, he always plays with the money in his pocket. He writes with ease, perspicuity, and propriety. I have seen many of his notes, evidently composed without premeditation, addressed to persons who enjoyed his confidence, both men and women. They demonstrate feeling, enlargement of mind, and, as I have thought, goodness of heart. Yet I know, from indisputable authority, that he is a profound dissembler, rarely or never speaking his real sentiments upon any point of moment. On the other hand, he certainly permits those whom he loves or esteems, to deal fairly with him; to tell him not only plain but painful truths; and even to reprehend him on occasion with severity.'

This on the whole must be esteemed as an amiable character. The practice of dissembling, with which he is charged, when for the purposes of concealment only, is in many cases perhaps allowable.

Among

Among the circumstances related of this Prince in these memoirs, is an account of the two interviews which took place between him and Frederic. The first of these, it is generally believed, was occasioned solely by motives of curiosity in both sovereigns to see and converse with each other. At the second meeting, (in September 1770,) the terms of the partition of Poland were adjusted. On this occasion, the address of Frederic was conspicuous :

\* During the two first days, no cloud arose to indispose the two monarchs towards each other ; but, on the third, the king received letters by a courier from Petersburg, the nature of which he did not immediately communicate to the Emperor ; who, conceiving that he had a right to know their tenor, manifested some little ill humour at their concealment ; Frederic then grew in turn sour, and out of temper. In this frame of mind they separated next morning, alienated from each other as much, as they had been prepossessed favorably at their first interview. But, Poland was not less sacrificed to their mutual ambition. These particulars are derived from the best information.\*

Mr. W. visited the mines of Schemnitz and Cremnitz in Upper Hungary, into the depths of which he descended, and which consequently he has described. At Vienna, he met the celebrated traveller Count Beniowski, who was by birth an Hungarian, and of noble extraction. The adventures of this enterprising man contain so many extraordinary circumstances, that it is not surprising if the veracity of his accounts, unaided by other testimony, should have been questioned.—The late Mr. Gibbon, in a letter written from Paris to Dr. Robertson, has mentioned *Bagniouski*, and has said that his journal was lodged in the *Depot des Affaires Etrangères* : but he has spoken of him as one to whose accounts, he thought, very little credit was due. Bagniouski (or Beniowski) related that he followed the coast of Asia as far as  $67\frac{1}{2}$  degrees of north latitude, where he was stopped by the ice in a straight between the two continents, which was only seven leagues broad. This particular corresponds so well with the subsequent discoveries made by Captain Cook, that it is impossible not to believe that Beniowski's accounts merited a more favourable reception. Mr. W. has given a brief sketch of the Count's adventures, collected from his own conversations\*.

From Vienna, Mr. Wraxall travelled into Poland, and afterward to Dresden and Munich : whence he returned to Vienna. At these places, his communications are not limited to the circumstances or descriptions of things which fell im-

\* See Memoirs of this singular person, Rev. vol. iii. N. S. p. 169. immediately

mediately under his own observation: but he has added such information, as serves to give a general idea of the situation of public affairs in the different states at the time at which he wrote.—The picture drawn of Poland is most reproachful to human nature. Robbed and oppressed by foreign powers; in a condition too helpless or too dispirited for resistance; with a consequent decay of exertion and neglect of all improvement; the nobility seeking in the most dissolute licentiousness a relief from corroding reflections; the peasantry in a state of poverty, filth, and wretchedness, unequalled in any other part of Europe:—These are some of the evils to which that miserable country has been subjected, in consequence of the defects in its constitution of government, and of the politics of its neighbours.

An extraordinary distemper, peculiar to this country, called *Plica Polonica*, which is ‘almost, if not absolutely irremediable,’ is thus described:

‘The seat of the disorder is in the hair, which entangles, and by degrees forms into a solid mass resembling a mat: every separate hair becomes a blood vessel, or tube of putrid matter. I have seen them stand out from the head, or hang in ropes from it; and nothing can be more loathsome. All attempts to shave the part, or to cut the hair, in however early stage of the disease such operations are tried, produce either blindness, or maladies still more fatal; at least I am so assured by every body with whom I have conversed on the subject. Upon the physical causes of the “Plica,” I find different opinions. Many assert that it arises from some morbid though hitherto unascertained qualities of the air or water in Poland. The latter element is, in general, bad, stagnant, and corrupt. But so it is likewise in many other countries where the “Plica” is unknown. On the whole, a more general, as well as rational belief is, that its rise and progress is owing only to the horrid nutriment and inconceivable filth of the Polish people.’—‘The distemper is almost exclusively found among the lowest class, and much more common in the remote provinces, than in the metropolis, or its vicinity.’

We shall now present our readers with the author’s account of his visit to the salt-mines of Wielicza near Cracow:—

‘After being let down by a rope to the depth of two hundred and thirty feet, our conductors led us through galleries, which, for loftiness and breadth, seemed rather to resemble the avenues to some subterranean palace, than passages cut in a mine. They were perfectly dry in every part, and terminated in two chapels composed entirely of salt, hewn out of the solid mass. The images which adorn the altars, as well as the pillars and ornaments, were all of the same transparent materials; the points and spars of which, reflecting the rays of light from the lamps which the guides held in their hands, produced an effect equally novel and beautiful. Descending lower into the earth by means of ladders, I found myself  
in

an immense hall or cavern of salt, many hundred feet in height, length, and dimensions, the floor and sides of which were cut with exact regularity. A thousand persons might dine in it without inconvenience, and the eye in vain attempted to trace, or define, its limits. Nothing could be more sublime than this vast subterranean apartment, illuminated by flambeaux, which faintly discover its prodigious magnitude, and leave the imagination at liberty to enlarge it indefinitely. After remaining about two hours and a half underground, I was drawn up again in three minutes, with the greatest facility.

Mr. Wraxall has been one of our most useful travellers: he has united great diligence with good opportunities of acquiring information: the style of his *Memoirs* is clear and polished, without other ornament than what naturally occurs; and his accounts of political and military transactions are concise, and without obscurity. In some instances, however, too much complaisance is shewn to the misdeeds and failings of individuals; and sometimes he is led aside by a desire of setting difficulties in the most formidable array, so as to make their being surmounted appear little less than miraculous; a defect which few writers of history (in which character we consider Mr. W. in our application of this remark) have taken much pains to avoid.—The general character of the present memoirs may be estimated from the particulars which we have noticed: but we shall add that they abound throughout with enlivening anecdote, and that the reader's time and attention will be amply repaid, whether his search be for information or amusement.

ART. VII. *Review of Poetry, ancient and modern.* A Poem. By Lady M\*\*\*\*\*. 4to. 2s. 6d. Booth. 1799.

WE have not been more agreeably flattered, for a long time past, than by the condescension with which the fair writer of the work before us has enlisted into the *corps* of Reviewers; and, in spite of the reverence with which we have been always impressed by the wise apophthegms of our forefathers, we will presume for once to combat that which asserts that "two of a trade can never agree." So far from quarrelling with Lady Manners, we most readily subscribe to all her awards, in her compressed *REVIEW of Poetry, antient and modern*; and, which we fear seldom happens between brethren of the family of Zoilus, we most avowedly, and free from all envy and reserve, will disseminate and abet her opinions, to the last drop in our pens.

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The exordium to this elementary Review, (if it may be so called,) which we Reviewers know to be the most troublesome part of our business, (*ce n'est que le premier pas qui coûte,*) deserves much praise. Nothing can be more pleasing and more truly maternal than this address to a beloved and hopeful child. In forming this outline of poetical portraits, just enough is said respecting each original to excite a strong desire, even in a child, to know more. The virtue, vice, and peculiar talent of each are so happily described, often in a single couplet, that children, and even adolescents, should commit these verses to memory, as a poetical catechism.

We present to our readers the opening lines of this poem, addressed to a son :

' Object of my fondest care,  
'Mid whose gay and childish air,  
Pleas'd attention can descry  
Reason's dawning brightness nigh ;  
While she, with delighted view,  
Marks the cheek of rosy hue,  
Marks thine eye, whose vivid light  
Shines than orient gems more bright ;  
Marks thy brows serenely bold,  
Crown'd with locks of waving gold ;  
While an inexpressive *charm*,  
More than features, more than *form*,  
Which no pencil e'er could trace,  
Heightens every infant grace.  
Twice three Summers now have shed  
Their warm sun-beams o'er thy head,  
Summers, fraught with anxious fears  
To reflection's riper years :  
While o'er Europe's wasted lands  
Discord hurls her flaming brands,  
And her rugged arms embrace  
Gallia's sanguinary race,  
Fixing in each savage mind  
Hatred to the human kind—  
Pale experience, all aghast,  
Reads the future in the past,  
And amidst impending gloom,  
Trembles for the nation's doom.  
Thee, lov'd boy, no cares molest,  
Shade thy brow, or heave thy breast ;  
Or if cares should discompose,  
Like the dew-drop on the rose,  
Or like clouds before the wind,  
Light, they leave no trace behind.  
Genuine delights are thine,  
Mirth and innocence divine,

Cherub

Cherub health of florid hue,  
 Quick surprise for ever new,  
 Frolic fancy, gay and free,  
 Gilds the rapid hours for thee.  
 Happy age, to grief unknown!  
 Happy age, but quickly flown!  
 Soon thy sports thou must resign,  
 Studious labor then is thine;  
 Far from every youthful play  
 Grave instruction points thy way:  
 Science, rich in ancient store,  
 Spreads for thee her classic lore:  
 Armed with magisterial rage  
 Pedants guard the mystic page,  
 Urging on thy tardy flight  
 To distinction's steepy height.  
 Rough is learning's arduous road,  
 Yet with brightest flow'rets strow'd,  
 Flowrets, 'mid the waste of time,  
 Blooming in eternal prime.'

Having happily sketched the merits of the Greek and Roman Bards, and of the Italian Epic Poets, and manifested a thorough knowledge of their peculiar excellence and talents, Lady M. points her attention to the votaries of the Nine in our own country:

' Leaving now each foreign soil,  
 Turn we to thy native isle;  
 Genius with a fonder eye  
 View'd nor Greece nor Italy.  
 Happy land by nature blest,  
 In her fairest liv'ry drest!  
 Mild the suns and pure the gales  
 That refresh her grassy vales;  
 Her's are daughters fam'd for charms,  
 Her's are sons renown'd for arms,  
 Nor for arms alone: the mind,  
 By philosophy refin'd,  
 Here has fathom'd truths unknown,  
 And each science made her own.  
 But more learned bards must name  
 Bacon's, Newton's, Harvey's fame,  
 And with unremitting toil  
 Trace the depth of Locke and Boyle.'

The modesty of our amiable sister-critic, in merely naming our great philosophers and men of science, and leaving their merits to be discussed by more learned bards, should not pass unobserved by those who indiscriminately impute unbounded vanity, and a rage for displaying their attainments, to those

females who possess somewhat more learning than the generality of their sex.—Shakspeare, Milton, Dryden, Pope, and Thomson, as their merit was great, and their writings were voluminous, here obtain more extended praise : but many of an inferior order are happily sketched in miniature, as it were, by a mere couplet :—such as :

‘ Philips in majestic strain  
Sings Pomona’s cultur’d reign.  
Wit and learning blushing boast  
Smith, by vile intemp’rance lost.  
Easy numbers, smooth and gay,  
Sweetly flow thro’ Parnel’s lay.  
Fascinating beauties glow  
In the graceful lines of Rowe.  
Warmest praises Garth attend,  
Poverty’s and merit’s friend.’—

‘ Sparkling wit’s incessant blaze  
Congreve crown’d with early bays.—  
Akenside in colours warm  
Paints imagination’s charm.  
Careless Churchill’s vigorous mind  
Pours his satire unconfin’d.  
Goldsmith’s winning lines impart  
Soft benevolence of heart.  
Where the moon with glimmering ray  
Lights the Church-yard’s lonely way,  
By pale contemplation led,  
Moral Gay delights to tread.’

Of the poem altogether, we cannot say less than that the opening is beautiful, that the characters are discriminative and just, and that the termination breathes a spirit of piety and maternal affection which is truly touching. It also merits observation that, when this excellent mother has finished the secular catalogue of poets, she characterizes the sacred bards, or prophets ; recommending their pious precepts to the future study and practice of her offspring, and ending with this short but heart-felt prayer :

‘ O may each celestial truth  
Influence thy tender youth,  
Teach thee every vice to shun  
That has hapless man undone,  
And thro’ error’s tenfold night  
Lead thee to eternal light.’

An account of a volume of Poems, by Lady Manners, will be found in our xith vol. N. S. p. 319.

ART. VIII. *A View of the Agriculture of Middlesex; with Observations on the Means of its Improvement; and several Essays on Agriculture in general. Drawn up for the Consideration of the Board of Agriculture, by John Middleton, Esq. of West-Barns Farm, Merton, and of Lambeth, Surrey, Land Surveyor, &c. Accompanied by the Remarks of several respectable Gentlemen and Farmers.* 8vo. pp. 600. 9s. sewed. Nicol, &c. 1798.

**I**F merit always gained precedence, even from those who are desirous of so allotting it, this work would not have been so long neglected by us. Could any doubt be entertained of the truth of King Solomon's observation that "time and chance happen to all," or that there are accidents, *lets*, *hindrances*, and *molestations*, in all undertakings, we should feel ourselves compelled to apologise to our agricultural readers, for having so long omitted to announce the pleasure and satisfaction which they may promise themselves from the perusal of this elaborate and well-digested Report: but we are persuaded of the futility of such excuses. The county of Middlesex has been fortunate in its surveyor; and the Memoir here composed for the Board of Agriculture will not only be interesting to the inhabitants of the county which it describes, but will be acceptable to all men who are concerned in discussions relative to rural affairs and political economy. Mr. Middleton has collected a great variety of matter concerning this rich and populous district, which he has arranged with a patient and displayed with an intelligent mind; and if, as a late writer has remarked, he may furnish some instances of the facility with which "conjectures accommodate themselves to hypotheses," it should not be forgotten that this is an evil almost constantly attached to philosophic examination. Our own system is the medium through which we all contemplate things; and this is very rarely, if in any case, so pure as to suffer every ray to pass through it un-coloured and un-distorted. Though Mr. M. has a system, however, it occasions no weak delusion. He argues ably even when he does not convince, and is always desirous of giving the best and most satisfactory information.

Mr. Middleton's remarks on the subjects of *Tithes*, *Management of the Poor*, and *Inclosures*, are very judicious; and we hope to be more than excused for inviting the attention of our readers to what he has advanced, respecting topics now so necessarily connected with the welfare and prosperity of the country.

It would be speculating in too wide a field, to inquire whether the circumstances of Europe may not, in the course of a few years, oblige us to a general commutation of tithes: it is sufficient to consider how far the taking them in kind operates against agricultural improvements. There are different opi-

nions



nions on this subject, but the series of these Reports has made it apparent to which side the *general* opinion leans. Mr. M. has given his sentiments on this head in so clear and decided a manner, that it may not be unacceptable to our readers, if we extract the whole of the Section entitled TITHES :

‘ In many parishes of this county, the tithes are taken in kind ; and which is nearly the same, in others they are annually valued, and compounded for. In several parishes, a reasonable composition is taken ; in some it has been very little advanced during the last twenty years ; happily there are farms which pay a *modus*, and others that are entirely tithe-free.

‘ I doubt not but I shall stand excused for relating the following oppressive cases of tithes. It is in order to shew more clearly than I could otherwise do, that tithes operate against the improvement of the soil, and consequently against the interest of the nation.

‘ I met with an instance near Longford, in this county, of a farmer having with great pains, and by an expensive culture, raised large crops. He offered a guinea\* an acre as a composition for the tithe of his wheat ; but it was refused, and was spitefully and maliciously taken in kind.

‘ A late rector of Kensington, in this county, after having for some time harassed his parishioners in the court of Exchequer, obtained a decree that pine apples, &c. which are well known to be raised at the expence of hot-houses, and other considerable expences, should yield their tithe in kind. I have not heard how many hot-houses were pulled down on that occasion, but a very exorbitant composition was demanded and received from the inhabitants, in lieu of paying their tithes in kind.

‘ Jonathan Tyers, Esq. was at the expence of making a hop-plantation at Denbys (Surrey). The vicar refused to compound on any reasonable terms, and insisted on taking the tithes in kind, and also on having them picked. A suit in the court of Exchequer was litigated, and the decree going against Mr. Tyers, he grubbed up his hops, sowed grass-seeds, and made a pasture of the land. Thus was a produce of upwards of thirty pounds an acre reduced to three.

‘ The parish of Hutton, in Essex, was much occupied by the suckling of calves. The clergyman insisted on taking the tithes in kind. The inhabitants were willing to set out one-tenth of every meal’s milk, and it was the only means they had of continuing the suckling business.

‘ This, however, would not content the parson—no ; he insisted on having *all* the milk of every *tenth day*, though he must know that it would ruin their suckling system. They of course resisted ; the parties were several years at law, and at last an unreasonable composition was obtained from the farmers †.

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\* Which was exactly the rent he paid per acre.—*J. M.*

† Tithes are not only oppressive in their own nature, but the method of taking vicarial tithes in kind, is ruinous to the occupier.—*J. M.*

' The success of these, and like cases, stimulated a vicar of Battersea to draw the tithes of that parish in kind, which was continued for two or three years, during which time nothing was more common than to meet his carts in the streets, retailing his tithes, with a person in each, vociferating, "come buy my asparagus!—oh rare cauliflowers!" &c. &c.

' A few instances equally oppressive with these, have happened in every county in England; and the necessary consequence is, that they have severally put a stop to some expensive, but promising improvement. Every matter of this kind becomes a subject of general conversation among farmers, and of course prevents their making the like attempts. *In short, an act of parliament to prohibit the improvement of land by any considerable expenditure, would not more effectually do it than the tithe-laws\*.*

' Had tithes never been established, happy would it have been for this country, and still more so for the clergy. They are a powerful cause of many quitting the church, and of creating and supporting sectaries: they are the never-ending source of ill-will, quarrelling, and litigation, and are, unquestionably, one great cause of the continuance of so much common and uncultivated land in these kingdoms. Within the narrow limits of my own knowledge, several premeditated Bills of inclosure have been given up, rather than the land should be subjected to yield tithes in kind, after the great expence of the act, the commission, the survey, the making of new roads, the building of bridges, the fencing, and erecting new buildings, and cultivating the land, should be incurred.

' A meeting was lately held, for the purpose of considering an application to parliament for inclosing the commons above Pinner, in this county. It did not suit the rector to attend the meeting; he therefore sent his proposal in a letter, which was, that a particular part of the commons, containing 300 acres, should be allotted to him in one piece, inclosed with a ditch, bank, and park paling, and maintained in good repair for ever, at the expence of the other persons who had a right of common. As such an *unreasonable* request could not be complied with, it of course defeated the intended application, and the land still continues in common.

' For about 794 years after Christ, tithe had no establishment in this Island; and *then* only over a small part of it, till about the year 854, when they were extended to the rest of England. The occasion† of their being given, is a powerful reason against their continuance. It was at a time, too, of great superstition and very gross ignorance; and tithes are continued to these days, by a barbarous policy which sets an insurmountable obstruction in the way of every great improvement, and lays an intolerable burden on the most vir-

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\* The practical Mr. Boys, in his excellent Report of the county of Kent, says, "nothing can be devised, that would so much set improvements afloat, as a commutation for tithe."—*J. M.*

† For the occasion of their being taken from the laity of this realm, and given to the clergy, see Burn's Ecclesiastical Law: title, 'Tithes.'

tuous and valuable class in society, to which half the property in these kingdoms contributes nothing. The operation of this tax is, to keep down or reduce the produce of the earth to much less in quantity than it would otherwise be, and of course to increase the price, and promote our dependance for bread on the importation of corn from foreign countries, which could with ease be raised at home.

Tithes create grievous heart-burnings on account of their *partial* operation, and which is visible in most parts of this county, by a very great number of the most wealthy persons living in expensive houses, or carrying on the largest manufactories, and who pay to the clergyman nothing, or at the most, only a few shillings a year, as a composition in lieu of the tithe of a garden. But mark the reverse. The smaller farmers are a very numerous class in society, supporting their families by the utmost exertion of their industry: many of them are unable to keep the wolf from the door, although themselves, their wives and children, would think it an indulgence, could they afford to fill their stomachs with the coarsest fare. Yet will the tithe-laws not fail to compel such miserable, but valuable beings, to pay a sixth, a fifth, or even a fourth, of the rental value of their land; and in some cases, more than the rent. Thus the poor farmer pays to the clergyman from 10l. to upwards of 100l. a year, while his wealthy neighbour does not pay so many shillings.

Every possible argument in favour of tithes upon land, in exclusion of houses and other property, is insupportable. Why tax the land to build churches? Does the land go to them? Is it benefited by them? There is not, nor can there be, any connexion whatever between the land and the church. Religion, in a word, is a mere *personal* concern, and of course, every possible expence relative to it, ought to be defrayed by a *personal* tax, without reference to any particular species of property. A greater absurdity can hardly be found, than to tax land, houses, money, stock in trade, merchandize, shipping, &c. for the support of the church. Land has certainly no more analogy than shipping, to the church, yet no one ever thought of taxing shipping for the support of it. Neither, I repeat, ought land to be assessable for that purpose.

As to the mode of employing and extending relief to the *Poor* Mr. M.'s opinion is in unison with our own; and we congratulate the children of Indigence on having so intelligent an advocate, who wisely and humanely has respect to their comfort, virtue, and importance as members of the community.—Gentlemen who have taken the lead in the management of the Poor have commonly been disposed to congregate them. In order more cheaply to feed and more effectually to govern them, they have collected them from their huts and cottages into large workhouses and houses of industry: but the expectations of the projectors of these institutions have rarely been gratified. We have already hinted our ideas on this subject; and our inquiries

\* Several additional cases of oppression may be seen in the *Annals of Agriculture*, vol. xxi. p. 438, &c.

and examinations tend to confirm them. Of heavy poor-rates, and profligate poor, we shall ever have to complain, unless we change our system. We should not think of improving the morals of one of the lower members of the community by forcing him from his cottage, to take shelter with his brethren in penury in a huge work-house; nor suppose that they can be less burdensome in a mass, than separate in their respective lowly dwellings. Is an army, is a navy, fed as cheaply as the individuals who compose it can feed themselves? This, however, is not the first consideration. When the poor cease to act for themselves, and to have a home of their own, they lose their little independence and activity of mind. They have no interest in any thing around them, and in course are deprived of the ordinary motives to patriotism, loyalty, and virtue. If the sum that is injudiciously expended in this country, according to the present system, were laid out in the erection of cottages, in allowing assistance to the necessitous poor at their own homes, and in training them to decency and virtue;—if the rich would take them under their care and protection, (every parish, according to its number, being divided into small classes for this purpose,) instead of abandoning them to careless overseers and hard-hearted farmers of work-houses; we are confident that the good effect would be soon apparent. We could say much more on this subject: but we will only add a part of Mr. Middleton's observations, as agreeing with our own sentiments:

‘Lodging and diet in the work-houses, in every instance, are superior to what the industrious labourer can provide for his family. It is obvious that this must have an influence over their minds, and become most injurious to the interests of society. It holds out encouragement to prefer the work-house to labour; and, by filling the poor-houses with improper inhabitants, it reduces the amount of industry.

‘In those parishes with which I am acquainted, the annual expence of each pauper is about fifteen guineas; a stout healthy labourer in husbandry, with a wife and three children, earns only thirty for the support of five persons,

‘The earnings of the inhabitants of work-houses, on an average of the whole of this county, do not amount to eight shillings per head per annum; which taken from the former sum, leaves fifteen pounds seven shillings, or near six shillings a week, as the expence of supporting each pauper. This is a profuse expenditure of parish money, as two-thirds of the whole number of persons would support themselves out of the house, on being allowed only two shillings a week each\*.’

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\* If it be true, that two-thirds of the number can be supported for two shillings a week, in their own houses, the whole might, in that case, be maintained for half the expence incurred under the present system.—*J. M.*

Mr,

Mr. M. farther observes that 'every institution which tends to make the poor depend on any other support than their own industry, does them great disservice, and is highly injurious to society, by diminishing the quantity of labour which annually produces consumable goods,—the only wealth of a nation.'

This is a very serious consideration; and one which completely exposes the impropriety of the present system:—but we must not extend our remarks here, and shall quit the subject with the following curious matter of fact: 'I have known (says Mr. M.) two families, consisting together of thirteen persons, brought to the work-house, and maintained by the parish at an expence of two hundred pounds a year, owing to an imprudent collector of taxes having distrained about twenty shillings on each family.' p. 70.

Mr. Middleton is not more averse from shutting up the poor in large work-houses, than he is strenuous for an universal *Inclosure* of all our waste lands\*. He expects much from this measure, when generally adopted, with regard to the salubrity of the country, its increased productiveness and population, and the improved morals of the poor. Sometimes, he is romantic, as when he supposes that our agricultural improvements may be carried to such a pitch that 'every acre shall support its man;' or that the population of the country shall equal its number of acres.—Inclosing is become very fashionable; and, if prosecuted to a certain extent, it promises great national advantages: but the benefit of inclosures, as an universal principle, appears to be over-rated; or, to speak more properly, is not fairly and accurately appreciated. Mr. M. is strenuous for having all the wastes, commons, and downs of the kingdom inclosed; and in several instances he states the superior value of land after inclosure, but he gives no insight into the expences of an inclosing bill, and all the subsequent charges of commissioners, agents, solicitors, &c. Under the head of *Stanwell Inclosure*, we are informed that the commissioners were empowered to sell, and that the land sold produced twenty-one pounds per acre: but he does not state the number of acres thus sold, by which we could ascertain the general expence. We mention this not to discourage the system of inclosing in general, but to hint to all

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\* He remarks, (p. 456,) that 'we have 22 millions of acres of land called commons;' and surely some of these commons ought to be brought into a state of aration, if, according to Mr. M.'s account, p. 481, our annual consumption of corn exceeds our growth by 694,163 quarters, and if we require 503,046 acres to be brought into cultivation before we can raise our own supplies.

who have such a measure in contemplation, that they should "*sit down and count the cost*," lest they be seduced under the prospect of wonderful advantages to spend 25*s.* in order to get a guinea. It is easy to propose that bogs shall be drained, downs inclosed with wide hedge-rows, and heaths and commons pared, burnt, and fitted for a rotation of arable crops: but is the nation capable, with its present population, of such an undertaking; or can it spare so great a capital as this would require \*? In time, and by degrees, great things may be done: but the agricultural speculator ought to be informed that nearly the value of the fee-simple of the land is sometimes expended, before it can be brought into a tolerable state of cultivation.

Inclosing schemes are not unfrequently mere jobbs. Under the plea of national benefit, commissioners, solicitors, and surveyors, contrive to lay parishes under heavy contributions. Considerable portions of land are assigned to pay expences; and the individuals, for whose benefit the measure is said to be undertaken, are often miserably disappointed.—Parishes should be allowed to inclose on certain conditions, without the necessity of a particular application to parliament; and inclosures should be made with a due attention to public utility, to the interests of the poor, and to the conservation of the public roads: not allowing plantations to be made too near them.

In many instances, salubrity will be promoted by inclosures; especially when accompanied with drainage to carry off redundant and stagnant water; yet may it not admit of a doubt whether an universal inclosure of the kingdom, and subdivision of it into small fields by hedge-rows, would not tend to increase the humidity of the atmosphere? Is not the island now subject to an excess of moisture; and are not some open spaces necessary to be left to counteract that tendency? We suggest this as a hint in the form of a question: let it not be taken for more than it is worth: but it should be considered that, whatever may increase the danger of wet seasons, and wet harvests, should be cautiously avoided.

After these cursory observations, we shall proceed to exhibit Mr. M.'s view of the subject; to which, for the most part, we can cordially subscribe.

The disadvantages of commons to the public in their present state, Mr. M. considers as far outweighing the advantages. Their produce he estimates at only four shillings per acre. Their benefit to the poor man is more specious than solid;

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\* Certainly not at present. 'War (as Mr. M. says, p. 458) produces a scarcity of money.'

while he speculates on the good to be derived from living on the edge of a common, his mind acquires an improper bias. This Mr. M. very well describes; and he likewise well appreciates the evils which these wastes occasion to the public, by their being 'the constant rendezvous of gypsies, strollers, and other loose persons living under tents, which they carry with them from place to place: and the resort also of footpads and highwaymen; so that in this respect they are a public nuisance.' He therefore laments to see, in every part of these kingdoms, such extensive tracts of land lying waste or uncultivated; and he deems it particularly disgraceful to the county of Middlesex; 'which, so far from raising a sufficient supply of bread for its inhabitants, is under the necessity of importing corn from every quarter of the globe, while at the same time it has land locked up from the operation of the plough; when, by the single means of inclosure, an abundant quantity of corn might be produced, and 150,000*l.* a year added to the wealth of the country, which is now absolutely lost to society.'

'The benefits and advantages (says Mr. M.) that would be derived from a general inclosure of commons, are so numerous, as far to exceed my powers of description or computation. The opportunity it would afford, of separating dry ground from wet, of well draining the latter, and liming the rotten parts, is of infinite consequence; as such an arrangement would, with the aid of intelligent breeders, be the means of raising a breed of sheep and neat cattle, far superior to the present race of *wretched half starved animals* now seen in such situations. It would have the effect of supporting a more numerous stock, upon the same quantity of food, by restraining the cattle and sheep within due bounds. Their restless and rambling disposition, not only treads the grass off the ground, but also takes the flesh off their bones. This renders the attendance of a shepherd necessary, and requires likewise that they be driven to and from the fold. Further, the live stock would by this means be rendered many hundreds per cent. more valuable to individuals and the community, than it has hitherto been, or can possibly be, without inclosure; and, *what is of the last, the greatest importance, it would tend to preserve such improved breed from that destructive malady, the rot, which makes such terrible havoc among our flocks.* Add to this, that the markets would be more plentifully supplied with beef and mutton, and the price of these articles considerably reduced.

'It does not appear to be necessary to state with precision (nor indeed is it capable of being so stated) what would be the increase in value, of the commons of this county, on their being inclosed, and well and properly cultivated. *It may, however, with safety be stated at upwards of fifteen times their present value to the proprietors\*,*

\* The present produce being only four shillings an acre, the rent cannot be stated at more than two shillings; and fifteen times that sum is but thirty shillings an acre; which is certainly less than they would let for after being inclosed.—*J. M.*

and forty times their present value to the public\*. But increasing the rental of such land to fifteen, or perhaps twenty times its present amount, is by no means the greatest advantage that may be expected to result from an inclosure of commons. *The general salubrity and healthiness of the country would necessarily be improved †; while industry would be largely increased, among the most useful classes of society; beggary and robbery much lessened; and the general stock of corn and cattle almost inconceivably augmented.* And wherever inclosures are made with due attention to the interests of the poor (as they ought always to be), they will be found to ameliorate their condition, as much as they increase the property and the comforts of the rich ‡.

\* The commons of this kingdom being, with very few exceptions, without ridges, furrows, or drains, have not the means of discharging that superfluous water from the surface of them, which is well known to be of great detriment to vegetation in general. Many commons in low situations, and where the soil happens to be of a retentive quality, hold water like a sponge: which being always stagnant, as well as excessive in quantity, renders the soil of such commons much too wet for the pasturage of sheep; and is, no doubt, the cause of many of the disorders which that animal is subject to, particularly that fatal malady the rot. From the same causes also, the neighbourhood of

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\* \* The present produce, as before stated, being four shillings an acre; forty times that sum is only eight pounds, which, there can be no doubt, is less than this land, after being inclosed, and cultivated, would produce. (Vide course of crops, and their produce.)—*J. M.*<sup>2</sup>

† “I have to observe (says Mr. Billingsley, speaking of inclosure), with heartfelt satisfaction, its happy effects on the health and comfort of the inhabitants of the adjacent villages. Agues and low fevers from the humidity of the air, impregnated with exhalations from the stagnant contents of the marshes, prevailed very generally during the vernal and autumnal seasons. And these, for the most part, were obstinate, and more frequently subdued by the drought and heat of summer, and frosts of winter, than by the most judicious medical treatment. Inclosing and draining have rendered these diseases as scarce in the low as in the uplands. To the prevention whereof, advance of wages (from four to six-pence per day) with constant employ, arising from the same cause, have not a little contributed, by enabling the poor to live better, which is generally accompanied by a growing taste for cleanliness.”—*Billingsley's Report of Somerset.*<sup>2</sup>

‡ Here I am again happy to have my assertions corroborated by Mr. Billingsley, in his valuable Report of Somersetshire. He says, “I can truly declare, that in all cases which have fallen within my observation, inclosures have ameliorated their (the poor) condition, exciting a spirit of activity and industry, whereby habits of sloth have been, by degrees, overcome; and supineness and inactivity have been exchanged for vigour and exertion. No stronger proof can be given of this, than the general reduction of the poor-rates in all those parishes wherein such inclosure has taken place.”—Vide *Billingsley's Somerset*, p. 35, and sect. 3. chap. 3. on cottages, in this work.<sup>2</sup>

such



such commons must be particularly unfriendly to the health and longevity of man. Only let us reverse the scene, and for a moment suppose these commons to be inclosed, the necessary ditches and drains sunk, and the land brought into tillage, and we shall see all the superabundant moisture got rid of; and the water, being kept in constant motion, by trickling down the side of the ridges into the furrows, and from thence into the ditches and rivulets, will be found to *fertilize* the very soil which, in its present stagnant state, it serves to *injure*: while, by leaving the land dry, it will be rendered more healthy both for men and cattle. The effects of such a measure would soon shew themselves in many districts of this island, which, at present, are very unpropitious to the health of man, in the much greater longevity of the inhabitants.\*

It is a consideration of great importance to the true philanthropist, that, by increasing our agricultural energies and capital, the cause of virtue and the poor will assuredly be promoted. Manufactures often enrich individuals at the expence of the health and morals of the poor; yet, while revenue is the great object of Government, manufactures, trade, and commerce, as affording more numerous and more ready articles of taxation, will be more encouraged than the simple operations of agriculture; which, as Mr. M. says, may be considered as the art of manufacturing the soil, and, from its effects, ranks the first of all manufactures.—

It is impossible for us even barely to notice one quarter of the useful information contained in this thick and closely printed volume, under the several heads into which the Report is divided. We can only farther mention a few particulars.—Mr. Middleton estimates the county of Middlesex to contain 280 square miles, or 179,200 acres; its rental, at about four millions and a half; and its population both *within* and *without* the bills of mortality, at 650,000\*. On a subject of so much importance, we must be indulged with another extract:

\* The whole population of South Britain, is supposed to be in the proportion of one inhabitant to 4 6-10ths acres of the cultivated ground. Of this county, it is in the proportion of upwards of 3 6-10ths inhabitants to every acre.

\* Including soldiers, sailors, and the inhabitants of the British isles, the population of Britain is, probably, nothing short of nine millions and a half; and perhaps Ireland increases this number to upwards of eleven and a half.

\* The following account of the number of inhabitants, and acres, is extracted from so many of the printed County Reports as contained those particulars; to which I have added the proportion which they bear to each other: by which it appears that Middlesex is 14½ times more thickly peopled than an average of the other counties, and on the whole of South Britain, near 20 times.

\* This is below what many will suppose: but Mr. M.'s mode of calculating appears to be tolerably accurate.

*Counties.*

# 404 Middleton's *View of the Agriculture of Middlesex.*

<i>Counties.</i>	<i>Inhabitants.</i>	<i>Acres.</i>	<i>Proportion, Towns included.</i>
Durham - -	80,000	610,000	8 acres to 1 inhabitant.
Derby - -	125,000	720,640	5 8-10ths do.
Stafford - -	250,000	780,800	3 1-10ths do.
Hereford - -	90,000	781,440	8 7-10ths do.
Lancashire - -	425,000	1,129,600	2 6-10ths do.
Kent - -	200,000	893,600	4 1-half do.
Norfolk - -	220,000	1,094,400	5 do.
Berks - -	115,000	436,480	3 3-4ths do.
Essex - -	320,000	1,240,000	4 do.
Cambridge -	83,000	443,300	5 3-10ths do.
Rutland - -	20,000	105,000	5 2-10ths do.
Huntingdon -	50,000	240,000	5 do.
Northampton -	167,600	582,400	3 1-half do.
Hants - -	200,000	1,212,000	6 do.
West Yorkshire -	400,000	1,568,000	4 do.
Devonshire -	400,000	1,600,000	4 do.
Somersetshire -	350,000	1,000,000	3 do.
Dorsetshire -	89,000	775,000	8 7-10ths do.
	3,674,600	15,994,100	in the proportion of four 3-10ths acres to 1 inhabitant.
Middlesex -	648,000*	179,200	one acre to 3 6-10ths inhabitants.

‘ Population is best promoted by a continuance of peace, and by employing the people in works of agriculture : on the contrary, war, which takes men from domestic life into the army and navy, unquestionably decreases population. It is a declared enemy to the human race.’

The general agricultural produce of South Britain, Mr. M. estimates at 130 millions sterling. According to him, the consumption of the metropolis in fruits and vegetables is to the value of upwards of one million of pounds sterling per annum.

On the subject of Planting, Mr. M. is of opinion that ‘ the offering premiums for the general increase of wood is going retrograde, or contributing towards a retrodution of uncultivated nature ; instead of which, this country ought to be in a state of *garden-like cultivation*. No parts should be in wood, except such as are unfit for the production of grass, corn, or garden crops.’

In the article of *Manure*, the Middlesex farmers have the advantage of vicinity to the metropolis ; where the sweepings of 3000 acres of pavement, in streets and market places, and the dung produced by 30,000 horses, 8000 cows, and 650,000 inhabitants, give a quantity not less than *five hundred thousand cart loads* : yet, viewing things with the eye of an agriculturist, Mr. M. laments that Old Father Thames should run away with so much *precious night-soil*.

\* 650,000.

Surely Mr. Middleton has exceeded in his calculation of the consumption of vegetables, when he says; 'Of potatoes, carrots, turnips, parsnips, cabbages, savoy, cauliflowers, lettuces, &c. I suppose each person to consume about one ton per annum.' This is nearly five pounds and a half per day, which appears to us beyond the mark. He is probably more correct when he estimates the average consumption of *animal food* by each inhabitant at *thirty-nine stone*, and of *wheat* at eight bushels.

The state of the Middlesex Roads, especially near the metropolis, has attracted Mr. M.'s particular notice; and, knowing their condition in winter from the multitude of carriages, of all descriptions, passing and re-passing, he recommends their being well-formed, and *coated with granite*, broken into pieces about the size of an hen's egg. This is a good idea, but it should if possible go farther; and all the roads, for a certain distance round the metropolis, should be paved with granite: since no loose materials whatever can sustain the weight and friction without being soon ground to powder in summer, and in the winter months converted into mud. With regard to *watering* the roads in summer, Mr. M. recommends, instead of this practice, which is liable to various objections, that the dust should be scraped off, as the mud is in winter. He offers also some other remarks on this subject, which are deserving of attention.

Having already exceeded our limits, we must now lay down the pen, though reluctantly: but we heartily recommend to our readers a perusal of the volume itself, where they will find a vast variety of important facts and useful hints which we are obliged to pass in total silence.

We understand that Mr. M.'s Report has been honoured with the first gold medal presented by the Board; and it fully merits the compliment which it has received.

The Appendix contains a number of curious and valuable communications from enlightened and public-spirited gentlemen. It is pleasing to see men of various talents and situations in life concurring in works of general utility.

ART. IX. *Notice of some Observations made at the Medical Pneumatic Institution*, by Thomas Beddoes, M. D. 8vo. 1s. 6d. Longman and Rees. 1799.

THE principal facts announced in this short paper are of so extraordinary a nature, that, while they must excite considerable attention, many readers will be inclined to suspend their opinion concerning them, till they are farther elucidated.

We shall give a short account of the leading circumstances, as they are now stated.

Mr. Davy, assistant to Dr. Beddoes, at the Pneumatic Institution, was induced to respire the gas discovered by Dr. Priestley, and denominated by him the *dephlogisticated nitrous gas*. After having ascertained that its nature and properties had been mistaken by late experimentalists, he ventured to breathe it pure; and Dr. B. thus relates the consequences:

‘The first inspirations of the gas produced giddiness, fulness of the head, and in short, feelings resembling those of incipient intoxication, but unaccompanied by pleasurable sensation. At this next experiment I was present. The quantity was larger, and the gas more pure. The scene exhibited was the most extraordinary I had ever witnessed, except in the case of that epileptic patient, whom I have described (*Considerations on airs*, part iv. p. 13.) as agitated, in consequence of the respiration of oxygen gas, with a long succession of the most violent movements. The two spectacles differed, indeed, essentially in one respect. In the former every thing was alarming: in the latter, after the first moments of surprize, it was impossible not to recognize the expressions of the most extatic pleasure. I find it entirely out of my power to paint the appearances, such as they exhibited themselves to me. I saw and heard shouting, leaping, running, and other gestures, which may be supposed to be exhibited by a person who gives full loose to feelings, excited by a piece of joyful and unlooked for news. As in the case of the epileptic patient, *no weariness or depression follow*: so in this case, *no exhaustion or languor or uneasy feeling took place*. The experiment Mr. Davy has very frequently repeated, and generally with the highest pleasurable sensations, and, except under particular circumstances, with considerable muscular exertions, which have not in any instance been succeeded by fatigue or sadness.’

The effects of this gas, on several of the author's friends, are detailed in the succeeding pages; we shall select a few of the most remarkable instances:

‘Mr. J. W. TOBIN (after the first imperfect trials), when the air was pure, experienced sometimes sublime emotions with tranquil gestures, sometimes violent muscular action, with sensations indescribably exquisite; no subsequent debility—no exhaustion.—His trials have been very numerous. Of late he has felt only sedate pleasure. In Mr. Davy the effect is not diminished.

‘PATRICK DWYER has always exhibited a ludicrous struggle between a propensity to laugh, undoubtedly produced by the air, and an eager desire to continue the inhalation.

‘REV. ROCHEMONT BARBAULD felt exhilarated, and was compelled to laugh, not by any ludicrous idea, but by an impulse unconnected with thought, and similar to that which is felt by children full of health and spirits—lassitude and languor through the day afterwards, which Mr. B. is disposed to attribute to hot oppressive weather, and a preceding sleepless night.

‘Mrs.

‘ Mrs. BARBAULD—THE CHILDREN’S FRIEND. At first pleasurable sensations, occasioning involuntary laughter ; some momentary faintness afterwards.—We now understand the regulation of the dose, so as perhaps to be able to remove Mr. Barbauld’s languor, and to give Mrs. Barbauld the pleasure without the transitory faintness.’—

‘ Mr. WILLIAM CLAYFIELD has most resisted the effects of the gas. Pretty strong doses produced a transitory intoxication. In two instances, very large doses have excited the violent muscular orgasm, accompanied with exquisite pleasure, and followed by no debility.

‘ Mr. ROBERT SOUTHEY could not distinguish between the first effects, and an apprehension, of which he was unable to divest himself. His first definite sensations were, a fullness, and dizziness in the head, such as to induce fear of falling. This was succeeded by a laugh, which was involuntary, but highly pleasurable, accompanied with a peculiar thrilling in the extremities - a sensation perfectly new and delightful. For many hours after this experiment, he imagined that his taste and smell were more acute, and is certain that he felt unusually strong and cheerful. In a second experiment, he felt pleasure still superior—and has since poetically remarked, that he supposes the atmosphere of the highest of all possible heavens to be composed of this gas.’

After some time, Dr. Beddoes tried the effects of the gas in his own person ; and we shall quote the account of his feelings :

‘ The first sensations had nothing unpleasant ; the succeeding have been agreeable beyond his conception or belief, even after the rapturous descriptions he had heard, and the eagerness to repeat the inhalation which he had so often witnessed. He seems to himself, at the time, (for why should one fear to use ludicrous terms when they are expressive ?) to be bathed all over with a bucket full of good humour ; and a placid feeling pervades his whole frame. The heat of the chest is much greater from a small dose than he ever felt from the largest quantity of oxygen. A constant fine glow, which affects the stomach, led him one day to take an inconvenient portion of food, and to try the air afterwards. It very soon removed the sense of distention, and, he supposes, expedited digestion. He has never tried to bring on the high orgasm ; but has generally felt more alacrity at the moment—not one languid, low, *crapulary* feeling afterwards. It occurred to him that, under a certain administration of this gas, sleep might possibly be dispensed with—he is sure that from less sleep he derives more refreshment than for many years past. And his morning alertness equals that of a healthy boy.’

In the first case, however, where this gas was inhaled by a patient liable to hysteric fits, the paroxysms were brought on with increased violence, and continued, with some intermission, during several weeks.

Dr. Beddoes proposes to employ the gas in the cure of palsy, and he mentions the following case in support of his intention :

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‘ The first patient that offered was a man aged twenty-six, who after a course of excessive debauchery, especially with regard to fermented liquors, had been deprived, ten months before, of the power of one side. Among other things, which will be minutely related hereafter, he complained of a pain when he held his head down. ’

‘ THIS MAN APPEARS JUST WELL. He has done a good deal of taylor's work within this fortnight. Besides the recovery of his muscular power, his general health has been most strikingly improved.—We detain him in order to observe whether he will fall off again.’

Though Dr. B. has not yet given an account of the method employed by him to produce this powerful agent, he intimates that it may be considered as oxygen in a more active state. That we may not be accused of mis-statement respecting his hopes of its utility, we shall add another quotation from the pamphlet :

‘ We intend to oppose our Nepenthe to the equable decay induced by time and intemperance ; and we hope to palliate some of the evils of extreme old age itself.

‘ We are emboldened by experience to pledge ourselves for the safe employment of the gas. We shall, indeed, be sadly disappointed if it do not sometimes prove the most delicious of luxuries, as well as the most salutary of remedies. In saying this, it may be allowed me to suggest to those, who have not attended to the tenor of my opinions, that I now for the first time venture to hold forth these hopes. However urgently I may have recommended the investigation, my language, with regard to its issue, has always been, that *I would not answer for the discovery of a gaseous remedy in any denomination whatever of disease. That natural or forced decay may be repaired, and the faculty of pleasurable sensation renovated*, is now no longer a mere conjecture supported by loose analogies—we see the strongest probabilities daily accumulating in favour of the opinion. It must only be remembered that so desirable a change cannot be effected by the agent applied in *any* manner to *any* constitution. It must be *properly* used in *proper* cases.

‘ Considering the present abundance of expert chemists, we cannot presume that others will not be able to prepare the gas perfectly without our instructions. Nevertheless, those who attempt to use it medicinally should be apprized that the utmost care is necessary in its preparation and employment. A deleterious, instead of a salutary fluid, as the author can attest from his own painful experience, may easily be obtained. Probably neither Dr. Priestley, nor the Dutch chemists, ever procured that which can be respired with safety. The difference, and its causes, will hereafter be pointed out.’

At the conclusion of the Notice, some intended publications are announced, which are designed to forward Dr. Beddoes's plans for the improvement of medicine.

**ART. X. *Tracts and Observations in Natural History and Physiology* \*.**  
 With Seven Plates. By Robert Townson, L.L.D. &c. 8vo.  
 pp. 232. 7s. Boards. White. 1799.

**T**HIS volume contains a few miscellaneous and rather desultory notices, on subjects of natural history: indeed, the author fairly confesses, in his introductory advertisement, that the greater part of them are thrown in for the purpose of making a sizeable volume. This is candid: but it is no apology for printing unimportant matter. In such a case, we may ask, with the French satirist, "Are you condemn'd, Sir, under pain of corporal punishment, to publish a book?"

In the tracts concerning the respiration of the amphibia, Dr. Townson acknowledges that he has been anticipated by Swammerdam, and other naturalists, in his opinions respecting the respiration of amphibious animals; which he conceives to be in a great measure voluntary, and to depend on the action of the muscles on the throat. There are several experiments, detailed at great length, designed to prove that frogs and some lizards absorb a great quantity of moisture by the skin, and that it transpires again by the same medium. We shall transcribe the general conclusion, and the Doctor's observation respecting a vulgar error:

'From whence it appears, that these animals sometimes absorb nearly their own weight of water, and, as in the third experiment, in the short time of an hour and a half, and by the under surface of the body alone; this certainly is truly remarkable.'

'This ejection of water is no new observation, though it has been chiefly noticed in Toads. It has been considered as their urine, and as poisonous, and they are accused of ejecting it with a mischievous intent. As far as my observations extend, it is common to all the Frog-tribe, but I conjecture that it is neither urine, nor ejected as an ordinary evacuation, nor given them by nature as a poisonous and missile weapon, to be used in their defence; but that it is pure water, and only voided as an incumbrance previous to their efforts to escape. To all of them, on such occasions, so much liquid in the bladder would certainly be very inconvenient, and particularly to those which leap.'

A sketch of the mineralogy of Shropshire forms the only other part of the book which deserves particular notice.

The plates, which are very well executed, represent; 1. The respiratory muscles of the Salamander; 2. The lungs of the *Lacerta lacustris*; and the scapula of the Salamander. 3. The

\* For an account of Dr. Townson's "Philosophy of Mineralogy," see the xvth article in our Review for the preceding month, p. 326.

urinary organs of the common frog. 4. An under-view of the muscles of respiration of the tortoise. 5. A view of the insertion of those muscles into the shell of the tortoise. 6. The Sarcite, a crystallization found on the Calton-Hill at Edinburgh, and considered by the author as a non-descript.

ART. XI. *Strictures on the Modern System of Female Education.* With a View of the Principles and Conduct prevalent among Women of Rank and Fortune. By Hannah More. Crown 8vo. 2 Vols. 10s. Boards. Cadell jun. and Davies. 1799.

SCARCELY any subject has more generally invited discussion than that of education; and, as our physical and moral well-being is eminently concerned in obtaining just sentiments respecting it, we wish that we were enabled to compliment our fellow-creatures on their clear and rational views of it: but, notwithstanding our improvements, it yet remains imperfectly understood. The narrow conceptions and degrading prejudices of grown children mislead the rising generation; and we proceed, from age to age, displaying a degree of imbecility and vice which cannot be deemed natural to the human character. *Man*, abstractedly considered, is a being to be admired, not vilified; he is capable of vast attainments; and there is every reason for supposing that he is far from having reached the perfection of his nature, either in body or in mind. Man in cultivated society incomparably surpasses man in his savage state: but there are still many errors and vices in society which demand and admit a remedy, and the removal of which must tend to a farther advancement of his being.—In making this remark, we would not be thought to abet any wild and Utopian speculations: but we would encourage every reasonable and virtuous effort for the amelioration of humanity.

We wish that the superior as well as the subordinate institutions of society were more propitious to general virtue, and to that conduct which tends to make man in every condition a healthy, rational, moral, and happy animal. In the attainment of this end, much depends on his education and early habits, but not *all*. We soon find something in *THE WORLD* which influences us more than any ideas formed in the nursery, the school, the college, or in the circle of our family; and, if the principles and practices of *this Great Seminary of Man* be inimical to his improvement, the lectures of the private and the academical preceptor will have no powerful and important effect, if they prove not absolutely useless.

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The instructors of youth, however, must not be discouraged. By prudent, combined, and persevering efforts, they may make some impression on the mass of impiety, profligacy, and folly: but, in these attempts, they must elevate themselves above all little and enervating prejudices, and must attend to the conduct of their own understandings. Let them display literature associated with soundness of judgment; and be ambitious of praise, not from imbeciles who are leaving the world, but from the vigorous intellects which are springing to perfection under liberal and genial care. The trembling coward is not less qualified to lead an army into action, than the weak and superstitious are to direct the formation of mind.

Of the purity of Mrs. More's views, and of the commendableness of her motive in writing these '*Strictures on Female Education*,' we should think ourselves inexcusable were we to entertain any doubt. We have carefully perused her remarks, and find in them much to applaud:—but we must candidly confess that we cannot bestow on them unalloyed praise. She writes with elegance, variety, and ease, and lays down a number of excellent rules for the conduct of women: but her sentiments appear to us to be too much narrowed by her religious system, and the world seems to be too often viewed by her through the mists of—we had almost said—methodism.

It must be observed that the fair writer does not profess to delineate a plan of education for females, but only to furnish a few strictures on the existing mode; that she considers instruction only as it is connected with objects of a moral and religious nature; and that she regards the great business of education as being 'to communicate knowledge, to form a correct taste and a sound judgment, to resist evil propensities, and, above all, to seize the favourable season for infusing principles and confirming habits.' This is a clear and enlarged representation of the subject; and we farther agree with her when she says that, 'in training our daughters, we should carefully cultivate intellect, implant religion, and cherish modesty:' (vol. i. p. 69.) but it concerns us to be under the necessity of adding that some parts of her advice do not, in our opinion, comport with 'a correct taste and a sound judgment;' that her religion is of too rigid a cast for enlightened society; and that she is not, in our apprehension, justified by the Gospel in the views which she exhibits of Christianity.

It is Mrs. More's object to discuss 'the principles and conduct prevalent among women of rank and fortune'; and, in order to stimulate their exertions 'to raise the depressed tone of public morals,' she advances the maxim that 'the general

state of civilized society depends greatly on the sentiments and habits of women.' (Vol. i. p. 2.) This is an inducement to ladies to put themselves forwards in the great work of reformation, and we wish them success: but, in some respects, we should be desirous of their acting on advice different from that which these Strictures furnish.\* We do not believe that 'a strong impression of the corruption of human nature† is the most important quality in an instructor of youth,' (see vol. i. p. 57.) nor perceive the necessity of this lady's becoming an advocate for the devil's personality and power (see vol. ii. p. 283). We could not but smile at the writer's condemnation of baby-balls, as 'a triple conspiracy against the innocence, the health, and the happiness of children;' and at her puritanical objections to innocent avocations on the sabbath. Notwithstanding her solemn remark, that 'the Gospel rescued the Lord's day from the rigorous bondage of the Jewish sabbath, but never lessened the obligation to keep it holy,' (vol. i. p. 226,) we find no rule in the Gospel for changing the day, nor any particular directions for its observance. The general maxim, "The sabbath was made for man, not man for the sabbath," sanctions no peculiar austerity. We are left to regulate our observance of it by a sense of propriety and decorum; and why should the day appointed for the public acknowledgement and adoration of the Supreme Being be a day of gloominess and severity, of metaphysical and devotional abstraction? Why may not love to God, and innocent social intercourse, be united on the day of rest from labour? We are persuaded that Sunday may be kept both religiously and cheerfully; while absurd strictness will

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\* In vol. i. p. 48. she objects to restoring a repentant criminal of her own sex to public society, and endeavours to reconcile the fair penitent to this rigid decree, by telling her that "she will joyfully commute an earthly for an everlasting reprobation:"—but is there any necessity for this commutation? Must society be severe that Heaven may be merciful? Does Mrs. More believe the story of the woman taken in adultery to be genuine? If she does, can she think that our Saviour's conduct justifies the treatment which she recommends, respecting those who have unhappily departed from virtue's paths, but are repentant? We are fully aware that there are niceties in this point; and while we would not maintain one side of the question without limitations and distinctions, we think that Mrs. More supports the other side with a decision too comprehensive and unrestricted.

† Mrs. More seems to be a pupil of Mr. Wilberforce on this subject. She quotes texts of Scripture to prove this doctrine, but which bear no relation to it: viz. that "*foolishness* is bound up in the heart of a child;" and our Lord's reproof to Peter, "thou savourest not the things that be of God, but those that be of man."

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render our sabbaths the most uncomfortable and most unwelcome days of our lives.

We apprehend that there is much truth in Mrs. More's observation (vol. i. p. 73), 'that, in all polished countries, an entire devotedness to the fine arts has been one grand source of the corruption of women.' The whole time of a young lady is now consumed either in the acquisition or in the display of what are termed accomplishments; and she seems to regard the end of existence as being to shine rather than to be useful. 'If (says the author) the life of a young lady formerly too much resembled the life of a confectioner, it now too much resembles that of an actress.' This is a fatal extreme for female domestic virtue, and the sphere for the display of female virtue is the domestic circle.

'The profession of ladies, to which the bent of *their* instruction should be turned, is that of daughters, wives, mothers, and mistresses of families. They should be therefore trained with a view to these several conditions, and be furnished with a stock of ideas, and principles, and qualifications ready to be applied and appropriated, as occasion may demand, to each of these respective situations; for though the arts which merely embellish life must claim admiration; yet when a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and dress, and dance; it is a being who can comfort and counsel him; one who can reason, and reflect, and feel, and judge, and discourse, and discriminate; one who can assist him in his affairs, lighten his cares, sooth his sorrows, strengthen his principles, and educate his children.'

These observations must be admired by all who feel the importance of the female sex. It is certainly the duty of mothers to superintend the education of their daughters; and, perhaps, if this were more generally done, and daughters were only allowed to attend day-schools for the purpose of acquiring accomplishments, they would not be so frequently educated above their station in life; and the mind of a reputable tradesman's child would not be filled with notions of pride, caught by associating with the daughters of the great and the fashionable. According to Mrs. More, however, mothers should be educated by some Divine, before they can be qualified for the religious instruction of their children. She advises the mother to read a course of lectures on the Lord's Prayer; and to require that the child should furnish, by her answers, a considerable part of the commentary. Surely this would be a very strange requisition! It is however consistent with recommending the perusal of *Butler's Analogy*, while she disclaims the design of making scholastic ladies.

Though we cannot profess ourselves warm admirers of Mrs. More's theological lectures, her views of life and manners are often excellent. If we do not approve *every thing* in the chapter on *Influence*, it is on the whole highly commendable: and we were particularly pleased with her delineation of propriety (vol. i. p. 6).

‘Propriety is to a woman what the great Roman critic says action is to an orator: it is the first, the second, the third requisite. A woman may be knowing, active, witty, and amusing; but without propriety she cannot be amiable. Propriety is the centre in which all the lines of duty and of agreeableness meet. It is to character what proportion is to figure, and grace to attitude. It does not depend on any one perfection; but it is the result of general excellence. It shows itself by a regular, orderly, undeviating course; and never starts from its sober orbit into any splendid eccentricities; for it would be ashamed of such praise as it might extort by any aberrations from its proper path. It renounces all commendation but what is characteristic; and I would make it the criterion of true taste, right principle, and genuine feeling, in a woman, whether she would be less touched with all the flattery of romantic and exaggerated panegyric, than with that beautiful picture of correct and elegant propriety, which Milton draws of our first mother, when he delineates

“Those thousand *decencies* which daily flow  
From all her words and actions.”

The chapters also in vol. ii. on *Conversation* and on *Sensibility* deserve more than common praise. The following extract from the former will speak for itself:

‘To place a just remark, hazarded by the diffident, in the most advantageous point of view; to call the attention of the inattentive to the observation of one, who, though of much worth, is perhaps of little note: these are requisites for conversation, less brilliant, but far more valuable, than the power of exciting bursts of laughter by the brightest wit, or of extorting admiration by the most poignant sallies.

‘For wit is of all the qualities of the female mind that which requires the severest castigation; yet the temperate exercise of this fascinating quality throws an additional lustre round the character of an amiable woman; for to manage with discreet modesty a dangerous talent, confers a higher praise than can be claimed by those in whom the absence of the talent takes away the temptation to misemploy it. But to women, wit is a peculiarly perilous possession, which nothing short of the sobermindedness of Christianity can keep in order. Intemperate wit craves admiration as its natural aliment; it lives on flattery as its daily bread. The professed wit is a hungry beggar that subsists on the extorted alms of perpetual panegyric; and, like the vulture in the Grecian fable, its appetite increases by indulgence. Simple truth and sober approbation become tasteless and insipid to  
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the palate; daily vitiated by the delicious poignancies of exaggerated commendation.

‘ But if it be true that some women are too apt to affect brilliancy and display in their own discourse, and to undervalue the more humble pretensions of less showy characters; it must be confessed also, that some of more ordinary abilities are now and then guilty of the opposite error, and foolishly affect to value themselves on not making use of the understanding they really possess. They exhibit no small satisfaction in ridiculing women of high intellectual endowments, while they exclaim with much affected humility, and much real envy, that “they are thankful *they* are not geniuses.” Now, though one is glad to hear gratitude expressed on any occasion, yet the want of sense is really no such great mercy to be thankful for; and it would indicate a better spirit, were they to pray to be enabled to make a right use of the moderate understanding they possess, than to expose with a too visible pleasure the imaginary or real defects of their more shining acquaintance. Women of the brightest faculties should not only “bear those faculties meekly,” but consider it as no derogation, cheerfully to fulfil those humbler duties which make up the business of common life, always taking into the account the higher responsibility attached to higher gifts. While women of lower attainments should exert to the utmost such abilities as Providence has assigned them; and while they should not deride excellencies which are above their reach, they should not despond at an inferiority which did not depend on themselves; nor, because God has denied them ten talents, should they forget that they are equally responsible for the one he *has* allotted them, but set about devoting that one with humble diligence to the glory of the Giver.’

On the subject of *Sensibility*, the female world certainly stands in need of a lecture. Part of that which Mrs. M. has given we shall transcribe :

‘ Notwithstanding all the fine theories in prose and verse to which this topic has given birth, it will be found that very exquisite sensibility contributes so little to *happiness*, and may yet be made to contribute so much to *usefulness*, that it may, perhaps, be considered as bestowed for an exercise to the possessor’s own virtue, and as a keen instrument with which he may better work for the good of others.

‘ Women of this cast of mind are less careful to avoid the charge of unbounded extremes, than to escape at all events the imputation of insensibility. They are little alarmed at the danger of *exceeding*, though terrified at the suspicion of *coming short* of what they take to be the extreme point of feeling. They will even resolve to prove the warmth of their sensibility, though at the expence of their judgment, and sometimes also of their justice. Even when they earnestly desire to *be* and to *do* right, they are apt to employ the wrong instrument to accomplish the right end. They employ the passions to do the work of the judgment; forgetting, or not knowing, that the passions were not given us to be used in the search and discovery of

truth, which is the office of a cooler and more discriminating faculty; but that they were given to animate us to warmer zeal in the pursuit and practice of truth, when the judgment shall have pointed out what is truth.

Through this natural warmth, which they have been justly told is so pleasing, but which, perhaps, they have not been told will be continually exposing them to peril and to suffering, their joys and sorrows are expressive. Of this extreme irritability, as was before remarked, the ill-educated learn to boast as if it were an indication of superiority of soul, instead of labouring to restrain it as the excess of a temper which ceases to be interesting when it is no longer under the control of the governing faculty. It is misfortune enough to be born more liable to suffer and to sin, from this conformation of mind; it is too much to allow its unrestrained indulgence; it is still worse to be proud of so misleading a quality.

Flippancy, impetuosity, resentment, and violence of spirit, grow out of this disposition, which will be rather promoted than corrected, by the system of education on which we have been animadverting; in which system, emotions are too early and too much excited, and tastes and feelings are considered as too exclusively making up the whole of the female character; in which the judgment is little exercised, the reasoning powers are seldom brought into action, and self-knowledge and self-denial scarcely included.

The propensity of mind which we are considering, if unchecked, lays its possessors open to unjust prepossessions, and exposes them to all the danger of unfounded attachments. In early youth, not only love, but friendship, at first sight, grows out of an ill-directed sensibility; and in afterlife, women under the powerful influence of this temper, conscious that they have much to be borne with, are too readily inclined to select for their confidential connections, flexible and flattering companions, who will indulge and perhaps admire their faults, rather than firm and honest friends, who will reprove and would assist in curing them. We may adopt it as a general maxim, that an obliging, weak, yielding, complaisant friend, full of small attentions, with little religion, little judgment, and much natural acquiescence and civility, is a most dangerous, though generally a too much desired confidante: she soothes the indolence, and gratifies the vanity of her friend, by reconciling her to her own faults, while she neither keeps the understanding nor the virtues of that friend in exercise. These obsequious qualities are the "soft green" on which the soul loves to repose itself. But it is not a refreshing or a wholesome repose: we should not select, for the sake of present ease, a soothing flatterer, who will lull us into a pleasing oblivion of our failings, but a friend, who, valuing our soul's health above our immediate comfort, will rouse us from torpid indulgence to animation, vigilance, and virtue.

We should gladly make farther extracts, from the *Sketch of the Female Character, and Comparative View of the Sexes*, from the chapters on the *Modern Habits of Fashionable Life, on Dissipation*

ipation, and on the Duty and Efficacy of Prayer \* : but we must content ourselves with the specimens which we have already exhibited,

In making our departing bow to this lady, with our acknowledgements for her good intentions, and our testimony to the abilities which she has manifested, we are compelled to lament that there should be so poor a prospect of her moral and religious admonitions having any great effect on the fashionable part of society, to which she has chiefly devoted them. We have indeed heard, with pleasure, of the extensive circulation which these volumes have attained : but the great world, as it is called, while it will crowd to hear a popular preacher, or will rapidly purchase a moral work of which every one talks, is but slightly impressed by the serious admonition of either ; and it confers a sanction even on immoralities, which defies the strictures of the under or vulgar world. By the operation of pride and splendid emulation among the rich and noble, virtue will be continually outraged ; and the vices of extreme luxury and dissipation will probably continue deaf to remonstrance, and must work their own cure.

**ART. XII.** *The History and Antiquities of Staffordshire*, compiled from the Manuscripts of Huntbach, Loxdale, Bishop Lyttleton, and other Collections of Dr. Wilkes, the Rev. T. Field, &c. &c. Including Erdeswick's Survey of the County ; and the approved Parts of Dr. Plot's Natural History. The Whole brought down to the present Time ; interspersed with Pedigrees, and Anecdotes of Families, Observations on Agriculture, Commerce, Mines, and Manufactories ; and illustrated with a very full and correct new Map of the County, Agri Staffordiensis Icon, and numerous other Plates. By the Rev. Stebbing Shaw, B. D. F. A. S. and Fellow of Queen's College, Cambridge. Vol. I. Containing the antient and modern History of Thirty Parishes, in the Hundred of Offlow, arranged geographically, with an Appendix of the most curious Charters, &c. Illustrated with sixty-two Copper-plates, and a copious Index. Folio. Fine Paper, 4l. 12s. 6d. Common, 3l. 10s. Boards. Nichols, Robson, &c.

**T**o write a county history, such as county histories in our times have been, is an enterprize for which few men have the requisite ability, courage, perseverance, and leisure. It is reason-

\* We particularly recommend to general attention Mrs. More's remarks on the ' pernicious attempts, in courses of Education, of making *Short Cuts to Knowledge* ;' for, as she very justly remarks, ' we must purchase knowledge by paying the fair and lawful price of time and industry,'—' nor is there any idle way to acquisitions really worth the name,' Vol. ii. p. 156.

able, therefore, that he who engages in a compilement of this kind should receive from the public that indulgence and support, which so laborious and expensive an undertaking has the fairest claim to receive. This observation applies perfectly to Mr. Shaw; whose history of Staffordshire, of which the first volume is now before us, if conducted throughout with the same indefatigable industry and research which he has here manifested, will be well entitled to rank with the most respectable productions of that description.

In 1791, Mr. Shaw commenced this work; 'led (as he tells us) by an inherent fondness, heightened by casual circumstances, for delineating the face of nature, and rescuing the memory of past ages from the dust scattered over it by time.' His first precursor in a work of this kind was Sampson Erdeswick, Esq. son of Hugh Erdeswick of Brazen-Nose College, in 1553-4; who, in 1593, wrote "*A Short View or Survey of Staffordshire.*"—This munuscript work falling into the hands of Mr. Chetwynd, (Mr. Erdeswick's executor,) together with the additional collections of Mr. Ferrers of Baddesley, and of William Burton the Leicestershire historian, besides very large materials of his own, they were all unhappily lost on the repairing of Ingestre-hall: but they were again discovered at Ingestre; and Mr. Shaw, having been favoured with the use of them by Col. Talbot and the Rev. G. Talbot, has made very liberal use of them in this compilation. They consist of two folio volumes, one containing copies of all the records of the Chetwynd family, with a variety of elegant drawings; the other, a clear and concise account of most of the parishes, with pedigrees of families in the hundred of Pyrchill. Dr. Plot's *Natural History of Staffordshire*, published by subscription in 1686; and the manuscripts of Mr. Huntbach of Featherstone, consisting of valuable church notes, extracts from old records, pedigrees, and several regular histories of parishes, and which were the ground-work of Dr. Wilkes's collection; have also been in the hands of Mr. Shaw. Dr. Plot, indeed, furnishes almost all the natural history which is to be found in this volume; and the other papers, which have been incorporated with Dr. Wilkes's history, form the substance of the introduction; which consists of a *general history* (as distinguished from the local history of particular parishes, &c.) of Staffordshire, from the earliest times. These, together with thirteen folio volumes of Staffordshire MSS., containing transcripts of all the antient deeds, court-rolls, &c. belonging to the great barony of Stafford, collected by Henry Lord Stafford; and a collection by Mr. Loxdale, vicar of Leek, in 1735; constitute the principal public sources from which the materials of Mr.

Shaw's—



Shaw's work are drawn.—To private individuals, who have lent him means of original information, he professes to owe very liberal obligations, which he enumerates in his preface.

By these aids, Mr. Shaw has been enabled to give, in this his first volume, (a very large folio,) an account of almost every inch of ground, and every individual house, church, tombstone, and epitaph, in the hundred of Offlow. The tenure of the lands, the customs of manors, the pedigree of every family of note, an account of the principal persons whom they have produced, a minute detail of the history and a description of every public edifice and well-known manor-house, are given with unwearied circumstantiality; the natural productions and manufactures have their share of notice, though indeed they bear but a small proportion to the other contents of the volume; and the whole is enriched with numerous engravings, some of which (the contribution of individuals to the work) are executed in a style of considerable elegance, while others have certainly but little claim to praise.

Subjoined to the General History of Staffordshire, we have its Natural History; in which is given a description of its climate, rivers, zoology, indigenous plants, and mineralogy; and here we meet with a minute and curious account of the coal-mines of this county, taken from the mineralogy of the South-west of Staffordshire communicated to the author by James Weir, Esq.—From this valuable paper we wished to have given an extract, by which our mineralogical readers would doubtless have been entertained: but the detail would have led us beyond our proper limits.

The general and natural history of the county having been fully treated in this introductory part of the work, the author proceeds, in his laborious accumulation of materials, to elucidate the local and particular history of individual towns, parishes, and hamlets; and here the antiquary, the naturalist, and the student of English history, will frequently meet with topics that will interest him: but the natives and inhabitants of Staffordshire will chiefly profit by the labours of Mr. Shaw in this portion of his work.—To such readers, almost every thing which is here found must afford useful or entertaining information;—every page will enable them to combine the present with the past state of some favourite haunt; and will introduce them to a still more intimate familiarity with scenes in which they have passed their youth or their manhood. Sometimes they will be taught to reverence and admire the simple virtues of their remote ancestry, and sometimes be led to smile at the eccentricity and whim of their modes and customs. Perhaps they will find these latter most strongly exemplified in the

the odd tenures by which their lands were holden. We have a striking instance of this under the head of WHICHNOR in this volume, where Mr. Shaw gives at length a copy of that part of the grant made by John of Gaunt to Philip de Somerville Duke of Lancaster, of some manors, on certain very peculiar conditions; one of which was that mentioned in the VIIIth vol. of the Spectator relating to the Flitch of Bacon. The following extract on that subject was taken from an ancient parchment-roll written in Henry VII.'s time, when it was put into English (says Mr. Shaw) from a like roll in French written in the reign of Edward III.

“ Nevertheless, the said Sir Philip shall fynd, meyntenance and susteine one bacon flyke hanging in his halle at Wichnore redy arrayde all times of the yere bott in Lent to be given to everyche mane or womane married after the daye and yere of there mariage be passed; and to be gyven to everyche mane of religion, archbishop, bishop, prior, or other religious; and to everyche priest after the yere and daye of their profession finished or of their dignity reseyved, in forme following: whensoever that any such byfore named wyll come for to enquire for the baconne, in their owne persone or by any other for them, they shall come to the bayliffe or to the porter of the lordship of Wichnovre; and shall say to them in the mannere as enshewethe—  
 “ Bayliffe, or porter, I do you too knowe that I come for myselfe (or, if he be come for any other, shewing for whome he demaunde) to demaunde one baconne flyke hanging in the halle of the lord of Whichnovre, after the forme thereunto belonging;” after which relacion, the bayliffe or porter shall assigne a daye unto him upon promise by his feythe to retourne and with him to bring tweyne of his neighbours. And in the meyn time, the said bayliffe shall take with him tweyne of the freholders of the lordshipe of Whichenovre, and they three shall go to the manour of Rudlowe belonging to Robert Knyghtleye; and there shall somon the preseid Knyghtleye, or his bayliffe, commanding him to be redy at Whichenovre, the day appoynted, at pryme of the day wythe his caryage; that is to saye a horse and a saddylle, a sakke and a pryke, for to convey and carye the said baconne and corne a journee owtt of the countee of Stafford at his costages. And then the said bayliffe shall, with the sayd freholders, somon all the tennants of the sayd manoir to be redy at the day appoynted at Whichenovre, for to doo and perform the services which they owe to the baconne. And at the day assygned all such as owe services to the baconne shall be redy at the gate of the manoir of Whichenovre from the sonne rysinge to none, attending and awatyg for the comyng of hym that fetcheth the baconne. And when he is comyn, there shall be delivered to hym and hys fellowys, chapeletts, and to all those whych shall be there to doe their services dew to the baconne. And they shall lede the seid demandant wythe trompes and tabours and other manner of mynstralsye to the halle doore, where he shall fynde the lord of Whichenovre, or his steward, redy to deliver the baconne in this manner—”

“ He

"He shall enquire of hym whiche demandeth the baconne, yf he have broughte tweyne of hys neighbors with hym. Whyche must answer "they be here redy," and then the steward shall cause these two neighbours to swere, yf the said demandant be a weddyt man, or have be a man weddyt, and yf sythe hys mariage one yere and a day be passed; and yf he be a freeman or villeyne. And yf his seid neighbours make othe that he hath for hym all thies three poynts rehersed, then shall the baconne be take down, and broughte to the halle-dore; and shall there be layed uponne half a quarter of wheate, and uponne one other of rye. And he that demandeth the baconne shall kneele upon his knee, and shall hold his right hande uponne a boke, which boke shall be layed above the baconne and the corne, and shall make othe in this manere—"

"Here ye, Sir Philip de Somerville, lord of Whichenovre, mayntener and gyver of this baconne, that I A. sithe I wedded B. my wyfe, and sythe I had her in my kepyng, and at my wylle, by a yere and a day after our mariage, I wold not have chaunged for none other, farer ne fowler, rycher ne powrer, ne for none other descended of greater lynage, slepyng ne wakyng, at noo tyme. And yf the sayd B. were sole, and I sole, I wolde take her to be my wyfe, before all the wymen in theworlde of what condicions soever they be, good orevylle, as help me God and hys seyntis and thys fleshe and all fleshes—"

"And hys neighbors shall make othe that they trust verily he hath said truly; and yff it be founde by his neighbors, beforenamed, that he be a freeman, there shall be delyvered hym half a quarter of wheate and a cheese; and yf he be a villeyne, he shall have half a quarter of rye without cheese. And then shall Knyghtleye, the lord of Rudlowe be called for to carry all theis thynges afore-rehersed; and the seid corne shall be layd uponne horse and the baconne above ytt; and he to whom the baconne apperteigneth shall ascend upon his horse, and shall take the cheese before hym, if he have a horse; and yf he have none, the lord of Whichenovre shall cause hym to have one horse and sadyll to such tyme as he be passed hys lordshippe; and so shalle they depart the manoir of Whichnovre with the corne and the baconne, tofore him that hath won it, with trompetts, tabouretts, and other manoir of mynstralce; and all the free-tenants of Whichenovre shall conduct hym to be passed the lordshippe of Whichenovre, and then shall they all retorne except hym to whom apperteigneth to make the caryage and journey without the countye of Stafford at the costys of his lord of Whichenovre."

"And yf the seid Robert Knyghtleye do not cause the baconne and corne to be conveyed as is rehersed, the lord of Wychnovre shall do it to be caryed, and shall distreigne the said Robert Knyghtleye for his default for one hundred shillings, in his manoir of Rudlowe, and shall kepe the distress so takyn yreplevisable."

The most noted place of which we have an account in this volume is the city of Lichfield; and it accordingly occupies a space of an hundred and twenty-seven pages, in which we find a sketch of its antient history. It is described as being purely of Saxon origin, and of course unknown in the times of  
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the Britons and the Romans; and it is said that, for a long period subsequent to the Norman Conquest, it continued to be a village, but that even in this mean and low state it received great honours from many of the Saxon kings. Its celebrated cathedral is treated at great length; and every circumstance connected with its history, its monuments, its epitaphs, its bishops, its deans, and its prebends, is most minutely detailed. To the majority of readers, these topics cannot be very interesting, however important they may be to the inhabitants of Lichfield. Those, therefore, who wish for information on this head, we must refer to the work itself.

Of the remarkable men whom Lichfield has produced, the most celebrated is the late Dr. Samuel Johnson; of whose life and character a sketch is here given, selected very judiciously from the voluminous accounts which have been already published by his friends. Nothing new occurs in it to lay before our readers: but an epitaph written by him for the tomb of his parents, who are buried in St. Michael's Church, Lichfield, may be thought worth notice:

' H. S. E.

' MICHAEL JOHNSON:

' *Vir impavidus, constans, animosus, periculorum immemor, laborum patientissimus; fiduciâ Christianâ fortis fervidusque; Paterfamilias apprimè strenuus: Bibliopola admodum peritus; mente et libris et negotiis exulta; animo ita firmo, ut, rebus adversis dñi conflictatus, nec sibi nec suis defuerit. Linguâ sic temperata, ut ei nihil quod aures vel pias vel castas læsisset, aut dolor vel voluptas unquam expresserit. Natus Cubleia, in agro Derbiensi anno MDCLVI, obiit MDCCXXXI.*

' *Apposita est Sara conjux, antiquâ Fordorum gente oriunda; quam domi sedulam, foris paucis notam, nulli molestam, mentis acumine et judicii subtilitate præcellentem; aliis multum; sibi parum indulgentem: Æternitati semper attentam, omne fere Virtutis nomen commendavit. Nata Nortonia Regis, in agro Vigornensi, anno MDCLXIX, obiit MDCCCLIX.*

' *Cum Natbanacle illorum filio, qui natus MDCCXII, cum vires et animi & corporis multa pollicerentur, obiit anno MDCCXXXVII, vitam brevem pia morte finivit.*"

In reading this tumulary composition of a critic, who was himself so fastidious in his remarks on the productions of others in compositions of this kind, we cannot but observe how flat and how ambiguous is the praise with which the genius of Johnson honoured his progenitors. The *laborum patientissimus*, when applied to the country tradesman\*, can mean little else than a *patient drudge*:—his *paterfamilias strenuus* perhaps conveys no very precise idea, unless that of a *bustling housekeeper*:

\* We mean no reflection on Dr. Johnson's father, who was a reputable book-binder.

and his "*mente negotiis exculit*" suggests the question, what polish could the mind of a shop-keeper derive from the trivial if not mean avocations (*negociis*) which exclusively must have been his lot?—The panegyric on the mother seems to be still flatter than that on his father. The *domi sedulam, foris paucis notam, nulli molestam*, the good woman "who minded her business at home, was no gadder, and did nobody any harm," possessed virtues which are so trite and so humble, that even the style of Johnson writing in a dead language could not dignify the encomium.—What then could have been the motive, or what proof does it afford of sound judgment, to blazon such virtues in persons in such stations, on marble, and in a classical language?

Of the other men of eminence who were born in this city, the most worthy of note are William de Lichfield, who became rector of All-Hallows the Great in Thames-street, and died in 1447, leaving behind him (*ut fides penes autorem*) 3083 sermons of his own writing; Filias Ashmole, who presented to the University of Oxford, in 1679, the celebrated collection of curiosities and manuscripts which are still preserved by that learned body in the "*Museum Ashmoleanum, schola naturalis historia officina chymica*;" and Dr. Thomas Newton, late Bishop of Bristol. Of this latter gentleman, we transcribe the sketch given by Mr. Shaw:

... Thomas Newton, late Lord Bishop of Bristol, and Dean of St. Paul's, London, was born in this city January 1, 1707: His father, John Newton, was a brandy merchant, who by his industry and integrity, having acquired a competent fortune, retired from business some years before his death.

Bishop Newton received the first part of his education in the free grammar school of this city—a school which he observes, had at all times sent forth several persons of note and eminence, from Bishop Smalridge and Mr. Woollaston, to Dr. Johnson and Mr. Garrick.

From Lichfield, he was removed to Westminster-school in 1717, where he continued six years, five of which he passed in the college. He afterward went to Cambridge, and entered at Trinity College. Here he resided eight months in each year till he had taken his Bachelor of Arts degree. Being chosen fellow of his college, he went afterwards to settle in London. He was ordained Deacon in December 1729, and Priest in the February following.

At his first setting out in his ministry he was curate at St. George's Hanover-square; and continued for several years assistant preacher to Dr. Trebeck. His first preferment was that of reader and afternoon-preacher at Grosvenor-chapel, in South-Audley-street. This introduced him to the family of Lord Tyrconnel.

In the spring of 1744 he was, through the interest of his great friend and patron the Earl of Bath, presented to the rectory of St. Mary-le-Bow.—In the year following he took his doctor's degree.

' In 1747 he married his first wife, a daughter of Dr. Trebeck. She died in 1754; and in Sept. 1761 he married the widow of the Rev. — Hand, an illegitimate daughter of John Lord Viscount Lisburne. In the same month, he kissed the king's hand for his Bishopric. Previous to which appointment he was lecturer of St. George's Hanover-square, Prebendary of Westminster, and Dean of Salisbury.

' In 1764 Bishop Newton was offered the primacy of Ireland, which he modestly refused.

' From the year 1769, to his death, ill health was almost his constant companion; and on the 14th of February 1782, this truly good man expired without a sigh, or the least visible emotion, his countenance still retaining the same placid appearance which was so peculiar to him when alive.

' He was author of Discourses on the Prophecies, and many other valuable works\*.

Had Mr. Shaw reckoned Garrick among the Lichfield heroes; we should have found in his story something more interesting even than the Memoirs of the Bishop afford us: but Garrick, according to Mr. Shaw, was not a Lichfieldian †; and he therefore gives no farther information respecting that celebrated man, than what is connected with the epitome of Johnson's life. He however obliges us with the elegant epitaph written for the tablet beneath his bust in Lichfield cathedral by Miss Seward; which was composed, says Mr. Shaw, at the earnest request of Dr. V——: but the present ill-chosen prose inscription was preferred, though by whom selected is not known. The following is the epitaph by Miss Seward:

" While o'er this marble bends thy pensive eye,  
Here, stranger, breathe the tributary sigh!  
Beneath these groves their Garrick nurs'd the art  
That reign'd resistless o'er each feeling heart;  
And here those virtues dawn'd whose power benign  
Bids Hope for him celestial palms entwine.  
Oft has his bounty, with pervading ray,  
Chas'd the dark cloud from want's tempestuous day;  
And oft his silence, generous as his aid,  
Hid from the world the noblest part he play'd."

The last lines of this epitaph do credit to Miss Seward:— but it does still more honour to Mr. Garrick that the idea, which they express, is not the creation of the poet's fancy, but the dictate of strict truth.

\* The Bishop's edition of Milton's poetical works surely ought not to be passed over in silence.

† Mr. Garrick was born at Hereford, but was always considered as a Lichfield man.

Of a work containing such a multiplicity of various matter as occurs in a county history, it were idle to attempt to give a competent idea by extracts:—let it suffice, therefore, to inform the reader, in addition to what we have already said of this publication, that whatever he may wish to learn of any given spot in *Offlow Hundred*, (to which this volume is confined,) or of the general history of the county, he will most probably find here.—He will also meet in the commencement with some curious *fac similes* of passages in Domesday Book, with an explanation of its terms; and, in the end, with a curious collection of letters of Sir Ralph Sadler, and Secretary Walsingham, written during the period of Queen Mary's confinement in Tutbury castle, and relating to the situation of that unhappy princess.

Among the materials not necessarily connected with the great business of the work, and which are here introduced as embellishments, is an elegant poem from the pen of Miss Seward, addressed to Mr. Lister of Lichfield; in which, besides abusing the Reviewers, (who, alas! but too often provoke the *genus irritabile vatum*,) she commemorates many literary and poetical characters who have given distinction to that city. Persuading Mr. Lister to tempt his muse, notwithstanding the many discouraging circumstances which surround the poet, she says:

“ Yet oft, for candid friends, persuade  
Thy muse to warble in this shade.  
Its gales have been haur'd to spring,  
With notes Aonian on their wing.  
“ Ah! witness many a sparkling rhyme  
By GARRICK rung in tuneful chime:  
'Ere yet on Britain's stage he shone,  
And shar'd the wreath his Shakespear won,  
And witness Johnson's loftier strains,  
Proud glory of his native plains;  
And their's the learn'd \* and lucky pair,  
Ordain'd to fill the Prelate chair;  
For modest Green in Lichfield grove,  
With Newton strung his lute to love:  
And many a muse delighted shed  
Her myrtle on each rival head;  
'Ere yet the mitre's envied round  
Their brows with graver honours bound.  
“ Witness the bright, the jocund powers  
That gave to wit the social hours;

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\* Dr. Green and Dr. Newton, afterward Bishops of Lincoln and Bristol.

When, as their festal influence glow'd,  
Each prompt idea, while it flow'd,  
Thy fancy ting'd with brilliant dyes,  
Ingenious and ingenuous Vyse\*.

"Witness the lays that still engage  
Poetic eyes on Dodsley's page;  
Meek DAVIES † thine, whose feeling mind  
Was by each Christian grace refin'd;  
Whilst purest rays of Delian fire,  
Shed living lustre o'er thy lyre."—

"With vigorous mind, whose efforts bend  
Where Science, widening bounds extend;  
That ductile to his earnest gaze,  
Expand before its potent rays;  
And whose so seldom-erring art  
Averts or blunts the mortal dart,  
Relaxing from severer toil,  
Here DARWIN ‡ won the muse's smile;  
Fram'd in these bowers the splendid rhyme  
Of brightest glow and richest chime;  
Still nervous though it still retains,  
The Leonine and Runic chains;  
And ne'er, O Bard, their power disclaim,  
For thou canst gem each link they frame."

We shall be happy to pay due attention to the *continuation* of this valuable account of Staffordshire, when another volume shall appear.

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ART. XIII. Mr. Kirkman's *Memoirs of the Life of Charles Macklin, Esquire.*

[*Art. concluded from p. 112.*]

IN the year 1767, Macklin returned from Dublin to London, with a determination to end his days in the English capital. On his arrival, he immediately entered into an agreement with the managers of Covent-Garden Theatre; and on the 28th of November he brought out his *True-born Irishman*, under the new title of *The Irish fine Lady*. This was its first representation in London. The several parts 'were very strongly cast; yet it is allowed by his biographer, who in the first volume had 'already spoken pretty fully concerning the merits of this piece,' that

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\* \* The late Rev. Arch. Deacon of Lichfield. Epigrams and gay ballads of exquisite spirit flowed ex tempore from his lips, but he declined publishing them.

† Late Dr. Davies, Canon of Lichfield.

‡ Dr. Darwin, author of *Botanic Garden*—inhabitant of Lichfield from 1757 to 1781.

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‘ It is rather too long, and calculated only for the meridian of Dublin, where it was repeatedly performed with great approbation; and where several local witticisms, which it contains, particularly of a political nature, contributed greatly to its success. Here, however, it was so universally condemned, that Mr. Macklin, at the end of the representation, thought it necessary to make the following apology to the audience :

“ *Ladies and Gentlemen,*

“ I am very sensible, that there are several passages in this Piece which deserve to be reprobated, and I assure you, that they shall never offend your ears again.”

‘ As soon as Mr. Macklin had finished this address, the audience testified their approbation of his determination, by loud and reiterated plaudits. The Farce was immediately withdrawn, and has not been performed since.’

After this concession, nearly 30 pages are expended in blackening the memory of the late Mr. Colman: but to revive theatrical quarrels, and relate only the provocations received on one side, at the distance of so many years from the transaction, can be of no use but to fill the author's book. Whatever were Mr. Colman's faults, as their effects at the time can now have no power of injuring either the public or individuals, we think that, without the exercise of great *Christian* charity, the humane and merciful Pagan axiom, *De mortuis nil nisi bonum*, ought to have saved his memory from this attack. With Mr. Kirkman, however, the precept is to operate only in favour of Macklin. Throughout the work, he has exalted his hero at the expence of Garrick, Quin, Barry, Colman, Mossop, &c.

When we reached the end of the first volume, we were unable to divine whence materials for a second could be supplied: but, to our surprise, we found 200 pages occupied with a circumstantial account of a trial. Previously to this detail, however, the author tells us, with great truth and propriety, that

‘ In the year 1768 many events took place, which proved highly distressing to the Drama. That excellent Actress, Mrs. Pritchard, died in the fifty-eighth year of her age; and Mr. O'Brien left the stage. This Gentleman, Mr. Macklin has declared, was the only Actor who ever filled the Parts of *Mr. Wilks* in genteel Comedy, with elegant deportment.

‘ In the course of this year Mrs. Clive also retired from the Stage. This admirable Actress was long the darling of the public. If ever there was a true comic genius, Mrs. Clive was one; she perhaps never was equalled, certainly never excelled. We cannot describe her better than by introducing the following lines from a celebrated poet, which may, with great propriety, be applied to her—

"Haste thee, nymph, and bring with thee  
 Jest and youthful Jollity;  
 Quips and Cranks, and wanton Wiles,  
 Nods and Becks, and wreathed Smiles,  
 Such as hang on Hebe's cheek,  
 And love to live in dimple sleek;  
 Sport, that wrinkled Care derides,  
 And Laughter, holding both his sides."

In 1769 Macklin lost his mother, at the advanced age of upwards of 98, bequeathing to her son a still more extended longevity. In this year, the stage was deprived of two actors of considerable merit, Powell and Holland; and

' This year was also remarkable for the celebration of a *Jubilee* in honour of Shakspeare, which lasted three days, during which time entertainments of Oratorios, Concerts, Pageants, Fireworks, &c. were presented to a very brilliant and numerous company, assembled from all parts of the Kingdom. Many persons of the highest quality and rank, of both sexes, some of the most celebrated beauties of the age, and men distinguished for their genius and love of the elegant arts, thought themselves happy to fill the grand chorus of this high Festival. There was an Amphitheatre erected at Stratford, upon the plain of Ranelagh, decorated with various devices. In the Town-hall Shakspeare's most striking characters were seen, and the old House, where the immortal Bard was born, was covered with a curious emblematical transparency; the subject was, *the Sun struggling through clouds to enlighten the World.*'

In 1771 our hero made a trading voyage to Leeds, Liverpool, and Dublin; and though we have been told, when he last quitted that city, that he had determined never again to leave England, his biographer now says that 'when he left London, in 1771, he shipped all his furniture, plate, pictures, and a very choice and valuable library of books, worth upwards of five thousand pounds, on board a Dublin trader, then lying in the River Thames; but, unfortunately, this ship was stranded on the coast of Ireland, off *Arklow*, and almost the whole of Mr. Macklin's property was lost.' This seems to imply a resolution to end his days in Ireland.

Notwithstanding the extreme bitterness with which he speaks of and writes to Mr. Colman, in 1768, Mr. K. informs us that,

'On the 22d of December, 1772, Mr. Macklin wrote from Dublin to Mr. Colman in London, and offered his services at Covent-Garden Theatre; and on the 24th of January, 1773, Mr. Colman answered Mr. Macklin's Letter, and concluded his Epistle in the following inviting terms.—"Draw up your own plan, and send it to me, and I make no doubt of the matter being settled to our mutual satisfaction." On the 17th February, 1773, Mr. Macklin, in conformity to Mr. Colman's kind invitation and request, sent him his plan, and at the same time informed him of the Parts that he intended

to act. Amongst other things he told him, "that he had thought of *Richard III. Macbeth, King Lear*, and other Parts, such as would suit his time of life, in new or revived Tragedies." A variety of other Letters passed between the Parties, the purport of which being satisfactory to Mr. Macklin, he immediately came to London, to perform at Covent-Garden Theatre in pursuance of the agreement between him and Mr. Colman, the then Acting Manager.

Macklin's consummate vanity, and his envy at the constant and unbounded applause which Mr. Garrick received in Tragedy, increasing in proportion as his own favour increased in *Shylock, Iago*, and a few other parts in which he was unrivalled, He not only imagined that he was able to point out Mr. G.'s defects, in lectures, coffee-houses, pamphlets, and paragraphs, but that he could convince the public of the superiority of his own execution, by performing Garrick's best tragic parts on the stage. Unluckily, the public were not persuaded of the universality of his genius. When he attempted *Macbeth*, he was constantly hissed; and ascribing this opposition to rival actors, whom he named in speeches and paragraphs, they and their friends denied the charge, and probably set every engine to work in order to drive him off the stage.

The opposition to his appearance in Tragedy at length became so violent, that it was construed into a *Conspiracy*; and, in consequence of a furious riot raised at Covent-Garden play-house by his enemies, even on a night when he had postponed his performance in *Macbeth*, and meant to appear in two of his best comic parts, a suit was commenced in the King's Bench, against six persons who had been marked as the most violent in their hostility. This is the trial which occupies so large a portion of the volume before us; and almost all the great Lawyers of the time (1774) were employed in it. Lord Mansfield sat as Chief Justice: Messrs. Dunning and Murphy were of counsel for the Prosecutor; and Messrs. Wallace, Bearcroft, Serjeant Davy, Mansfield, Norton, and Buller, were for the Defendants. The proceedings are given at full length, from Gurney's short-hand; and they form a valuable part of these memoirs.

The determination to effect *Macklin's* dismissal was doubtless an excess of resentment and punishment, for his presumption in pronouncing that the public had been mistaken in their ideas of tragic declamation, by admiring Garrick during so many years in *Richard III. Macbeth, King Lear*, and other serious parts; and for insisting that they should take a lesson from his (*Macklin's*) performance of those parts, which would enable them to judge of the merits of tragic acting by the examples which he alone was qualified to set.

By the opposition to these attempts, the town got rid of his arrogant pretensions as a tragic actor, and drove him back to comedy, in many parts of which he was admirable; and the managers gained by the event of the trial, which gave a check to theatrical riot and outrage. It must be owned, therefore, that, whatever it cost the champions who fought the battle without a regular plan, or prudence for their guide, a service was done to the lovers of the drama, and, eventually, to Macklin himself; who, returning to his inherent talent for comedy, recovered the favour of the public, which he enjoyed to the last dregs of memory and intellect.

When Mr. Dunning had concluded his speech, which was of great length, and replete with wit, humour, and jurisprudential abilities of a higher kind, the whole of the witnesses were examined; and the evidence was summed up with great candour and attention to the most minute circumstances of the case, by Mr. Justice *Aston*. This recapitulation of the trial, and observations on the spirit of the several depositions, occupy 36 pages. The verdict of the Jury was in favour of Macklin; and, on May 12, 1775, the Defendants came up to the King's Bench to receive judgment.

It appears from the trial that *Macklin* thought that *Garrick* was at the bottom of the ill treatment which he had experienced at Covent-Garden Theatre; and he insinuates it in his speech, when he says, "The advocate, my lord, talks of affidavits; I have affidavits of a tremendous nature:—not affidavits, but witnesses, to shew that this cause has not yet been bottomed." He had said just before, that "a gentleman has thrown out that I want revenge. My lord, I have no such idea. I never had—I am not a man of revenge."—How does this agree with the answer which he returned to *Leigh*, one of the defendants, who sent his wife to him to say that "the consequences might be fatal to them all; and if he would suffer her husband to wait upon him, he would tell him the reason how certain insinuations came:" Macklin answered that "he would not see Mrs. *Leigh*, nor her husband, nor none of the family, for they might all be d——d."—He closes his speech in the following manner:

"I prosecuted from the first law of nature, *self-defence*—and a *public example*. My Lord, I have a feeling and resentment too, but I have compassion. My Lord, I defy them to make me an offer, liberal in an ordinary degree, that I would not accept of, without troubling the Master. I have only my expences in view.—Besides, my daughter has suffered to the amount of 250*l*. I have now proposals from Scotland; I have proposals from Ireland; I could get money here; but, if I am sent before the Master, I must lose all  
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that opportunity, and more money than will, perhaps, arise from the interview with the Master: therefore, with humble submission to the Court—it is difficult to speak, circumstanced as I am, without impertinence—without digression.—I am aware that no man, but he that has travelled in the paths of this Court, knows what to say in it correctly:—but, in contradiction to the Learned Gentleman now in my eye, who says that I want revenge, and to shew that he is ignorant of my disposition in this point, let any man of honor be appointed immediately: I will abide by every thing that he suggests of justice. I want no revenge. And, my Lord, I have something further to say: this man before your Lordship, *this Taylor*, within these few days, has dared to tell me, before many Witnesses—responsible Tradesmen, in Covent-Garden, with an insolence unbecoming his situation or character—*‘Ab, ab, ab!’* you will send me to gaol then—it may be against the law to *hiss*, but it is not against the law to *laugh*; for, depend upon it, when you play Tragedy, you will have a very merry Audience—*Ab, ab, ab!’*

“I assure your Lordship, that this man, *though he is but a Taylor*, has a very *sharp* tongue, and a very quick mind.

“My Lord, were I to utter his *Bon Mots* upon me, and my circumstances, you would laugh heartily indeed:—but of him I shall say no more.

“The advice that fell from the Court, when the Rule was made absolute, though directed to the Defendants, made a very deep impression on my mind. I felt the humanity, I felt the awfulness of that advice; and, from that moment, I solicited, with all the anxiety in my power, to bring them to a composition.—*Money was not my object then—it is not my object now.*

“My Lord, I have Gentlemen in Court to prove, that I laid a plan of general accommodation, and I will reveal it now.

“[*Mr. Macklin* here addressed himself to the Defendants.]

“‘Pay me my expences—you have injured me as a man; make some compensation to the Managers of the Theatre; make some compensation to my daughter, whose Benefit is depending.’

“My Lord, thus I projected it, as a means of general reconciliation:—with these Gentlemen I would have contrived it, and I stated it to my Advocate. I suggested it to the Defendants, that the proposal might come from them, and that, consequently, they might obtain a general popularity.

“But how is this compensation to be made? What was the mode I suggested?—It is this—

“‘Let them take one hundred pound’s worth of Tickets for *Miss Macklin’s* benefit—she has lost 250*l.*:—Let them take one hundred pounds worth of Tickets for *Mr. Macklin*; and let them take one hundred pounds worth of Tickets, upon some night that he plays, as a kind of compensation to the Managers.’ This was of no advantage to me—I can fill my House without it; but I meant to give them the popularity of doing a justice to the man they had injured, and of convincing the Public that they would never do the like again, and that they were in amity, and not in enmity, with me.—My Lord, I have nothing more to say.”

"*Lord Mansfield.*—Then I think you have done yourself great credit, and great honor by what you have now said ; and I think your conduct is wise, too ; and I think it will support you, with the Public, against any man that shall attack you. I think it highly becoming upon your part ; for now what he proposes is, to give up *all this litigation*, only to be paid *his costs*, which, in a *double sense*, he ought to be paid. I say a *double sense*, because the prosecution was well founded : and particularly, because the Defendants would not stop it, when it was recommended to them,—and a small satisfaction, in this way, to his daughter for her Benefit. I think some single person has already offered more for his own share.

"*Mr. Macklin*, you have done yourself great credit by it ; and the Public, I am satisfied, especially in this country, love generosity. You will do more good by this, in the eyes of the Public, than if you had received all the money that you had a right to receive.

"I think you have acted *handsomely, honestly, honorably*, and done yourself great service by it. I think it is a most generous conduct.—*Mr. Blake*, you will be able to settle it."

"*Mr. Macklin.*—If *Messrs. Clarke, Aldus and James* will meet me :—I will not meet the Taylor, for it is impossible to confine his tongue.—

"*Lord Mansfield.*—*Mr. Macklin*, see whether I cannot make peace between you. Now, suppose he undertakes to be bound by a Rule of Court, to stand committed if he ever so much as, by look or word, puts you in a passion.

"The proposal, then, is to pay him his Costs, and to take 300*l.* worth of Tickets, in the way that he has mentioned.—Let it be so.

"*Mr. Macklin*, the House will receive so much benefit from it, perhaps they will pay you the arrears.

"*Mr. Macklin.*—My Lord, I never did quarrel with a Manager for money yet : I never made a bargain with a man ; whatever they offer me, I take.

"*Lord Mansfield.*—*You have met with great applause to day :—You never acted better.*"

In 1775 Macklin was again engaged at Covent-Garden, and again would attempt Tragedy :—but his Biographer is obliged to allow that 'Mr. M. intended to have acted *King Lear* after *Richard III.* but not receiving the applause that he expected, in the personification of the latter character, he relinquished his intention.'

Macklin's criticisms on Garrick's manner of acting *King Lear*, and *Othello*, are the cavils of an enemy, determined never to allow that he did any thing well. This liberal-minded, generous, humane, disinterested man, so exempt (according to his own professions, and the assertions of his biographer) from the love of vengeance, has left a character of Mr. Garrick occupying nine pages of Mr. Kirkman's work, which is as bitter, false, outrageous, and malignant a libel, as perhaps ever was committed to paper. He accuses Garrick, p. 267,

of having 'broke open the hallowed tombs of *Betterton*, *Booth*, and *Wells*.'—He certainly somewhat diminished their fame, by acting better:—but what has now been done by publishing this virulent libel, twenty years after the decease of a man whose loss the nation has been lamenting ever since? If Macklin's criticisms on Garrick's performance of *Lear* and *Richard* be just, they amount to a total condemnation of the public, for not preferring his [*Macklin's*] own manner of playing those parts to that of Garrick. Surely this is matchless ——— let the indignant reader say *what*.

Barry's death, which happened in 1777, is not mentioned by Mr. K. till after Mr. Garrick's decease in 1779. That Barry in *Othello* was superior to all other actors of that part, many of Garrick's sincere admirers, and ourselves among the rest, have allowed: but we believe that none but his instructor, Macklin, ever thought that Barry was superior to him in *Lear*.

In Mr. Kirkman's account of the first representation of *Cato*, from Macklin's papers, he seems to have forgotten, when he talks of 'his Majesty's loyal subjects,' p. 286, that this Tragedy was brought on the stage in 1712, during the reign of Queen Anne.

Mr. Macklin continued in litigation with the managers of C. G. theatre, and with the persons whom he had prosecuted for the disturbance there, till the year 1781, when he brought out his *Man of the World*; 'which met with some opposition the first season; but the next it was very often played, to great houses.'—In the summer of this year, 'Mr. M. sustained a very heavy loss by the death of his daughter, who had retired from the stage a very few years before. She died at Brompton, on the 3d of July, in the 48th year of her age.' Mr. K. has given a sketch of her life and talents, which seems very accurate.

From 1781 to 1785 is a chasm in the life of our theatrical Nestor. However, in April 1785, though in his 95th year, he went to Dublin, where he performed *Shylock*, *Sir Archy MacSarcasm*, and *Sir Pertinax MacSycophant*, in his own pieces, at the Smock-Alley Theatre, with wonderful vigour and ability: but he had several alarming attacks, even on the stage; in which the ravages of time on his memory, and other faculties, obliged him to retire before the piece in which he appeared was finished.

'He returned to London in the month of September, and soon after made his appearance at Covent-Garden Theatre, in the character of *Shylock*, and was greeted by the audience, by loud and repeated plaudits.'

He now appeared seldom on the stage, but always received well merited applause while he abstained from disgracing himself

himself in Tragedy. Curiosity was excited as much by his great age, as by his theatrical abilities. It was so extraordinary to see a man, at nearly the age of 100, performing parts of humour and vivacity, that, whenever his name appeared in the bills, there was a certainty that the house would be crowded.

‘ On the 28th of November, 1788, Mr. Macklin lost his recollection to so high a degree, in the performance of *Sir Pertinax Mac-Sycophant*, that he was compelled to address the audience again, and inform them, that, unless he found himself more capable, he should not again venture to solicit their attention.—What a pity it was to behold the venerable father of the stage, who had so highly entertained the public, for many years, and who had laboured all his life time with assiduity and industry, struggling at once with poverty of circumstance and imbecility of intellect.—However, so it was; but Mr. Macklin’s mind, like the flashes of an expiring taper, displayed signs of vigour to the very end of his theatrical career.

‘ In the month of February, 1789, he performed *Shylock* and *Sir Arby MacSarcasm*, at Covent-Garden theatre, on the same night, with amazing spirit, and with great applause; and, a few months after, sustained the character of *Sir Pertinax Mac-Sycophant*, in the *Man of the World*, which part is not less, according to the theatrical language, than thirty-six lengths, each length being forty-four lines, including the cues.

‘ Mr. Macklin played the very laborious part of *Sir Pertinax*, at a time when he was in his one hundredth year, with a vigour and a spirit that astonished every beholder.—His last attempt upon the stage was on the 7th of May, 1789, in the character of *Shylock*, for his own benefit. He went through the first act, but not being pleased with his own execution, and finding his incapacity increase upon him, and after making repeated but ineffectual efforts to overcome the stupor, which clouded his reason, he was obliged to come forward, and apologize for the interruption that he had given the performance, and to request that *Mr. Ryder* might be permitted to finish his part.

‘ The company, with true British sympathy, accepted the change without hesitation, and the father of the British drama took his last and very affecting farewell of the stage, amidst the tears and thundering plaudits of a most crowded audience.’

We happened to be present ourselves at this very affecting last act of the veteran’s theatrical life; and no tragedy that we had ever seen so oppressed our spirits as this *memento mori*, this seeming departure of the soul from the body!

‘ Though Mr. Macklin had taken his final leave of the stage, it became no easy matter for him to lay aside all thoughts of it. He still occupied himself in revising and preparing his dramatic works for representation, and was a constant frequenter of the theatre. This practice he continued till within a very short time of his death.’



The following 70 pages are occupied by letters to his son; who, from the little that was heard of him, must have been "without mark or likelihood." With all the pains which Macklin had bestowed on his education, and the money and patronage which he expended in his favour, he seems to have been at once listless and restless. He disappointed all his father's hopes of distinguishing and enriching himself in India as a merchant, and returned to Europe, without his permission, as poor as he went. He then entered on the study of the Law, at the Temple: but of that he soon became weary; and lastly, he obtained a commission in the army, in which, during the American war, he is said by Mr. K. to have distinguished himself: but we hear of him from no other quarter. On his return, his constitution seems to have been injured; and he died at an early period of his life, without bequeathing to posterity any marks of the utility of his existence.

'The hand of time began now to make very visible impressions on the faculties of Mr. Macklin, whose debility of mind, and infirmity of body, were considerably increased by narrow, we had almost said indigent, circumstances. However, by the advice of his friends, his two plays, viz. *The Man of the World*, and *Love à la mode*, were, under the superintendence of Mr. Murphy, first printed, and offered to the public by subscription; when the large contributions of several illustrious and distinguished characters, the *Literati*, admirers and professors of the drama, amounted to upwards of 1500l. which sum, under the direction of Dr. Brocklesby, John Palmer Esq. and Mr. Longman, trustees, was laid out (in conformity to the proposals, which had been made to the public) in the purchase of an annuity of 200l. for Mr. Macklin, and 75l. for Mrs. Elizabeth Macklin, his wife, in case she survived him. This comfortable provision seemed to revive the old man's drooping spirits, and had an amazing effect upon his faculties. His mind became easy and tranquil, and his memory grew better. This subscription reflects the highest credit on British benevolence, and the list of subscribers, that is prefixed to the printed plays, will go down to posterity, as a noble record of the subscribers' bounty, and the actor's merit.'

No part of this work is more curious and interesting, than the account which the author gives of the melancholy effects of extreme old age on the mental retention of this memorable *Struldrug* of the stage, in the year before Time allowed the dart of Death to be thrown.

'Three weeks before his death, he took very little sustenance; but, what is not a little remarkable, his mental faculties returned, to an astonishing degree. He knew every body that visited him, and he heard, saw, understood, and conversed, without the least difficulty. On the 11th July, 1797, he got up, washed himself in warm gin, lay down again, and, after having conversed with Mrs. Macklin with great tranquillity, in about an hour he exclaimed—*let me go! let me go!* laid himself backward, and expired without a groan,

He

‘He was born on the 1st of May, 1690, and died at the advanced age of 107 years, two months, and ten days.’

Mr. Kirkman's zeal and friendship have kept back nothing that could redound to the honour and fame of his relation. We have now an account of his funeral, and an elaborate character of him as a man, a comic writer, a husband, a parent, and a friend, in the true style of a monumental inscription. His biographer, or rather panegyrist, determined not to “draw his frailties from their dread abode,” has made him all perfection!

A description of his *extraordinary manner of living*, which his great longevity has rendered interesting, is also given; and, in the appendix, we have a list of Mr. Macklin's dramatic works, consisting of six pieces; four of which were unsuccessful, and never printed. The other two, *Love-à-la-mode*, and *The Man of the World*, which are printed, never failed, during his performance in them, to attract a crowded audience, and to receive very just applause.—To this enumeration of his productions, is added a list of the characters which he performed while he trod the stage, amounting to upwards of 160.

The memory of Mr. K. cannot be deemed deficient: for he remembers his anecdotes so well as to repeat them two or three times. In the first vol. p. 264, speaking of the great applause which M. received when he first appeared in *Shylock*, he says:

‘In the dumb action of the trial scene he was amazingly descriptive; and, through the whole, displayed such unequalled merit, as justly entitled him to that very comprehensive, though concise, compliment paid him by Mr. Pope, who sat in the stage-box, on the third night of the representation, and who emphatically exclaimed—

“This is the Jew  
That Shakspeare drew.”

In the 2d vol. p. 427, the same tune is again played, with variations.

‘Several years before his death, Mr. Macklin happened to be in a large company of ladies and gentlemen, among whom was the celebrated Mr. Pope.—The conversation having turned upon Mr. Macklin's age, one of the ladies addressed herself to Mr. Pope, in words to the following effect:—“Mr. Pope, when Macklin dies, you must write his epitaph.”—“That I will, Madam,” said Pope; “nay, I will give it to you now:—

“Here lies the Jew  
That Shakspeare drew.”

‘The whole company highly approved of this Epitaph, and Mr. Macklin has often related this anecdote in our hearing with great glee; and a more just, comprehensive, and concise inscription never was written.’

This

This epitaph, or *improvisu*, ascribed to Pope, is a two-edged sword : as it at once paints the actor and the man. Indeed, we know not whether he was as sordid as vulgar Jews are supposed to be, but we believe that his tender feelings for such Christians as he disliked were of the same sort.

We are willing to allow to Macklin his due portion of professional merit, which was certainly very considerable, though much more confined than he was willing to allow. We do not remember that he succeeded in any character which bespoke a good heart, except *Ben*, and *Sir Hugh Evans*. *Sir Francis Wronghead's* simplicity and folly he represented very well : but in tragedy, he never could gain cordial and hearty applause in any one character. *Macbeth* and *Richard* he not only thought he could represent better than Garrick, but he insisted on the town thinking so too : the town, however, knew that envy and presumption were the *stimuli* to these attempts, and it was with great unwillingness that he was ever heard. He *never could* obtain a hearing in *Lear*. His theories were specious, and imposed on young actors : but neither his own declamation, nor that of any of his pupils, ever succeeded in serious parts. — His uncommon longevity latterly excited a respect and a reverence for his opinions, to which the world would not have subscribed in antecedent times, before oblivion had veiled the events of the earlier years of his life.

Of the merit of these Memoirs, we have incidentally given our opinion already, by detecting inaccuracies in facts, dates, and language, and violations of impartiality. We could still point out others : but the article is already extended to such a length, that the additional space which we can afford shall be chiefly appropriated to an indication of the most agreeable parts of the work, to those of our readers who may be curious to know more of this celebrated Comedian's life than they have already learnt.

*Imprimis*, we must inform them that there is a very good print of Macklin facing the title-page.

The account of his first performance of *Shylock* is amusing, and (we believe) tolerably accurate : as is that of Barry's first appearance in *Othello*. Dr. Johnson's admirable Prologue on Garrick becoming patentee and manager of Drury-Lane theatre, though often printed before, will always be read with pleasure. There is also inserted a good Prologue, which was spoken by Macklin on his return to Drury-Lane after a quarrel and a long absence ; — and a farewell Epilogue on quitting the theatre to open a tavern.

The materials of the second vol. seem to be much more interesting than those of the first : but Macklin's inveterate hatred  
of

of Garrick, and his biographer's distortion of every narrative in which Mr. G. has any concern, will be offensive to a great part of the nation whom his talents had delighted on the stage; and whom his wit and humour had enlivened in society.

The history of Macklin's undertaking to play tragedy at Covent-Garden, of the riots which it occasioned, and of the trial of the rioters, we have already described as entertaining; and as instructive to young men of spirit and of turbulent dispositions; since it will enable them to judge how far they may proceed in damning a play, or in pelting an offending actor off the stage, provisionally, with impunity; and what it will cost to form a party to drive him thence *entirely* for the rest of his life.

The character of Mrs. Macklin, the last wife of our hero, and her behaviour to him in every situation until his last sigh, notwithstanding the great disparity in their age, are extremely praiseworthy, and are well recorded;—and the account of the decay of his faculties, and of its effects on his memory, is (as we have before said) very curious and interesting. We should have made some citations from this part, but were obliged to desist by the consideration of the length of this article; to which we now put a period.

**ART. XIV. *The British Cabinet* :** containing Portraits of illustrious Personages, engraved from original Pictures; with Biographical Memoirs. By John Adolphus, F.S.A. Vol. I. Large 4to. 2l. 2s. Boards. Harding. 1799.

**I**T is certainly a pleasing employment to contemplate the portraits of eminent characters; for it is in some measure similar to being introduced to their acquaintance, and we had almost said *enjoying their conversation*:—but the degree of this pleasure depends on the celebrity of the persons represented, on the likeness exhibited, and on the excellence of the painter's performance. Where the character is highly distinguished, the resemblance powerful, and the artist deservedly illustrious, then our satisfaction is complete. Our curiosity, on the other hand, is faintly excited, and our gratification proportionably small, if “names ignoble, born to be forgot,” are the objects; or if the painter's or the engraver's task has been indifferently executed.

Of the present publication, the author thus speaks in his Preface:

\* *The British Cabinet* is presented to the public as a collection comprising portraits of persons illustrious either for birth, actions, or acquirements, of whom a memorial is preserved in the volumes of history and biography, but no respectable or authentic portraits have been perpetuated by engraving.

‘ Collections

' Collections of family pictures, in which the likenesses of illustrious personages are preserved, are so liable to be destroyed by fire, or dispersed by accidents, that the means here adopted of preserving those features from total oblivion which are regarded with respect and esteem, seem to be peculiarly advantageous; gratifying, at the same time, the curiosity of the public, and the feelings of individuals.'

In this and in foreign countries, we have had similar works\*: Birch's Lives, and *Les Hommes illustres, de M. Perrault*, both reflect distinguished credit on their respective artists; and in the case of each of those splendid publications, the subjects of the engravings were men of such eminence, that it was disgraceful to be unacquainted with the circumstances of their lives.—We by no means think, however, that Mr. Adolphus has been equally fortunate in his selection; for, with the exception of three or four persons introduced into the volume, his characters bring with them but slight recommendations to public attention and esteem; the engravings are not all of them deserving of the highest praise; and of the painters we have it not in our power to say any thing, for the author has omitted to inform us by whom the respective portraits were executed.

Both the account and the engraving of Margaret Countess of Richmond and Derby, the mother of Henry VII. are among the most interesting in the collection:—we shall present the biography to our readers:

' Margaret, daughter and heir of John Beaufort, Duke of Somerset, was born at Bletshoe in Bedfordshire, in 1441. Her education, though sufficient for that age, was not very extensive. She was mistress of French, and had some knowledge of Latin; but her abilities were, according to Ballard, superior to her acquirements, and her disposition perfectly amiable.

' Her good qualities and vast inheritance procured her many advantageous offers, particularly the son of the celebrated favorite of Queen Margaret, William Duke of Suffolk; and Edmund, half-brother of King Henry VI. Being in doubt to which of these two she should give the preference, she consulted an old lady, who recommended her to St. Nicholas, the patron of Virgins. The Saint, very good-naturedly made his appearance in the habit of a bishop, and advised her to marry Edmund. This story is related by Ballard †, on the authority of a popish bishop, and the great Sir Francis Bacon: but it is so absurd, as to be even below the ridicule with which Lord Orford has assailed it ‡. By this marriage, and in consequence of her birth, she became allied within the fourth degree, to thirty

\* Vide M. R. vol. vii. p. 255.

† British Ladies, p. 7, 8, octavo edit.

‡ Royal and Noble Authors, article Margaret Countess of Richmond and Derby.

Kings and Queens, besides Earls, Marquisses, Dukes and Princes; and as Henry VII. was the offspring of the match, she became allied in her posterity, to thirty more.

Her first husband dying in 1456, she married Sir Henry Strassford, second son of Humphry Strassford, the great Duke of Buckingham. Soon after the death of this husband, she married Thomas Lord Stanley, who, after her son Henry's accession to the crown, was created Earl of Derby, and died in 1504.

Though this lady's education was so defective as not to afford means of original composition, her love of piety, and desire to increase it in England, induced her to translate from the French a book called *Speculum Aureum Peccatorum*, or, a Mirror of Gold for a sinful Soul; and the 3d and 4th books of Dr. Gerson's Treatise of the Imitation of Jesus Christ. She also composed, in the 23d year of the reign of Henry VII. Orders for great Estates of Ladies and noble Women, for their Precedence, Attires, and wearing of Barbes at Funerals, over the Chin, and under the same.

These performances, though they receive a certain recommendation from the quality and devotion of their author, would not have preserved her fame to posterity; but her munificence, equally influenced by piety and good sense, induced her to make those public foundations and endowments, which will cause her name to be repeated with gratitude while learning and religion yet claim an asylum in Britain.

Her principal acts were the foundation of two colleges, Christ's and St. John's, in the university of Cambridge. She also instituted Lectureships in divinity at Cambridge and Oxford, and afforded a maintenance to many poor students. She established at Cambridge a perpetual public preacher. She built an alma-house at Westminster for poor women, which was afterward turned into a lodging-house for the singing-men of the college; and founded a free-school at Wymbourn in Dorsetshire. She lived some time at Torrington, in Devonshire; and, pitying the minister for his long walk from the parsonage house to the church, gave to him and his successors the manor-house, and the lands belonging, lying close to the church.

These virtuous deeds breathe so true a spirit of piety and charity, that the superstitious which marked Margaret's character, if they claim notice, can be considered only as the excess of the same principles. She is commonly drawn in the habit of a Nun, and was admitted into the fraternity of five several religious houses, Westminster, Crowland, Durham, Wymbourn, and the Charter-house. She was at prayers soon after five o'clock in the morning, and went through the religious offices of the church of Rome with so much strictness, and added so many private devotions, as to occasion bodily indispositions. She had girdles, and shifts of hair; and, when in health, constantly wore one next her person on certain days in every week: so that she declared to her confessor that her skin was frequently lacerated. From her last husband, she obtained sometime before his death, a licence to live chaste, and thereupon took a vow of celibacy. Lord Orford sneers at this; and certainly, considered by itself, it would form but a whimsical title to celibacy.

Her

' Her life was chequered by all the turns of good and ill-fortune, incident to the troublesome period at which she lived. She had, at length, the happiness to see her beloved son unexpectedly advanced to the throne of England, and, weathering all the storms which arise from a forcible acquisition, and a disputed title, end a reign of 23 years by a peaceful death. She survived him but three months, dying the 29th June, 1509, aged 69.'

In the account of Richard Sterne, Archbishop of York, it is erroneously stated that this prelate 'is the reputed author of that inestimable Treatise "The Whole Duty of Man."—'It is now on record that this celebrated work was the production of Mr. Melmoth, the editor of Vernon's Reports, and Father of the elegant translator of Cicero's and Pliny's Letters. It is not generally known, nor is the circumstance mentioned by the present writer, that Archbishop Sterne was the grand-father of the highly ingenious Lawrence Sterne.

The portraits contained in the work are twenty-five in number.—We cannot dismiss this article without remarking to the author, that such distinguished characters as Dr. Brady the historian, and Roger Gale the antiquary, the most important in the volume, deserved a tribute to their memory very superior to that which they have here received. In such men we are interested, and not in merely "the tenth transmitter of a foolish name."

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ART. XV. *Annotations on the four Gospels.* Compiled and abridged for the Use of Students. 2 Vols. 8vo. pp. 540 each. 14s Boards. Payne. 1799.

THE reader of this work must not expect to meet with *original criticism*; it is, as its title implies, an abridged compilation from *some* of the most celebrated commentators, at home and abroad, who have written since the revival of letters; particularly from those of the Protestant communions.—The foreigners principally quoted are Erasmus, Beza, Vatables, Grotius, Beausobre, Le Clerc, Simon, Calmet, and Dupin;—of our nation's interpreters, Lightfoot, Whitby, Mill, Hammond, Doddridge, Bowyer, Owen, Macknight, and Gilpin. It is rather strange that the compiler \* takes no notice of Newcome, Campbell, Priestley, nor Wakefield; and that he scarcely ever mentions either Locke or Clarke. We are equally surprized that he has almost totally overlooked the latest German, Danish, and Swedish commentators; to whom biblical criticism owes so

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\* Report gives this performance to the Rev. Mr. Elsley, a clergyman in Yorkshire.

much, and with whose observations he might have considerably enriched and augmented his accumulated stores.

Prefixed is a copious *Introduction*; which the biblical student will read with profit. It contains, 1. a succinct account of those authors who have written on the geography and history of the Holy Land. These, with respect to geography, are chiefly Josephus, Eusebius, Jerom, Strabo, and Pliny, among the antients; among the moderns, Reland, Lightfoot, Bochart, and travellers into the East; from whom very useful observations have been collected by Harmer.—The Jewish history is contained in the books of the O. T. (either canonical or apocryphal), continued by Josephus to the ruin of Jerusalem; and the pagan writers chiefly quoted by commentators, with regard to this æra, are Herodotus, and the other Greek historians down to Dion Cassius.—The traditions and customs of the Jews are chiefly to be collected from Philo, Josephus, and the Talmudists.

The second section of the Introduction concerns the state and critical exposition of the text of the New Testament; on which the author refers to Michaelis's *Introduction*, translated by Marsh, 'as the standard work, comprehending all that is important on the subject.'—This is saying much. Neither Michaelis nor his translator has exhausted the subject: it yet demands the still keener optics and deeper search of an Eichhorn; who, perhaps, is at this moment employed on it. We do not mean to depreciate the labours of either of the former authors, for whom we have the highest respect; and we are even willing to call their joint work a *sort of standard*—until a better shall be erected—which we by no means despair of seeing.—The whole of this section is an abridged transcript from Michaelis; respecting chiefly the sources whence the true and genuine readings of the text of the N. T. are drawn; namely, the antient Greek MSS.—the antient versions—quotations in the Greek writers—and critical conjectures.

The reader is then presented with a brief account of the principal editions of the Greek Testament; among which we were surprised not to find that of Griesbach:—also a summary catalogue of the Christian Fathers, from Justin Martyr to Euthymius: 'of whom (says the author) a more accurate knowledge must be gained from their works; or, at least, from the accounts of the modern critics and ecclesiastical historians, as Lardner, Dupin, Tillemont, &c. especially from Cave's *Historia Literaria*, Lond. 1688, fol. an useful book of a very moderate price; which ought not to be omitted in forming a scholar's library.' In this we heartily agree. Cave's book is a work of uncommon merit; but there is a later and much better edition.



edition than that of 1688; viz. that of 1740: in two folio volumes; and of no great cost.

The Introduction concludes with a very short account of Jewish authors, of Aquila, Theodotion, and Symmachus; of the antient ecclesiastical historians and grammarians; and a description of the Temple, from Prideaux and Lightfoot.—In this *Introduction*, we observe a want of method, and consequently a disagreeable tautology. It might have been reduced to half its size, without losing aught of its weight.

In order to afford the reader some idea of the *Annotations*, we think that we cannot do better, than transcribe a few of them in the compiler's own words; and the very first on Matthew will suffice for our purpose:

'The book of the generation—] Βιβλος γενεσεως.—Whether these words form the title of the whole Gospel, or only of this Genealogy, is much contested by the critics. Grotius and Beza are of opinion, that they are only the title of this present table of descent.

'Many επιγραφαι μικραι, or inscriptions of particular passages, it is observed by Grotius, occur both in the books of Moses and in the Prophets. What the Greeks express by the compound word γενεαλογια is given in two separate words in the Hebrew; (see Calmet, Dict. voc. Genealogie;) and the Greek translators are accustomed to follow the Hebrew literally, and seldom use compound words. Βιβλος, Hebr. ספר, is any short writing; (see Isa. xxxvii. 14. Jer. xxxii. 10. Joshua x. 13.) the Syriac gives it rightly כתבא. Γενεσεως is origo; as rendered by Cicero in Lib. de universitate, from Plato. Βιβλος γενεσεως, therefore, as the LXX translate ספר תולדות, Gen. v. 1. is properly descriptio originis, the account of the origin or descent of Jesus Christ. Grotius. Beza. (Yet γενεαλογια is found in the LXX, 1 Chron. vii. 5, 7. ix. 22. and is there expressed in the Hebrew by a single word התייחס. Vide Tromii Concord. et Taylor, voc. חש.)

'Hammond takes the opposite side of the argument. He observes, that, as the verb ילד signifies not only to beget or to be born, but to produce any event "which time may bring forth," as Prov. xxvii. 1. Eccles. iv. 14. Job xi. 12.; so the noun תולדות, γενεσεως, imports any such event, or the relation of it. Thus Gen. ii. 4. "These are the תולדות, i. e. not only 'the generations' of the heavens, or their creation, but the story or relation of it, and of other following events." So Gen. v. 1. "The book of the תולדות, of the story of Adam," his creation, and following life; as here of the life of Christ. So also Gen. xxxvii. 2. "These are the story of Jacob:"—his birth and that of his children were detailed in c. xxxv. that of Esau in c. xxxvi.—but here his dwelling in Canaan, v. 1. and v. 2, 3, &c. the consequent passages; thus Aben Ezra ad loc. explains it to denote "any event that befel Jacob;" and P. Fagius—non genealogiam—sed casus et eventa. Again, Num. iii. 1. is "the story of the events relating to Aaron and Moses," &c. This then is the book of the history of the whole life

of Christ, as Πράξεις Αποστόλων is all that befel the Apostles. Hammond.

‘It is replied, that though לך, to be born, may be used metaphorically for, to produce, it by no means follows that every derivative, as תלך, takes the same metaphorical sense as its primitive. The text, Prov. xxvii. 1. is in Latin, quid serus vesp̄er vehat; but no one would hence conclude that vectura might be used for eventus. In all the places referred to by Hammond it is only origo. In Gen. ii. 4. v. 1. it is the origin of the world, or of the descendants of Adam, which Moses respectively described. In Gen. xxxvii. 2. he declares, these are the genealogies, which he had recited in the two preceding chapters. (With this agree the Editio Francofurt. of the LXX. Vide Bos, and Tromii Concord. both of which annex this first part of v. 2. to the former chapter xxxvi. 44.) It is flat and unmeaning to say abruptly in the midst of a narrative, This is the history, or, These are the events, of the man’s life. The want of strict regularity in the context, as Esau’s descendants intervene, does not warrant Aben-Ezra in changing the constant import of thodelah (see the Concordances) to casus or eventus. Γένεσις is used in the same sense of origin in Homer. Iliad. α. 246. Le Clerc ad loc. et ad Gen. xxxvii. 2.

‘Thus Whitby: Βίβλος γενέσεως is the *narrative* or rehearsal, as the Syriac well expresses it, of the generation or birth of Jesus: for, though γενέσις is elsewhere of that latitude to comprise the history of our Lord’s life, it is here restrained to the birth of Christ, by the parallel phrase Gen. v. 1. αὐτὴ ἡ βίβλος γενέσεως, by the design of the Apostle to describe his descent from David and Abraham; and by v. 18. which after this narrative shows the manner of his birth: “Now ἡ γενέσις, his birth, was in this wise.” Whitby.

‘Not however that in v. 18. it is γενέσις, but ἡ γεννησις, from γεννᾶν gigno, in all the MSS. and Fathers; except only Dial. iii. de Trinit. inter opera Athan. Mill. ed. Kuster.

‘Beausobre (i. e. the Prussian Testament, translated into French with Notes by Beausobre and L’Enfant, of which the valuable Introduction and St. Matthew’s Gospel were published in English, Cambr. edit. 1790. 8vo.) supports the opinion of Hammond; and gives the texts and criticisms produced by him, including Aben Ezra’s on Gen. xxxvii. 2. He adds: This import of γενέσις is confirmed by Judith xii. 18. “this day is the most glorious in my whole life,” παρα πάσης τῶν ἡμερῶν τῆς γενέσεώς μου. And thus St. James, iii. 6. “the tongue sets on fire, τὸν τροχὸν τῆς γενέσεως, the whole course of life.” Mr. Gilpin coincides with this opinion, stating, that this phrase extends to the life and history of Christ, as in Gen. vi. 9. “these are the generations of Noah;” under which title is exhibited his history as well as his *family*. Gilpin, Exposition of N. Test. note ad loc. So Grotius: Vox Hebræa לך, quæ per γενέσις exprimitur, extra originis fines usum latè porrigit, ita ut res gestæ alicujus vocentur תלדות. Hellenistis, qui Hebraismos amant sequi, γενέσις, ut Gen. vi. 9. Num. iii. 1. et alibi. Grotius in Luc. iii. 23. Yet Grotius ad loc. limits the extent of the phrase in this place to the genealogy, ut supra.

'On the whole, it is difficult to say to which scale the balance inclines. Vitringa, Obs. Sacr. lib. i. dissert. i. pag. 39. understands the phrase as applying to the life of Christ: whilst Doddridge and Macknight restrain it to the present genealogy. And that is perhaps the more prevalent opinion.'

We have here only to observe that the Hebrew word תולדות is, in this note, four times miswritten תולדות. Several other mistakes of this kind occur in the work: which, however, are not of great importance to the English reader: but we shall mark some of them at the end of this article.

The second specimen which we shall give is the note on Matthew vi. 11.

'V. 11. —our daily bread.] The word *ἐπιωστος* is not known to exist except in this passage in the N. Test. To determine its import and derivation has found full employment for the critics. Some derive it from *ἐπιωσα*, "future, or to-morrow's bread;" others from *ἐπι* and *ωσια*, "sufficient bread."

Grotius, observing first, that supersubstantialis, as in the Vulgate, cannot properly be expressed by this word; for *ἐπι* in composition has not the import of *ὑπέρ*, as *ὑπερεπισυνάγωγη*; and that before a vowel the iota is cut off, as *ἐπισυνάγωγη*; in the Platonists; insists, that the word cannot be derived grammatically, except from *ἐπιωσα*, 'dies posterus,' Ambr. the coming or succeeding day: that this is strongly confirmed by Jerom's finding *בִּמְחָר*, crastinus, in the Nazarene Hebrew. (So Pere Simon; this Hebrew word meaning "of to-morrow," and thence; 'every day,' Luke. Vulg. quotidianum, resolves all doubts. Hist. Crit. N. Test. part i. c. vii.) Further, that *בִּמְחָר* extends to all the future time of life, as Exod. xiii. 14. xix. 10. Josh. iv. 6. Prov. xxvii. 1.; and thus *αἰώνιον*, Luke xiii. 33. and *ἐπιωστος*, to a regular future support for that time: but to show our trust in God, this support is asked, and to be given in future daily portions;—da saltem diurna;—Grotius. So Lightfoot, and Scapula ad voc. So Caninius apud Bowyer—"To-morrow's bread." So Le Clerc; *ἐπιωσι* is advento, imminco, "bread of the coming day."

Beza, on the contrary, with Mede and Toup, derives the word, not from *ἐπιωσα*, as the Greeks form *ἡ ἐπιωσα*, dies alterum proximè consequens, Acts xvi. 11. "bread for to-morrow;" which is very forced, notwithstanding Jerom's account of finding that sense in the Nazarene Hebrew Gospel; nor is it *ἐπι* and *ωσια*, in the sense of supersubstantialis, as the Vulgate, "spiritual bread of the future life," which is inconsistent with *σημερον* and *καθ' ἡμεραν* in the context; but he derives it from *ἐπι* and *ωσια*, as the LXX form *ἐπιωστος*, rendering it with the scholiasts *ἐπι τὴν ἡμέραν ὡσαν ὑπαρχοντα*, or with St. Basil in Ascet. def. 242. *πρὸς τὴν ἐφημέριον ζωὴν τὴν ὡσαν ἡμῶν χρησιμεύοντα*, "sufficient for our support in the present life." Prov. xxx. 8. To this agrees the Syriac; panem necessarium, 'the bread we have need of.' Beza, And thus Mede. As the LXX forms from *ἐπιωσια*, 'over being,' superfluity; the adjunct. *ἐπιωστος*; thus Exod. xix. 5. 'a peculiar people,' is LXX λαός ἐπιωστος, a people, mine in a degree

above the rest; so *εἶναι* and *ἡμεῖς* is adequate to being; sufficient; as Suidas το *εἶναι* τῇ *ἡμεῖς* ἡμῶν ἀρκούν, 'fit for our support.' "Give us not a superfluous bread, but a sufficient bread, O Lord! this day, or every day;" explained by καὶ ἡμεῖς. Mede, p. 125. 86.

Thus Toup also: To derive *ἐπιούσιος* from *ἐπιον* *ἐπιούσιος* with Scaliger, Salmasius and Kuster, is not according to the genius of the Greek tongue. It is from *ἡμεῖς* like *οὐρανός*, "bread necessary for our subsistence, daily bread." Toup. Ep. Crit. ad Episc. Glouc. p. 140. Bowyer. So Doddridge. Macknight.

Michaelis, on the other side, joins Father Simon in thinking *מחר* decisive; and with good reason according to his own idea, that the Nazarene Gospel is the interpolated original of St. Matthew, and this passage not interpolated.

And thus, lastly, Mr. Weston, whose acuteness and elegance of criticism are well known, illustrates *מחר*, *dimchar*, "until to-morrow," (and not with a *ב* "of to-morrow,") by *ὡς τῇ ἐπιούσιᾳ* in Josephus Ant. lib. iii. c. 10.; and hence concludes, that το *ἐπιούσιος* also was intended to mean *ὡς τῇ ἐπιούσιᾳ*, or *ὡς αὐτῇ*, "until to-morrow." *Ἡ ἐπιούσιος* is a usual phrase, Prov. xxvii. 1. LXX. Synes. Scapula; often used by St. Luke in the Acts for the morrow; so that he might have even used it here, as he changed *σήμερον* into καὶ *ἄρτι*, if he had wished to convey that sense. *Dimchar*, however, though well expressed by *ὡς τῇ ἐπιούσιᾳ*, may yet be a forced or improper rendering of *ἐπιούσιος*. This seems much to depend on the weight to be allowed to the Nazarene Gospel.

The reader will observe how nearly "this day," or "day by day," our daily bread, expresses the sense both of Grotius and of Mede. So that, as Mede truly says, "the meaning in general is indifferently well agreed upon; but much ado there is what this word *ἐπιούσιος* should signify."

Bread, *ἄρτι*, includes plainly, as the Latin *Victus*, all articles of subsistence and raiment, as Gen. xviii. 5. xliii. 31, 34. 1 Sam. ix. 7. 1 Kings xxi. 7. 1 Tim. vi. 8. Grotius. Whitby.

The last extract shall be on the disputed passage of John ch. viii. 1—3. *A woman taken in adultery.*

The doubts concerning the authenticity of this history, including the last verse of ch. vii. and the first eleven verses of this chapter, are fully stated by Simon and by Mill. The leading objections chiefly are, (but all cannot here be recited,) that it is not found in the Alex. Vatic. and some other Greek MSS. nor in the best copies of the Syriac; that in many others it is marked as faulty by an obelisk; that Eusebius relates, that Papias gives a story of a woman accused of many crimes before Christ from the Nazarene Hebrew Gospel, and intimates that this was that legend; that Jerom implies, it is wanting in some copies: that Chrysostom, in his comment on St. John, Origen, Clem. Alex. Cyrill, Theophylact, Nonnus, have omitted it; and that there are many errors in the text itself. Hence Beza questions, and Grotius and Hammond, with Le Clerc and Wetstein, reject it.

But

\* But to these objections it is replied by Father Simon, from Mal. Donatè, by Whitby also and Mill, that it is noticed by Ammonius in his Harmony of the Gospels, who is much more ancient than Jerom, flor. A. D. 230. and by Tatian, who flourished A. D. 160. that is, sixty years after the death of St. John. These two authors, Ammonius, and Tatian, are much insisted on by Selden : that it is also acknowledged by Eusebius in his Canons of the Gospels, Can. x. 86, (Selden.) that the errors in the text are very slight ones : that Jerom, lib. ii. adv. Pelag. allows it is found in many both Greek and Latin copies : that he admitted into the Vulgate ; and it appears in all Latin MSS. : that it is mentioned, finally, by Athanasius, Ambrose, and by Augustin, lib. ii. de Adult. Conj. c. vii. et alibi, who ascribes its omission to the fear lest it give encouragement and impunity to bad women. It is the idea of Mill, that on this account it is marked with an obelisk, that it might not be publicly read, and hence omitted in later copies. The genuineness of the passage is generally held to be established. For an accurate view of the question, see Selden de Uxor. Heb. lib. iii. c. xi. Simon Crit. Hist. of N. Test. lib. 1. c. xiii. Mill ad loc. et Prol. No. 251. (Wetstein ad loc. contra.) Whitby ad loc. Rider Fam. Bible ad loc. Michaelis also is of opinion that it is authentic, par. i. c. vi. § xi. p. 318.

From these specimens, our readers will see what they are to expect from this not injudicious compilation. Our chief objection is that the author is too diffuse, and repeats many things to which a simple reference would have been quite sufficient. His Greek quotations are generally correct: but the printer has sadly disfigured the Hebrew. We will give an alphabetical list of such mistakes as struck us in a cursory examination: —  
 אמה for אמה — ברך for ברך — ברשית for ברשית —  
 בוך for כרך — בתוך for בטוך — בראשנה for בתהלה —  
 מרנבת for גבבת — חיים for חיים — בשרה for בשר —  
 צרביש for רוב wrongly corrected in the *errata*. — ריב for יב —  
 נדה for נדה — מארך for מארך — מבצ ים or בצרות —  
 תילדות for ענה corrected in the *errata*. — עבה —  
 תולדה and תולדות for תילדה. Most of these are probably chargeable on the printer; and some of them the compiler may have found in his authors: but in either case he ought to have corrected them.

**ART. XVI.** *Observations on the Union, Orange Associations, and other Subjects of Domestic Policy; with Reflections on the late Events on the Continent.* By George Moore, Esq. of Lincoln's Inn, Barrister at Law. 8vo. pp. 80. 2s. Dublin, printed: London, reprinted for Debrett.

THE catholics of Ireland seem hitherto to have been neutral in the controversy respecting the Union, or adverse to the adoption of that measure. What changes were to take place, in the constitution of a government from which they were excluded.

excluded, appears to have been considered by them as a question of mere indifference. On the one hand, they might perhaps suspect the promises of political immunities and favours, which were half held out to them by the proposers of the Union; and on the other, it was impossible that they could feel much zeal for the independent authority of a parliament in which they were disqualified to sit. The author of the pamphlet before us, however, whom we understand to be an Irish Catholic of a respectable family, and whose talents must render him a man of importance in every body of which he is a member, views the subject of Union in a very different light. His great object is to prove that a really national government is impossible in Ireland; that, so long as that kingdom enjoys a separate legislature, its affairs must be administered by a small party, who never can have any interests and sympathies in common with the body of the people; and who at present are exasperated against them by every sort of animosity and prejudice that can enflame the human heart.

In the Imperial legislature, it is Mr. Moore's opinion, the mediatorial voice of England might appease the animosities of Irish factions: but, in the Irish parliament, an Irish faction must always govern and often oppress their enemies. It is not our province to decide whether this opinion be true: but it is our duty to say that it is maintained with great ingenuity of argument and vigour of eloquence; that the author's stores of knowledge are evidently rich; and that his powers of original thinking, as well as of nervous and polished composition, qualify him for greater works than temporary pamphlets. In his general politics, he is strongly *Antijacobin* and *Antigallican*, without forgetting those sound and ancient principles of liberty, which we have unfortunately lived to see become objects of jealousy and suspicion to many Englishmen; and which the violence of one set of men, and the fears of another, almost threaten to banish from the world. He confesses himself to have been at first an admirer of the French revolution: but, with a manliness and honesty which cannot in any case be too much commended, he avows his error, and declares that he is now disabused.

In speaking of the crimes and confusions of our times, Mr. Moore presents us with a picture of some of the great ancient disturbers of the world, which we shall lay before the public as a short specimen of the style of this pamphlet:

'True, Catiline conspired to overturn the Roman state, and ventured to attack when a Cicero defended; but who was Catiline? Tully exhausts the subtleties of his stile to describe the various qualifications which composed that extraordinary man. I shall not mention that he was of a patrician family, one of the first in Rome; that he possessed

possessed a splendid patrimony till he had dissipated it by his prodigality.—Perishable distinctions! to use the words of a great orator, compared with the immortality of his genius and his crimes. He was gay with the gay, severe with the severe, and could accommodate his manners and conversation to the various descriptions of mankind. Senates listened while he spoke; legions recoiled from the vigour of his arm; his wit and hilarity were the delight of every social circle; he was the hero of the battle and the orator of the forum; he had a mind capable of every design, and a body capable of every hardship; neither watching, nor fatigue, nor hunger, nor the inclemency of the seasons could break the vigour of his constitution; he could carry on at the same time both a private intrigue and a public conspiracy; and while he meditated the destruction of the state which repressed his ambition, he was intent upon the ruin of the woman that enflamed his desires. As far as the word *right* is applicable to wickedness, such a man had a right to be ambitious. Enterprizes of uncommon atrocity and daring, from which common minds shrink appalled, were suited to a nature like his. He was one of those destructive spirits whom Providence sometimes sends abroad to try human virtue, and to confound human wisdom. He meditated the destruction of the Roman commonwealth, but he had a Cicero to contend with, and he failed. Cæsar afterwards succeeded. The name of Cæsar comprehends whatever human valour has of herois, human sagacity of penetrating, and human wit of elegant and refined.—Such names communicate a splendour to the history of those times. We admire while we execrate; we are shocked at the atrocity of the purpose, but we are struck by the boldness of the execution, and by the talents that appear in the execution. Far different are the crimes of the present day; they answer one great moral end—in them wickedness appears in all its native deformity. Curious speculators will search the history of our times to discover the true form of vice, divested of all the false glare which great talents and elegant accomplishments are so apt to throw over it.—P. 24 & seq.

If our limits would allow, we could select many passages not inferior to the preceding. We were peculiarly gratified by an animated and splendid panegyric on William III.; whose character every man, really interested in the liberty and happiness of mankind, finds every day new reason to reverence. The errors, the crimes, and the calamities of ill-conceived and ill-conducted revolutions, are daily furnishing us with fresh cause to admire that great Prince, and the wise and preserving Revolution of which he was the chief.

## MONTHLY CATALOGUE,

For DECEMBER, 1799.

### MILITARY.

- Art. 17. *Plan of Union for the Military Volunteer Associations within Great Britain*, acting without Pay, recommended to the Perusal of the Members of every Volunteer Corps in the Kingdom. By an Officer of Association. 8vo. 6d. Robinsons. 1799.

The

The author of this little tract points out, with great good sense, and in plain concise language, the advantages that would accrue if the different Volunteer Associations, many of which do not exceed fifty or sixty men, were formed into battalions, so as to act together on an uniform system; and we recommend his plan to the attention of those who reside in large towns, or populous neighbourhoods; where it could more easily be carried into effect than in detached villages.

Art. 18. *Observations on the English and French (Gun) Locks, and on one newly constructed.* By an Officer of the Guards. 8vo. 1s. 6d. Grellier, Coventry-street. 1799.

We scarcely ever peruse a military publication, without finding very heavy complaints of the great number of our muskets that miss fire in time of action. Any attempt, therefore, to remedy so serious a defect is entitled to praise; and we have no doubt that, if the author of this tract, whom we understand to be Col. Turner of the 3d Guards, will avow himself, and send a copy of his work to the Master-General, (or, in his lordship's absence, to the principal officers of the Board of Ordnance,) his suggestions will meet with a candid consideration.

#### RELIGIOUS, &c.

Art. 19. *Minutes; or little things for the Poor of Christ's Flock;* by J. W. Peers, LL.D. 12mo. pp. 247. 3s. Boards. Button. 1799.

This performance receives, in our opinion, no recommendation from the peculiarity of its title; and some of its principles also may be at least questionable: yet it may nevertheless prove acceptable and useful to many readers, of particular denominations.—The advertisement, by which it is introduced, is much in the strain of remote times, and is so peculiar that we cannot refrain from inserting it;—‘Every star emits light; the least are not useless, though imperceptible by the human eye. Little things are necessary and beneficial, or God would not have made them. The smallest veins, through which the blood circulates, conduce to the welfare of the whole body. The widow's mite was accepted. If my mite of meditation may but be blessed to the poor of Christ's flock, they will, with me, join in giving glory to God. May grace be upon thee!’ This seems sufficient to give a competent idea of the book.

Art. 20. *The principal part of the Old Testament, from the beginning of Genesis, to the conclusion of the Second Book of Kings.* By the Rev. William Ashburner, Vicar of Urswick, and School-master there. 12mo. pp. 640. 3s. 6d. Bound. Robinsons. 1798.

This book is intended for the use of schools, and it has employed some time and attention in a manner very congruous to the author's character and station. The old testament, he observes, is but little used in schools; and to remove some objections on this head, he offers this kind of abridgment, which ‘contains a most important and interesting history from the creation of the world down to the Babylonish captivity, a period of 3407 years.’ The very short summary exhibited



exhibited in the preface, proves that 'the instruction hereby conveyed is highly useful, conducive to the well being both of individuals and of society;' besides which the book is recommended by a large type, a price as low as possible, and a size not inconvenient.

The abridgment consists in the omission of several parts; and this curtailment might probably have been with propriety applied to several other chapters, particularly such as respect the building and furniture of the tabernacle, with the instructions and rites of the ceremonial law: on which some more general idea might be sufficient.—Bibles, in former times, were accompanied with tables of different kinds, brief notes, explications, &c. for the instruction and benefit of the reader. The publication before us has an advantage of this sort, in tables of Scripture weights, measures, money, and chronology; at the head of every chapter, also, most of the principal words in each are placed and properly divided. The historical parts of the Old Testament have, no doubt, often engaged a close attention from young persons, and afforded them great entertainment: Mr. Ashburner insists much on this; and, since he apprehends that his arguments are founded in truth, he concludes that 'all young persons should be enabled to give some account of this valuable portion of sacred history; calculated to furnish them with useful instruction, to afford pleasure, and contribute to their advancement in learning.'—Besides the immediate purpose of this volume, the author thinks that it might 'be useful in any family, instead of one much more voluminous and expensive.'

Art. 21. *An Apology for Village-preachers; or an Account of the Proceedings and Motives of Protestant-Dissenters, and serious Christians of other Denominations, in their Attempts to suppress Infidelity and Vice, and to spread vital Religion in Country Places; especially where the Means of pious Instruction, among the Poor, are rare: with some Animadversions on an Anonymous "Appeal to the People:" and Replies to Objections.* By William Kingsbury, M. A. 8vo. 1s. Chapman.

In the preface, this author observes, 'some, perhaps, may smile at my title, as affecting quaintness, I confess, I wish it to strike the eye in these days of *apologies*: I have introduced the term *vital* religion; and I adopt it, because I would have the reader at once understand *what cause* we wish to diffuse by village-preaching; and because it imports that life, vigour and warmth in religion, without which the most excellent doctrines are a dead letter; and the persons who use modes of worship most approved among all denominations, are little better than machines.'—On the perusal of this pamphlet, we find ourselves constrained to acknowledge that the *appellants*, above mentioned, appears here to disadvantage, as every man must who undertakes the treatment of a subject which he has not well considered, or permits himself to be guided by passion and prejudice. As to the immediate topic, it does not fall under our discussion. Merely to propagate opinions, though of what is deemed an orthodox kind, is effecting little good: but to awaken men from a thoughtless and sinful course of life, and to render them sober, faithful, benevolent, and virtuous, is certainly doing much.—If the method of accomplishing

accomplishing this be left to the judgment and ability of those who use their well-meant endeavours, they may be sometimes greatly deceived in the means. We think that we observe in this sensible and liberal performance, too great a confinement to a particular train of sentiment, as that train whence alone real Christian advantages are to be expected:—but there are, we are told, a numerous body in this kingdom, differing widely in their opinions from those of Calvin, who are very assiduous in their labours to disseminate what they regard as Christian truth, and to advance piety and virtue; although Wesley, their great leader, is no more. In the conflict of opinions, charity and morality are too frequently lost: but practical piety, which is Christianity, will for ever retain its value and importance.

Art. 22. *The sacred History of the Life of Jesus Christ*, illustrative of the Harmony of the Four Evangelists; to which is added an Index of parallel Passages; by the Rev. Thomas Harwood, late of University College, Oxford. 12mo. pp. 149. 3s. sewed. Cadell jun. and Davies. 1798.

It was well observed, in ancient times of the Christian church, concerning the four gospels, that, had the writers maintained an exact agreement as to time, place, and expression, few would have believed them, because they would have regarded it as human contrivance; whereas the difference in some smaller things prevents such suspicion, and proves their authenticity. If in matters of principal moment they differ not, why should it surprize us, if, in such as are inferior, there may be some variation?—Those pens have nevertheless been laudably employed, which have endeavoured to alleviate or remove these smaller difficulties. It is obvious, as Mr. Harwood remarks, that the evangelists have not observed the same order in their details, and were rather careful to relate the events themselves, than the order of time in which they arose. He has therefore applied himself, in the eight chapters which form this work, to present the reader with a view of this important history according with the manner in which the different transactions might probably occur. Hammond and Cave appear to have been his principal direction and authority, with which may be joined Nelson on Feasts: but several references are made to other writers, such as Josephus, Grotius, Gasselius, Godwin, Bunting's travels, &c. once also, we observe, to Justin Martyr, Eusebius, and Chrysostom; and once to Lardner's Credibility. At the conclusion of his preface, the writer remarks—'To the learned, neither the authorities nor the references will be new; they may not, however, be without use to the young and the uninformed.'—We apprehend that there are other Harmonies, or works of the kind, which might have assisted and improved the performance. Mr. H. occasionally adds some notes; if a few more had in some instances been given, they might have proved beneficial. He does not lead the reader much to what is controversial, but attends with care to what is practical.—On the sermon on the mount, which he seems to regard as the same with that mentioned by Luke as delivered on the plain, he dwells with apparent satisfaction: but, when relating a conversation with the Jews, recorded in the sixth chapter of St. John's Gospel, he says (on verse 27th) 'going into the synagogue,'  
he

he (*Jesus*) took occasion to recommend to them spiritual meat, the belief of his word, and *receiving of his sacrament*; that mystical food which nourishes to eternal life.—We have never seen reason sufficient to convince us that our Lord had here any reference to the institution which he ordained in commemoration of himself, and intended by the *sacrament* in the passage just recited.

On the whole, this little volume, which is not designed to supersede but to assist a careful perusal of the four gospels, may in this view be employed to advantage. It is agreeable to many to read accounts of them in different forms; and though *Harmonies* vary, and the best are still uncertain and somewhat conjectural, a regular disposition of events may in some respects prove informing and pleasant.—The index of parallel passages, which has cost the writer some thought and labour, may amuse and instruct those who assiduously examine it.

Art. 23. *A Charge delivered to the Clergy of the Diocese of London in the Years 1798 and 1799.* By the Right Rev. Beilby Lord Bishop of the Diocese. 8vo. 1s. Cadell jun. and Davies.

It is highly proper and commendable in a Christian Bishop to notice the state of *Infidelity*, to manifest zeal in resisting it, and to afford his instructions to his clergy on the most effectual means of combating and subduing so active and dangerous an enemy. From a man of the Bishop of London's distinguished character and eminence in the church, something may be expected on this alarming subject in a Charge delivered in these perilous times; and the well disposed will readily forgive him, if his apprehensions transport him in his oratory beyond the line of cold and unimpassioned moderation. Who can doubt that Deistical notions, indifference to religion, and profligacy of manners, prevail among us to a serious degree? Who can doubt the necessity of calling the attention of our religious instructors to this apparently growing evil?—If, in his picture of the times, every statement exhibited by the Bishop of London be not strictly correct, the general fact must be admitted; which is amply sufficient not merely to justify but to confer praise on his exhortations. We hope that the instructions given in this Charge will receive attention not only from those to whom it is immediately addressed, but from every one in these kingdoms who has a cure of souls. We particularly admire the Right Rev. prelate when he recommends to his clergy the enforcement of all good doctrines by a good and exemplary conduct. We are of opinion that what in general passes among the common people for infidelity proceeds, for the most part, from vicious habits; and therefore the advice here given will commonly be found to be true: 'banish from the hearts of your parishioners all sensuality, pride, vanity, vain-glory, and self-sufficiency, and I will venture to engage that you shall not have a single infidel in your parish.'—

The prudent caution here suggested to our spiritual guides, to be on the watch against those who are endeavouring 'to sap every sentiment of religion and morality,' is followed by the consoling assurance that the reception given to some modern publications, particularly

ticularly to Mrs. Hannah More's *Strictures on Female Education*\*, (to which the Bishop in the ardour of his friendly admiration has paid the most animated but rather overcharged compliments) indicates a degree of returning seriousness, and that some good impression has been made on the public mind.

Our clergy will do right to ascertain how far this is the case; and if it appears that these omens of good are well founded, we need not add that it is their duty to improve the circumstance, and to follow up the advantage gained over the enemy of our faith by their lay brethren; that our church may lose its fears of subversion, and the nation cherish, under all its difficulties, the pleasing hope of being saved and exalted.

*Art. 24. A Charge delivered by William Lord Bishop of Chester, to the Clergy of his Diocese, and published at their Request. 4to. 1s. Rivingtons. 1799.*

So many are the topics introduced into this able episcopal charge, that it is impossible for us, within the limits to which we are forced to confine ourselves, barely to notice them. The learned and pious Bishop judiciously reviews and comments on the particular state and circumstances of his diocese, as well as on the general aspect of the national church. He compliments those of his clergy who have exhibited their attachment to sound religious and social principles, from the press as well as from the pulpit, and praises them in general for the calm and unshaken regard which they have manifested for their clerical character. With becoming seriousness, he calls their attention to the danger that threatens this country from 'a national depravity,' which, he says, 'is apparently advancing by neither slow nor secret steps;—a general deterioration in the moral and religious conduct in the body of the country collectively viewed;—that melancholy abandonment of better habits, which God has in no case permitted to go finally unpunished in his moral government of any people.'

Towards the conclusion, he notices in a very proper way, the senseless efforts of certain enthusiasts, who are continually applying the scriptural prophecies to the occurrences of the present times. Not unfrequently, men otherwise sensible and judicious have countenanced this indiscretion. In opposition to such a practice, we are happy to quote the Bishop of Chester:

'I am clearly of opinion, that from the prophetic books, to which the extraordinary events now passing on earth naturally turn the attention of every religious mind, no expectation can reasonably be deduced that the prophecies yet unfulfilled are drawing to a speedy completion. The objects are there presented to the view in so indistinct a form, that the most penetrating eye can "see men only as trees walking."

The learned Bishop exhorts us at large not to depend on the interposition of Providence in our behalf, from any comparative view of our religion and morality, but to see that we bring forth such fruit as may be expected from a people so favoured by Heaven.

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\* See page 410. of this Review.

Art. 25. *A Sermon on the Duties of the Young.* By Hugh Blair, D. D. F. R. S. Edinburgh. One of the Ministers of the High Church, &c. Professor of Rhetoric, &c. in the University of Edinburgh. 12mo. 1s. Cadell jun. and Davies.

Reprinted from Dr. B.'s well known and much applauded volumes. The following motive for this republication of a single discourse, from the Doctor's collection, is thus assigned in the editor's advertisement:—'this sermon is published separately for the use of schools, at the request of several persons of character, as containing much excellent instruction, properly adapted to the youth of both sexes.'

## LAW.

Art. 26. *Trial for Adultery.* The Whole Proceedings on the Trial of John Bellenger Gawler, Esq. for Criminal Conversation with Lady Valentia, in the Court of King's Bench, before Lord Kenyon. 8vo. 2s. 6d. Downes. 1799.

As Lord Kenyon is confessedly the best Reviewer in cases of this nature, to his Lordship's judgment we respectfully refer on this occasion; and we shall only add, with regard to the proceedings before us, that the Jury appear to have acted with great propriety when they adjudged 2000l. damages to the *R. H.* plaintiff, George Annesley, Viscount Valentia, of the kingdom of Ireland.

This copy of the proceedings, taken in short-hand, is dated at the bottom of the *verdict*, May 19, 1796.

Art. 27. *A Collection of Decrees by the Court of Exchequer in Tithes-Causes*, from the Usurpation to the present Time, carefully extracted from the Books of Decrees and Orders of the Court of Exchequer, by the Permission of the Court, and arranged in Chronological Order. With Tables of the Names of the Cases, and the Contents. By Hutton Wood, one of the Six Clerks of the Courts of Exchequer. 4 Vols. Royal 8vo. pp. 600 in each Vol. 3l. Boards. Robinsons.

In a former Review, (vol. xxvi. N. S. p. 448,) we announced the appearance of a part of this publication, and then gave a promise of entering more minutely into its merits when the work should be completed. Mr. Wood has now accomplished his undertaking, and has presented to the public a Collection of Decrees in Tithes-Causes, from the Usurpation to the year 1797. As the performance, however, (at least as far as its author is concerned,) is altogether a compilation, accuracy in the extracts, or the want of it, must be its chief characteristic; and without departing from the truth, we can assert that Mr. W. is by no means deficient in this indispensable requisite.

The plan of the publication seems liable to objections. The same matter is in course repeated, as the same question is more than once agitated in so long a period of years. The substance of the Plaintiff's Bill, and of the Defendant's Answer, together with the material allegations contained in the pleadings, must very often, from the nature of the proceedings, be the same, or distinguished only by the slightest variations; yet, in conformity to the author's plan, these

samenesses or similarities must be repeated *toties quoties*. A Table of Contents is subjoined to each volume: but would not the accommodation of the reader have been better consulted by incorporating them? The work, as it appears to us, contains valuable materials for an history and explanation of the law of Titles, and as such will be found acceptable to any gentleman of the profession who has so useful an undertaking in view; and it will also furnish precedents and authorities to the practising lawyer. If, however, Mr. Wood had reduced the size of his production, and had exercised the judgment necessary for a selection, instead of merely the diligence requisite for a compilation, he would have consulted his reputation more, and conferred an higher obligation on the public.

The first volume reaches from the year 1650 to 1714; the second extends from the beginning of the reign of George I. to the end of the following reign; the third from the beginning of the reign of his present Majesty to the year 1776; and the fourth includes the period from 1776 to 1797.

Art. 28. *The Crown Circuit Companion*; containing the Practice at the Assizes on the Crown Side, and of the Courts of General and General Quarter Sessions of the Peace, also of *Oyer and Terminer*, for *London and Middlesex*; including a Collection of useful and modern Precedents of Indictments and Informations in Criminal Cases, as well at Common Law as those created by Statute; wherein likewise so much of the Common and Statute Law is set forth, as to shew the several Offences, the Offender's Punishment; and in what Cases Felons are to have or not to have the Benefit of Clergy; with References to the printed Authorities. To which are added, *The Clerk of Assize's Circuit Companion*, with Tables of Fees of the Officers belonging to the Judges, the Clerks of Assize, and Associates on the several Circuits; and also the Duty of the Sheriffs and their Officers, &c. The Seventh Edition, considerably enlarged and improved, with Additional References to modern Authorities. By Thomas Dogherty of Clifford's-Inn. 8vo. pp. 880. 10s. 6d. Boards. Brooke. 1799.

We have transcribed the whole of this circumstantial title-page, because it gives a fair view of the contents of the large and useful volume accompanying it; which was originally published in 1739 by Messrs. Stubbs and Talmash; and repeated impressions of which have since been demanded by the profession, from an experience of its usefulness and accuracy. To the present edition, many important additions have been made, both in the Precedents, and in that part of the work which is entitled the Doctrine of Indictments: indeed, so much necessary information is conveyed in every page, that it may with propriety be considered as a *Vade Mecum* to every gentleman who attends a circuit or sessions.

Art. 29. *The Reports of the Most Learned Sir Edmund Saunders, Knt.* late Lord Chief Justice of the King's Bench, of several Pleadings and Cases in the Court of King's Bench in the Reign of King Charles the Second. With Three Tables; the First of the Names of  
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of the Cases: the second, of the Matters contained in the Pleadings; and the Third, of the Principal Matters contained in the Cases. The Third Edition, with Notes and References to the Pleadings and Cases, by John Williams, Serjeant at Law. Royal 8vo. 2 Vols. Vol. 1st. 18s. Boards. Cadell jun. and Davies. 1799.

These reports were originally published in Law French in the year 1686, and in 1722 they were re-printed, with a translation of the cases, but not of the entries. The work has always been greatly esteemed by the profession, because the decisions are principally on points of pleading, and are reported in a clear and concise manner. The entries, which are now first translated from the Latin, are in general very good; and they particularly merit attention, because objections were made to several parts of them, which were discussed and decided, and those decisions have been in a great measure observed from that time; a circumstance which renders the present publication a valuable collection of precedents, as well as of reports.

Mr. Williams has not only translated the entries into English, but has in many instances subjoined notes; in which he has explained, from authorities, the ground and principles on which the rules of pleading are founded. He has also in several cases illustrated those rules by practical examples, and has pointed out the difference, where any such exists, between the present mode of pleading and that which was adopted in the original entry. The value of the publication is likewise considerably enhanced by the learned serjeant having added notes to the cases, which contain judicious and discriminated observations, and most of the authorities both antient and modern.

In the course of our labours, we have had too many opportunities of remarking that law editors send works from the press with few alterations, and in course with very little improvements; there are however exceptions to this observation, which we have noticed with pleasure and in terms of commendation;—we have not been insensible to the merits of the anonymous editor of Plowden, nor to the highly valuable additions made to Peere Williams by Mr. Coxe. Among these improved editions, we may now safely place the present work, which manifests in no common degree the learning, diligence, and judgment of the editor. We look forwards with pleasure to the remaining volume, and shall resume our account when it makes its appearance.

**Art. 30.** *A Treatise on the Law of Mortgages; the Fourth Edition, revised, corrected, and greatly enlarged; together with an Appendix, of Precedents.* By John Joseph Powell, of the Middle Temple, Esq. Barrister at Law. 2 Vols. 8vo. pp. 1250. 18s. Boards. Butterworth. 1799.

Though we by no means make it a constant practice to notice merely new editions of books, yet, when the additions or improvements introduced are considerable, we think it a debt of justice to the author and our readers to mention such a circumstance.—This reason has induced us to give a place to the fourth edition of the *Law of Mortgages*: the first appeared in the year 1785, and an account

count of it was inserted in our 8oth volume, p. 69. To the present great accessions have been made, and the author has spared no pains to render his work as valuable as the nature of his subject would admit. This subject, too, is of very extensive concern, for there are few considerable estates in the kingdom, which have not at some time been bound in the legal fetters of mortgage.—As there is no circumstance in the alienation of property which more embarrasses the practical conveyancer, in relation to mortgages or purchases, than that which belongs to the application of purchase money, the author has judiciously introduced a new chapter on this important topic; and some new observations are added on the nature and use of outstanding terms.

Mr. Powell has on the present occasion considered the degree in which judgments attach on legal and equitable estates; which leads him to a discussion as to the instances in which a purchaser, with express notice of a judgment, is liable to execution awarded thereupon.—‘A modern adjudication, (observes Mr. P. in his preface,) in the court of Chancery having occurred, in which the doctrine before unanimously received, “that a purchaser for a valuable consideration may, in a court of equity, protect himself from any discovery, if he denies notice,” has been considerably shaken; the author has been necessarily led by his subject into an examination of the foundation of this rule, and the extent of its application.’

The nature and extent of the husband’s right to incumber or assign the personal property of his wife, vested in trustees, is also discussed in this work: and a distinction is submitted by the author as prevailing between leasehold property and money so circumstanced.—In this edition, are likewise inserted such cases as had before escaped Mr. Powell’s researches, and such as have been since decided, relative to the subject of mortgages; and some precedents of mortgages are given by way of appendix.

Such are the additions and improvements that the reader may expect to find in this publication, which is increased from one to two 8vo. volumes; and in which may be discovered proofs of diligent inquiry and discriminating judgment, equal to those which we have observed in the other productions of this gentleman.

Art. 31. *The Solicitor’s Instructor in Parliament*, concerning Estate Bills and Inclosure Bills, containing the standing Orders of both Houses of Parliament relative thereto, with plain and methodical Directions for passing such Bills; to which is added an Appendix of the various Forms of Proceedings, namely, Notices, Petitions, Orders, Breviats, Affidavits, Letters of Attorney, State of Property, Certificate, Tables of Fees to be taken by the Officers of both Houses of Parliament, and Bills of Costs, &c. By Charles Thomas Ellis, of the Inner Temple, Solicitor. 8vo. pp. 140.

38. Boards. Butterworth. 1799.

As it is frequently necessary to apply to parliament for the purpose of removing certain restrictions from estates, or of giving additional powers to tenants, which cannot be done by the ordinary judges either in common law or equity; and as applications are often made to parliament for power to inclose open fields; a collection of the forms



forms and an account of the method to be pursued on those occasions promises to be useful to the profession. Such a compilation has not, to our knowledge, hitherto been published; and the present work, by collecting many points which are dispersed in various volumes, and by inserting others which are not to be found in print, is calculated to prove a valuable addition to our books of practice.

**Art. 32.** *Arrangement under distinct Titles of all the Provisions of the several Acts of Parliament relating to the assessed Taxes.* By Steward Kyd, Esq. Barrister at Law. 8vo. pp. 420. 6s. Boards. Butterworth. 1799.

This publication contains the substance of the following acts of parliament: the land-tax act for 1798, which, subject however to redemption, is now, as to the assessment of real property, rendered perpetual;—the act continuing the assessment on personal property, offices, and pensions, for the year 1799;—the land-tax redemption act, with the five acts for altering and amending it;—the two acts of George II. by which a duty of five per cent. was imposed on offices and pensions;—all the acts (nine in number) relating to the duties on windows or lights, and on inhabited houses;—all the acts (seventeen in number) relating to the duties on male servants, carriages, horses, and dogs;—and the four acts relating to the tax on income.—The provisions of these numerous statutes are arranged under distinct titles, and the language of them is frequently abridged; so that commissioners, and others, whose duty it is to put the acts in execution, may receive ready assistance from this publication.

**Art. 33.** *A Treatise on the Law of Awards:* the Second Edition, revised and corrected; with very considerable Additions from printed and MSS. Cases: and an Appendix containing a Variety of useful Precedents. By Stewart Kyd, Esq. Barrister at Law of the Middle Temple. 8vo. pp. 600. 10s. 6d. Butterworth. 1799.

Mr. Kyd published the first edition of this work in 1791, and we noticed it in our ninth volume, N. S. to which account we refer our readers; observing only that the deficiencies which we then pointed out have now been supplied, that the treatise is considerably enriched by a variety of new cases, some of which are here reported for the first time, that alterations have taken place in the arrangement, and that some subjects are discussed which were before omitted.

#### POLITICAL, &c.

**Art. 34.** *Reflections on the Perfectibility of Man; the Sovereignty of the People; indefinite Liberty; perfect Equality; and on the Principles of Mr. Necher.* Translated from the German of M. Zimmerman. 8vo. 2s. 6d. Hamilton.

This small work manifests but little temper and calm discussion. It abounds rather with loose declamations than with reflections, and will rank the author with party political writers rather than with dispassionate philosophers. His praise and his condemnation are alike violent. All is imperfect in the French revolution, and all was

perfect, or nearly so, under the old government. While 'hell in wrath is said to have vomited up the revolutionary code,' and 'devils alone can explain it,' he informs us that 'power under Louis XVI. was not absolute in France, nor was any abuse made of it, but it was the *ton* and fashion of the day to declaim against it.' He says farther that 'all the evils at that time existing in France proceeded from the weakness of the royal authority, and not from despotism;' yet after this he gravely asks 'why the States-General in 1789 were suffered to commence their sittings by an infraction of the fundamental law of the state, viz. that which grants to the King *alone*, and without participation, the *Legislative Power*?' Could Mr. Z. have better defined Despotism? Yet he contends that, though the King was sole legislator, or his will was the law, there was no despotism in France; and that the royal authority was weak. We do not wonder that, when laying down such positions, he should disapprove of *modern philosophy*; it may have been prudent also to protest in time against *modern sense*; for, if there exists any philosophy or sense among the *moderns*, they must smile at such reasoning.

Mr. Necker is treated with great contempt, and both his principles and conduct are violently reprobated: but this is not done in a gentlemanly manner, and cannot make much impression on candid readers. The principles mentioned in the title are not discussed; and we cannot subscribe to the opinion of the translator, that Mr. Z. is an able physician in his present prescription, designed to counteract certain political poisons.

The work seems imperfect, for we observe references to notes which are not to be found.

**Art. 35.** *The Power of Parliaments considered*; in a Letter to a Member of Parliament. By Henry Maddock, jun. Esq. of the Honourable Society of Lincoln's Inn, late of St. John's College, Cambridge. 2d Edit. 8vo. 1s. 6d. Debrett. 1799.

This valuable tract was briefly noticed in our Catalogue for October last; and it is now again mentioned for the sake of informing our readers concerning the name of the writer, and of the bookseller;—circumstances of which the first edition gave us no intimation.

**Art. 36.** *Thoughts on the Interference of Great Britain with the Political Concerns of the Continent.* 8vo. 1s. 6d. Debrett, &c. 1799.

Flowery truisms often distinguish the works of young authors; by which criterion we should have judged this to be a juvenile production, had it not been announced as such. Simile is piled on simile, and metaphor on metaphor, in order to prove and illustrate the plainest and most indisputable observations; thus, to establish the position that war cannot be expected to be uniformly and unexceptionably prosperous, we are told that 'we cannot anticipate that fortune will invariably hover round our standard, or that the path through which we have to pass will be strewn with roses and lilies, without our here and there meeting with the thorn and the thistle.'

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The idea of thorns and thistles opposed to roses and lilies is to reconcile us to the failure of the Dutch Expedition, and to other misfortunes and miscarriages of war. According to this young politician, our return from Holland was peculiarly unfortunate for the army; as "the coldness of the climate, so far from injuring the health of the soldiers, would have improved it." We have however heard of no effect of this kind from the climate of Holland; and we believe that none of our soldiers went thither with a hope of improving their health.

Undoubtedly, we made a bold effort to deliver Holland from French Influence; and, if we did not succeed, we must, as this writer advises, 'seek consolation in the rectitude of our conduct.'

In justification of our interference in the political concerns of the continent, we are informed that 'the balance of Europe is by no means the chimera that some would have us suppose.'

The additions which France has made to her ancient territory are represented to us as ground of the most serious alarm. 'As the hero of Salamis was prevented from sleeping by the trophies of Miltiades, so England can never enjoy repose while her foe is in possession of so much ability to do her mischief.' Therefore—but we need not discuss the subject: the reader will see to what the argument tends; and we shall only add that the abilities displayed by this writer lead us to form expectations from his future exertions.

Art. 37. *The Dutch Expedition vindicated; with brief Observations on the Emigrants: to which is added a Postscript, containing the Supplement to the Account of the Armistice concluded between His Royal Highness the Duke of York and General Brune.* 8vo. 1s. Stockdale.

This writer is no croaker. He is resolved to see things in the best light. "Though the field be lost, all is not lost." Notwithstanding the misfortunes attendant on the expedition to Holland, he conceives it to have been of use to the general cause. 'It has got us rid of protecting Portugal, has very probably saved the armies in Switzerland and in Italy, perhaps has saved Ireland, and at all events has freed us from the trouble of blocking up the Texel.'

How far the idea of its having caused a diversion of the enemy's force will reconcile us to its heavy cost in blood and treasure, we shall not pretend to say: but we are convinced that every noble mind will applaud the Duke of York for preferring an Armistice to a retreat secured by the inundation of North Holland.

The observations on the emigrants are judicious. Their situation and circumstances must induce every prudent man to receive their accounts with the utmost caution. We can scarcely blame them if they endeavour to deceive us, but we should take care not to be deceived.

Art. 38. *Tax on Income, necessary to be read by all Persons before they make their Return.—Extract from an Account of certain Poor Persons in London, who cannot pay their Income Tax. With Observations, and a Plan for their Relief.* Sub-

mitted to the Consideration of the Society for bettering the Condition and increasing the Comforts of the Poor. 8vo. 1s. Hatchard, &c. 1799.

A piece of pleasantry, on an unpleasant subject, well written, and worth reading. In some of his happiest strokes of irony, the author reminds us of our old friend Swift; who so exquisitely delighted us when we were lads. The serious part of the writer's purpose is to make those of his readers, who are distressed by their want of economy, become better managers; and to live *within* their income, in order to the more convenient payment of their taxes out of it.

### POETRY, &c.

Art. 39. *Patient Griselda*; a Tale. From the Italian of Boccaccio. By Miss Sotheby. 4to. 2s 6d. Longman.

M. Dutens has given the genealogy of the heroes of Romance\*,—and we might deduce fabulous tales, both in prose and verse, from as high a source as the first formation of modern languages. The Provençal poets, and before them, perhaps, the authors of the *Fabliaux*, seem to have supplied Boccaccio (who afterward supplied Chaucer) and La Fontaine, and La Fontaine furnished Prior, with the groundwork of most of their tales. The novel before us, however, according to Manni† and other Italian writers, had truth for its foundation; and such was the opinion of Petrarca, who translated it into Latin.

In general, the versification of Miss Sotheby flows with ease, and is correct. We should wish, however, that the *Triplets* had been more sparingly used; and when used, that the eye should be prepared for them by braces, in spite of the new fashion of omitting those warnings: an inconvenience which at once disappoints the eye and the ear, if declaimed aloud; and produces such a false cadence of voice, as obliges the reader to repeat the lines in different tones. A few unwarrantable rhymes occur: as *feast, taste; knew, anew; bears, bears*. Two typographical errors likewise appear—p. 8. *robe* for robes, and p. 30. *as* for hast. We fear that the accent on the first syllable of the word *ingrates*, p. 4. line last, is not the printer's fault:

‘He not to ingrâtes has his will resign’d.’

It is an inaccuracy to call the consort of a Marquis, throughout the poem, a *Queen*; for which there is no authority in the original; nor was the Marquisate of Saluzzo, though a sovereignty, ever erected into a kingdom.

We have mentioned these slight imperfections to put our fair poetess on her guard, as her talents seem worthy of cultivation; and this specimen excites a hope that our acquaintance will not end here. The following lines will probably incline our readers to think that our hope is not ill-founded. After having recapitulated the barbarous trials which the cruel Marquis had imposed on the *Patient Griselda*; and when his ingenuity in the art of tormenting was more exhausted than her power of suffering, compunction at length came on:

‘Here, with a fond embrace he clasp’d the fair,  
By soothing softness striving to repair

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\* *Tables Genealogiques des Heros des Romans.*

† *Istoria de Decamerone. Firenze, 1742.*

Each tyrant deed—She, who had heard unmov'd  
 The cold contemptuous taunts of him she lov'd;  
 Who, by the ruffian's hand, had silently borne,  
 To see her infants from her bosom torn;  
 Who from a palace had been hurl'd, and sent  
 In sordid penury, to seek content;  
 She, who with smiling air, and brow serene,  
 Had hail'd her rival as her destin'd queen;  
 Who, midst oppressive wrongs had stood resign'd,  
 Now quits her native fortitude of mind;  
 Feels the firm soul, that bore severest pain,  
 Th' extremes of bliss unequal to sustain,  
 Feels her full bosom heave unwonted sighs,  
 And the big tears stream copious from her eyes,  
 While by Gualterio tenderly caress'd,  
 And while by turns each lovely child she prest,  
 To her long tortur'd, now transported breast."

Art. 40. *Nil Admirari*; or, A Smile at a Bishop; occasioned by an Hyperbolic Eulogy on Miss Hannah More by Dr. Porteus, in his late Charge to the Clergy.—Also, Expostulation; or an Address to Miss Hannah More.—Likewise Duplicity, or the Bishop; and Simplicity, or the Curate: a pair of Tales.—Moreover an Ode to the Blue-Stocking Club.—And finally, An Ode to some Robin Red Breasts in a Country Cathedral. To which is prefixed an Engraving of the Author. By Peter Pindar, Esq. 4to. 2s. 6d. West and Hughes. 1799.

Thine, Peter, surely is a graceless style,  
 But so luxuriant with the charms of wit,  
 That gravest Bishops must return thy smile,  
 And sourest critics know not how to spit.

Yet we have not so laughed our senses away, as not to perceive that we ought to sprinkle a little of our critical gall in the face of this modern Arctine:—But how are we to manage it? Between our holy veneration for Bishops, and our warm attachment to the Ladies of the Aonian-hill, how are we to contrive so to carry our cup even (as the old proverb says) as to keep well with both? If we go off in a laugh-canter with the poet, some good folks may insinuate that we are no better than we should be;—if, on the other hand, we should in a great passion throw our wigs at him, we stand a chance of being posted up as a pack of ninny-hammers, and drummed out of the corps of Parnassus. Peter, a wicked rogue, saw our embarrassment, and therefore obligingly presented us with a critique on his own work, by way of postscript: but our Captain-General whispers *Timæo Danaos, et dona ferentes*, and advises us in a civil way to decline his offer. Be it so; and begin we then, Mr. Peter, by returning you a volume of thanks for calling on us to worship you as the only heaven-born poet of the present day; and, to own the truth, you do play and frolic with those *Misses of the mount*, (some say, with their nursery maids,) as if you had been all brought up in the same family. Is there not, however, some want of poetical gallantry in hunting

hunting a poor virgin about the town with the hue and cry of *Stop thief*? and is it not right, unless you can clearly make out the heavy charge against her, that you should be found guilty of *poetical swindling*, or of raising a laugh against an harmless maid on *false pretences*? Then, as to the good Bishop's Eulogy, will Peter, who is so passionate an admirer of the sex, make no allowance "*when a Lady's in the case*?" Must a Bishop use no *warm colouring* in a Lady's praise? Let us not suppose that the age of chivalry is gone." The Holy Knight must be excused a little extravagance in praise of the Lady's "*high-toned*" or *bon ton*\* "*Morality*." We will allow thee, 'Squire Peter, to stand up for the poets, whom thou prettily termest, '*the Robin, Red Breasts of the Human Race*,' and to put in a word against the merciless persecution of fallen beauty: but, if the Lady in question has been a little too '*tart*' on thy profession, and too severe on those of her own sex who have tasted '*unlicensed bliss*,' thou hast amply revenged thyself on her, and on her right reverend admirer. Never was thy satirical *cat o'nine tails* more plenteously administered. The risible muscles of thy readers will run riot in spite of their judgment; and there are moments when thou art sure of having the laugh on thy side, if no other support. Since, however, thou hast a prodigious aversion to flattery, which thou beautifully termest "*the oil of fool*," we will not besmear thee with it; nor on the other hand will we strive to take from thy merit, as in these lines thou dost from that of Mrs. Hannah More:

'Twice can't I read her labours for my blood,  
So simply mawkish, so sublimely sad!  
I own MISS HANNAH's life is *very good*,  
But then her verse and prose are *very bad*.'

A little "*too rough*" this, surely, 'Squire Peter!—and yet thou wilt go on, and tell us that the Lady has '*a sa-so lyre*,' that there are women '*of whose gown she is not fit to hold the tail*,' that,

'Had WISDOM crush'd Miss HANNAH's forward quill—  
Had Silence put a gag on HANNAH's tongue—  
No crape had mourn'd upon the Muse's hill,  
Nor Phoebus blubber'd for the loss of song.'

Angry also with the Bishop for his well-intended gallantry, thou accusest him of being instrumental to the Lady's fame:

'Calm, but for thee, had HANNAH pass'd along;  
OBLIVION ready with her shroud and spade,  
To sink her with a prose and rhiming throng.  
In sacred silence and eternal shade.'

Now recollect, Peter, that, whatever may be thy motive, thou wilt aid the Lady's celebrity as well as the R. R. preacher; who, no doubt, appreciates the merit of thy pleasantry, and smiles at thy comical prayer for Bishops:

'Now God preserve the Bishops, every skin,  
To blaze like beacons to the darken'd Nations;  
To roast old SATAN, knock down GAMMER SIN,  
And for a pack of rascals hang the PASSIONS.'

\* Mrs. H. M. professes to write for the fashionable world.

To close this apostrophe to our old facetious acquaintance, we must observe that this Satire, though we cannot altogether approve the occasion of it, is executed with much of his usual original and playful wit. The Author of the Pursuits of Literature has a severe lash *en passant*; and a Lady of the Blue-Stocking Club is hideously caricatured under the name of *Urganda*.

If the other pieces be not in Peter's best manner, they bear his mark, and will produce the effect which he intended. Peter prefereth the simple notes of his favourite Robin Red Breasts to the Cathedral Service, and rudely asketh

'—How can Heav'n with *venal sounds* be taken,  
Tainted with ale and gin, and eggs and bacon?'

"Swelling organs, which (Pope says) lift the rising soul," seem not to have elevated the soul of this sarcastic bard. Is this owing to a virtue, a misfortune, or a fault?

#### EDUCATION, &c.

Art. 41. *The Hare; or Hunting incompatible with Humanity*; written, as a stimulus to Youth towards a proper Treatment of Animals. 12mo. pp. 187. 2s. Vernor and Hood. 1799.

This little history is introduced by the following apology, in the person of the Hare;—"I feel it necessary to offer a few words on the subject of my intrusion. To complain of injuries received and grievances unredressed, I have sent forth this history of my life and feelings.—On very serious occasions, "stones have been said to move, and trees to speak," in bringing forth the "man of blood;" and if such inanimate beings have been worked up to this pitch on a cause not their own, may not a hare be allowed to be, at least, as eloquent in its own cause?"—We must grant that poor Puss pleads very well. She passes through many perils and dangers, and at length finds a safe and comfortable asylum in a humane and compassionate family, who understand the proper treatment of the brute creation, together with that of their own species. Some amusing and instructive incidents will here attract the attention of tender and benevolent minds.

Art. 42. *A Series of Letters on Education*; ascribed to John Witherspoon, D.D. President of Princeton College, New Jersey. Lilliputian 12mo. 1s. bound. Button. 1798.

This tiny performance is introduced by the following lines:

'The intrinsic merit of this little publication, it is presumed, will be a sufficient apology for its being re-printed in England, from an edition printed at New-York, for C. Davies, in 1797. I have no authority for its being Dr. Witherspoon's, except the American title-page and the style; but am fully of opinion that it would not disgrace the pen of any one.

Dr. W. was born at Yester, a few miles from Edinburgh, in 1722; went to the University of Edinburgh at fourteen years of age; and after several flattering invitations to Dublin, Rotterdam, &c. removed to Princeton in 1768, where he filled his station with honor, till his death, November 15, 1794, in the 73d year of his age, being blest with the use of his reasoning powers to the last.

Two

Two volumes of sermons, and three essays, have sufficiently established his reputation.

The letters are only five in number; and the author, whoever he be, does not appear to have completed his subject. They are, however, so far as they go, sensible, judicious, and well worthy of the strict attention of parents, and all others who have the care of children. The writer is an advocate for authority—authority early exerted, and may possibly be deemed by some too severe; yet, on the whole, and when considered on all sides, it implies nothing more than what is rational, gentle, and christian. His cautions respecting servants certainly merit attention. He considers religion, by which he means real piety, as a great means of rendering men not fashionable indeed, but truly polite: 'I can assure you, (he says,) that religion is the great polisher of the common people.'—At the same time he is firm to the cause of truth and virtue:—'As for your placebo's, (says he,) your prudent, courtly, compliant gentlemen, whose vote in assembly will tell you where they dined the day before, I hold them very cheap indeed.'

A vision, the subject of which is *pleasure*, by Dr. Cotton, very properly concludes the volume.

*Art. 43. Juvenile Stories and Dialogues*, composed chiefly in Words of two Syllables; for the use of Schools and young Readers. 12mo. 1s. 6d. Vernor. 1799.

This collection of tales and dialogues may safely be pronounced very pretty and interesting, instructive and beneficial. The language in some of them, as where a little child appears with a silk sash, is rather above the age; in others, where eight or ten years are attained, it is more suitable. The subjects are well chosen from nature, from the improvements of art, and from different occurrences and dispositions. Could Mr. Hanway have read the *Chimney-sweepers*' tale, it might have somewhat abated, in his view, the miseries of that pitiable class: but possibly such abatement, or happy alteration, may be the fruit of his humane attentions: however, the appeal is here made to *fatt*.

*Art. 44. False Ideas; or Hints to Parents*; in three Parts; dedicated with permission to Henry Dunster, Esq. by George Morland. 8vo. 1s. 6d. Symonds. 1799.

We feel ourselves somewhat at a loss in what manner to treat the Tyro (for such indeed he stands confessed) who here claims our attention. The dedication informs us that he had not then completed his seventeenth year: an age surely, whatever advantages it might have, or however it might find the want of them, not quite equal to a topic so important as that of education. Yet, under such a description, the pamphlet presents itself to the public; and when we are told that 'so interesting a subject as the formation of the youthful mind has never been a topic on which wise men have thought proper to employ their pens;' we must acknowledge that the words have to us a very juvenile sound. We know not that the writer perfectly explains himself, or more nearly approaches the truth, when he adds, 'the theme has only been treated of in a general



real point of view, and the minutiae not at all entered into."—Accordingly he expresses a hope, 'that he has struck into a path which, pursued by others, may work the desired end, and cool reason resume her long lost station in lieu of the pernicious novels and romances with which the town is at this moment glutted.' With such a view, benevolent as it should seem, he proceeds to employ his early pen; claiming no merit in the composition, and conscious, he says, that it is full of errors.

The peasant and the farmer are noticed in the first place; and if by the peasant we are to understand the day-labourer, though in that humbler station it is unquestionably right to procure all the advantages which he is able for his children, it may generally be supposed that the farmer has it in his power to advance rather higher; therefore they should not have been classed together. Tradesmen appear next in order; some of whose mistakes on the subject of education are warmly censured. The nobility are then produced to our view; a class with whom this adventurous youth professes himself to have little or no acquaintance; and he therefore acknowledges that he is unqualified to give them that tribute of praise or censure which may be their due: yet he hesitates not to declare his persuasion that they are, in general, by far *the most wicked class of beings in existence*, an expression which is somewhat softened, by adding that the blame does not probably attach so much to them, as to their predecessors.

This little tract is not ill written; many pertinent observations are brought forwards, and good advice is offered, and expressed in a lively manner: but we must observe to this juvenile writer, that he seems to have been rather too eager to appear in print; that the errors which he notices have been often pointed out before; and that his inexperience and immature judgment certainly disqualify him from doing justice to a subject of such high consequence, as that on which he has ventured to stand forth as the INSTRUCTOR OF MANKIND!

Art. 45. *Eugenio; or the Precepts of Prudentius, a Moral Tale.* By J. Bidlake, A. B. Chaplain to the Duke of Clarence, and Master of the Grammar-School, Plymouth. 12mo. 2s. 6d. Boards. Chapman. 1799.

This work consists of a succession of dialogues between a tutor and his pupil, replete with moral and religious sentiment, and illustrated by examples and pictures of life, drawn from the city and the country. *Eugenio*, the pupil, a young man of great warmth and sensibility of temper, pays the debts of *Hortensius*; and by that generous act confers happiness on a deserving and grateful family. Before this ardour of benevolence has time to cool, he bestows the same favour on an officer, whose imprisonment is the consequence of pride, imprudence, and extravagance. The tutor, *Prudentius*, applauds the bounty in the former case, and condemns it in the latter. His sentiments on this subject, in an age when charity is supposed not only to cover a multitude of sins, but to be a substitute for most other virtues, deserve attention.

Like the other writings of Mr. B. this volume has a tendency to promote the cause of religion and virtue, and may convey much useful instruction to young readers.

Art.

Art. 46. *Biography for Boys, or, Characteristic Histories, calculated to impress the youthful Mind with an Admiration of virtuous Principles and a Detestation of vicious ones: by Mrs. Pilkington.* 12mo. 2s. Verner. 1799.

Art. 47. *Biography for Girls, or, Moral and Instructive Examples for Young Ladies.* By Mrs. Pilkington. 12mo. 2s. Verner. 1799.

This lady continues her benevolent endeavour to assist and improve the youthful mind. Both sexes attract her attention; and for each she has provided, in these volumes, seasonable and interesting entertainment, with important instruction and admonition. It is hardly probable that these biographic sketches should fail of effecting some beneficial impression on the juvenile heart; and this impression may be lasting, so as to maintain a happy influence in future life. We unite our wishes with those of Mrs. Pilkington for this desirable success.

Some defects in these volumes might be pointed out; and while we approve and applaud her labours, we regret that a little more attention has not been allotted to style and diction: the language bears too evident marks of haste and negligence. Some writers in this line have employed a phraseology much too high for children: what is intended for them should be clear and plain; it should also be accurate, easy, and pleasant.

### HISTORY.

Art. 48. *The History of the City of Glasgow.* To which is added, a Sketch of a Tour to Loch Lomond and the Falls of the Clyde, forming a complete Guide for the Use of Strangers. By James Denholm, Writer in Glasgow. Embellished with thirteen Engravings. 12mo. pp. 280. 5s. Boards. Verner, &c.

We have read this work with much pleasure, and have derived from it considerable information. The city of Glasgow, from the beauty of its situation, the general neatness of its appearance, the magnificence of its public buildings, the celebrity of its university, and the high and deserved fame which it has acquired by the improvements which it has introduced into our national manufactures, is an object of curiosity and interest; and the present historian seems to us, who are not unacquainted with the place, to have omitted nothing in the narrative which was of importance, while his statements possess the great recommendation of accuracy and fidelity.

The engravings furnish a faithful view of the objects represented, and are neatly executed.

Art. 49. *The History of the Union of Scotland and England,* stating the Circumstances which brought that Event forward to a Conclusion, and the Advantages resulting from it to the Scots. By the Rev. Ebenezer Marshal. 8vo. pp. 270. 5s. Boards. Longman and Rees. 1799.

Among the number of illustrious events which distinguished the reign of Queen Anne, not one was more difficult in its accomplishment,

ment, not more important in its consequences, than the union of Scotland with England. Many of our sovereigns had formed the design, and had entered into a plan, of effectuating this desirable purpose. So early as the time of Edward I. an attempt was made to unite the two countries under one government; and this attempt was continued, though without success, under the subsequent reigns of Henry VIII. James I. (of England) Charles II. and William III.

The author of the volume before us, thinking that no regular and accurate history of this important event has hitherto appeared; and being of opinion that the recent steps which have been taken, for the purpose of an incorporate union between this country and Ireland, rendered such an history at this period peculiarly desirable; has offered to the public the present work. His intentions are certainly good, and we have little objection to the manner in which they have been executed; we differ with him only as to the necessity for such a composition, for we consider the subject as having been discussed by various authors of an older date, and lately by Dr. Coote and Dr. Somerville, with great accuracy of information, and dispassionate candour of statement. In Mr. Marshal's performance we discover nothing that is new, or that entitles it to particular attention on account of the knowledge which it conveys, or the manner in which it is composed;—the first being taken from other writers without the introduction of any new lights, and the latter being inelegant, and deformed by many Scotticisms.

## COMMERCIAL.

*Art. 50. A Practical Book of Customs, with Excise, upon all Foreign Articles imported; wherein is exhibited, at one View, the Consolidated Customs and Branches as levied since that Period; with the Law which imposed them, Date of its Commencement, Total Duty paid, and Drawback now allowed; also Duties Outwards, Bounties and Allowances on British Goods exported, those on Foreign Fisheries, the Duties Coastwise, the Tonnage and London-Dock Duties; and every Commercial Alteration and addition, to the 17th of October 1799. With Tables of Scavage, Baillage, &c. The whole intended to inform and assist Commercial concerns in general. 4to. 10s. 6d. Boards. Published by, and to be had of, Edward James Mascal, Long Room, Custom-House. 1799.*

*A Tariff, or "Book of Rates,"* seems as necessary in the commercial world, as the anvil, the lathe, or the loom, in mechanics. No business can be conducted without the aid of such inventions. The very nature of trade, especially, is liable to perpetual alterations and vicissitudes, the effects of improvements and of novelty; and hence the necessity of new complements, such as that which now lies on the table before us.

Our merchants have long been accommodated with books concerning customs, &c. of a form similar to Mr. M.'s work: but those Directories, which were so useful in years past, are in a great measure become obsolete, through the amazing extension of our intercourse with almost every part of the globe, the multiplicity of new articles  
of

of export and import, and the accumulation of our trade and excise laws, &c. From all these sources, new terms are daily added to our language, which are not to be found in Custom-house books.

For an explanation of the plan of the present useful work, we must refer the reader to the fourth page of Mr. Mascal's *Introduction*; and we shall only add our general observation, that his very elaborate performance seems to have justly merited the sanction which it appears to have obtained from the Commissioners of the Customs, as being the best compendium of the kind that has yet been offered to the public.

## IRELAND.

Art. 51. *Review of a Publication, entitled, the Speech of the Right Hon. John Foster, Speaker of the House of Commons of Ireland. In a Letter addressed to him by William Smith, Esq. M. P. A New Edition. 8vo. 2s. Printed at Dublin; re-printed in London for Wright. 1799.*

This appears to be *one* of the ablest of the several replies that have been made to Mr. Foster's celebrated Speech relative to the proposed UNION, &c. Mr. Smith encounters the Speaker's arguments against that measure with perfect candor: but his just regard to the decencies of disputation do not seem, in the least, to have impaired the strength and vigour of his reasoning. The general conclusions, which he draws from his well digested statements, may be given in his own words; which we shall transcribe from the winding up of his performance:

"The tendencies of Union, I have, in the foregoing pages, had occasion to discuss. If these were such as you describe, I should heartily join with you to cry, No Union! but, persuaded as I am, that its tendencies would be to baffle all attempts at separation; that by giving vigour to the Empire, it would give security to Ireland; that it might remove some of the risks and difficulties which obstruct sound and moderate religious, or political reform; that it would bring an orderly rank of persons in contact with the mass of our people, and fill up, as it were, the chasms of our incoherent community; that it would, by their example, improve the morals of our lower ranks, initiating them in industry, and communicating to them a taste for the decencies of life; in a word, that it would raise and civilize our barbarous and degraded people, and fit them to enjoy the freedom it conferred; that it would bury, in a complete identification of interest, whatever jealousies may have subsisted between the kingdoms, would assuage that internal discord of which we have so long been the victims, and permanently enrich and tranquillize our country: satisfied as I am, that such would be the effects of Union, I say to my countrymen, "Accept the offer, and adhere to the Constitution of 1782 \*." Preserve the Constitution which you then acquired; it must be invaluable; for it is that of Britain; but abo-

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\* "Reject the offer, and adhere to the Constitution of 1782." *Speaker's Speech*, p. 107.

lish a distinctness which impedes the practical enjoyment of its blessings, and is at variance with a connexion on which your happiness depends.'

## NOVELS

Art. 52. *The Mysterious Seal*, a Romance. ~ By W. C. Proby. 12mo. 3 vols. 7s. sewed. Westley.

As some compensation for the violations of probability and nature in our old Romances, the imagination is often delighted by beautiful and glowing description, our best affections are excited by a representation of the most noble and sublime virtues, and even our understandings may be sometimes improved by moral and religious sentiment. Most modern authors, of compositions which may be arranged within this class, seem to fancy that they have attained their object if they can excite only astonishment and horror. Now folly and absurdity, if carried to a certain height, may occasion the former sensation, and the most wild and improbable stories will give rise to the latter.—Whether this ductility of the imagination, in yielding credit to tales gloomy, sad, and frightful, proceeds from that fear which is interwoven in our nature; or whether there be a secret pleasure in indulging contemplations of that sort; certain it is that children are delighted with stories of ghosts and goblins:—but we might expect, in an age which calls itself enlightened, and among persons who have enjoyed the advantages of a polite and liberal education, a more correct if not a more refined taste.

Respecting the work before us, it would not be easy to give an analysis of the fable, which is wild, strange, and intricate. It contains no delineation of either character or manners; and, although the author disdains to be confined by the restraints of good sense, propriety, consistency, or probability, we meet with little variety of incident: but we are supplied with an abundant store of dark-plots, wicked contrivances, and scenes of horror, copied in part from "the Mysteries of Udolpho," and yet more from "the Castle Spectre."—Among the smaller faults of this work, may be noticed the inaccuracy of the language, of which we give the following short example: (vol. I. p. 107.)

'In answer to your question, my Lord, *me* and my parents are indebted to the kindness and benevolence of your noble father for the asylum we here enjoy, and the benefits we partake of,' &c.

The hero and heroine, however, are virtuous characters; and we perceive nothing of an immoral tendency in the volumes.

## MISCELLANEOUS.

Art. 53. *The Female Advocate*; or an Attempt to recover the Rights of Women from Male Usurpation; by Mary Anne Radcliffe. Small 8vo. pp. 189. 3s. Boards. Vernor and Hood. 1799.

This lady's zeal is doubtless exerted in a good cause: but, if she is warmly eloquent, *as* eloquence is prone to be, she is diffuse. 'She wishes to represent the case of those, who would be industrious if they might, but are held down by the most powerful influence of

custom

custom and misrepresentation; and consequently are incapable, without the kind assistance of humanity, to find redress, or even again to tread the paths of virtue. But, alas! (she adds) finding herself so feeble an advocate, she can only hold the pen of truth, whilst reason and justice plead their cause.'—The mischief which she deplores, with indignation and grief, is of vast magnitude; not merely involving in wretchedness the pitiable female, but, in one way or another, entailing calamity on the other sex. While she feelingly laments it all, she directs her shafts against one principal source of the evil: 'Look to the shops of perfumers, toymen, and others of a similar occupation; and, above all, look to the haberdashery magazine, where from ten to twenty fellows, six feet high, may be counted in each, to the utter exclusion of poor females, who could sell a toothpick or a few ribbons just as well.'—Thus she observes, in another place, 'the greatest part of this female distress is not through a vicious or depraved disposition, but absolute compulsion; through the encouragement given to a destructive custom, which permits men to enjoy a privilege that nature never assigned them; and they are thereby encouraging vice to predominate, and holding virtue in fetters.'

The second part of this volume is more directly intended to demonstrate 'that the frailty of female virtue more frequently originates from embarrassed circumstances, than from a depravity of disposition.' In this part, as in the former, we find much feeling, together with some sensible and striking remarks; though, we think, too much of repetition. The whole is concluded by the story of *Fidelia*, for which we refer the reader to the 77th, 78th, and 79th numbers of that well known and esteemed work, *Hawkesworth's Adventurer*:—but it should be remembered that the distress there related was in a great measure to be ascribed to the arts of seduction practised by a young man, who, degrading his rank, manifested himself a villain.

Art. 54. *Moral Reflections*, suggested by a View of London from off the Monument; by John Evans, A.M. 12mo. 6d. Crosby.

The situation which this writer has chosen, while it presents an extensive and crowded prospect, awakens at the same time, in the contemplative mind, a great variety of entertaining and useful reflections: several of which, as suggested to himself on this occasion, Mr. Evans here consigns to public notice. His little work may, no doubt, be perused by numbers with advantage: moral and pious; it can hardly fail of some beneficial effect.—The short passage selected from the faithful account given by Vincent, who was himself a spectator of the awful conflagration in the year 1666, might have been better expressed in the present writer's own language; *rattle, rattle, rattle,—tumble, tumble, tumble*, though natural and appropriate to Vincent's ideas at the time, are not suitable phrases now, and become rather ludicrous on such a subject.

Art. 55. *The Indian Cottage*, by James Henry Bernardin de St. Pierre,; translated by Edward Augustus Kendal. 12mo. 1s. 6d. Verner and Blood. 1799.

The

This humorous and sarcastical, but at the same time beautiful, instructive, and benevolent tale, is too well known and esteemed, to require from us very particular notice. This is at the least its third appearance in an English dress. Its moral is excellent: but mistaken and unhappy will he be who should draw inferences from it to the disadvantage of revelation. The amiable philanthropist, St. Pierre, though he freely lashes priests, literati, &c. was not either infidel or atheist.—He speaks honourably of the English nation, and endeavours to exculpate himself from any intention of directing his satire more pointedly to that than to other countries: as this translator properly remarks,—‘the introduction of an Englishman into the story is merely incidental. So far as regards the purpose of the fable, the Englishman is to be understood as the representative of the learned world.’

Art. 56. *The Rational Humourist*: consisting of a Selection of Anecdotes, Bons Mots, &c. Elegant, Sentimental, and Mirthful. 12mo. 2s. Vennor and Flood. 1799.

Young people, or others, may entertain themselves, and occasionally the company into which they fall, from the generality of such collections as this now before us: but if this be their principal mental furniture, or they want judgment to manage it with propriety, it is likely that they will find themselves unacceptable or neglected. We have not remarked in the present selection any thing prejudicial to virtue; and the mirth which it may excite is of an innocent kind. Some of the anecdotes are of little worth; some have been often circulated; others are less known, and may afford amusement;—as may also the former, since what is not novel or is become even trite to one person is not always so to another. A lively story or anecdote, well and seasonably introduced, will occasionally prove pleasant: but it requires a degree of taste and judgment to succeed in this mode of entertainment. A man who forms the plan of recommending himself merely in such a line will often meet with disappointment and chagrin.

The few pieces of poetry at the end of this volume might perhaps as well have been omitted.

Art. 57. *Spare Minutes; or Resolved Meditations, and Premeditated Resolutions*: written by Arthur Warwick. 12mo. 1s. 8d. Boards. Arch. 1799.

This title will materially apprise the reader what he is to expect. The age of quaintness has nearly expired, and we cannot wish its revival: yet, acuteness with oddity may gain attention from some, on whom sober reasoning and accurate expression, though united with a degree of fervour and spirit, would have no effect. Of Arthur Warwick we know little: he appears to have been of the clerical profession in the last century; and this production of his pen had passed through a seventh edition as early as the year 1640; from which the present publication is printed, with some ‘alterations in the orthography, and no farther deviation than what seemed necessary to render the sense clear, and to divest it of such parts as were less likely to please, in an age of greater refinement.’—The two prints, as indeed some other parts of the book, brought to our recollection *Quarles’s Emblems*. Many just and useful remarks occur; of which a specimen

cimen offers in the very outset.—‘It is the over curious ambition of many to be best, or to be none; if they may not do so well as they would, they will not do so well as they may. I will do my best to do the best; and what I want in power, supply in will. Thus whilst I pay in part, I shall not be a debtor for all. He owes most that pays nothing.’

Two or three pieces of poetry, in the style of the respected *Herbert*,\* though not equalling him, make up this little volume.

**Art. 58.** *The Life of the Rev. John Machin, A. B.* a holy and laborious Preacher of the Gospel, formerly Minister of the Parish-Church of Asebury, near Congleton, in Cheshire; with a commendatory Preface, by the late Sir Charles Wolsley, Bart. Revised and re-published by George Burder. 12mo. 8d. bound. Button. 1799.

The original life of Mr. Machin was published in the year 1571; and an abridgment of it appears in Palmer’s Nonconformist’s Memorial, vol. 1st, p. 270. The present editor has, we are told, ‘exchanged some antiquated phrases and obsolete words, for others more agreeable to a modern ear, and added, in the notes, a few particulars of farther information concerning him, obtained from his descendants.’ Mr. M. appears to have been possessed of a paternal estate, which enabled him to support, better than several of his brethren could, a conscientious and honourable desertion of the establishment; his honest fame, however, rested not on his maintaining soundness of faith, as it is sometimes termed, (meaning orthodox or calvinistical principles,) but on a firmer basis,—the integrity of his heart and conduct. As Sir Charles Wolsley reports, ‘he lived not in the impalement of any party,—was a man of a catholic spirit, who made religion his business, and was a worthy pattern both as a minister and a christian.’

**Art. 59.** *Miscellaneous Essays, Naval, Moral, Political, and Divine.*

By Alexander Duncan, D. D. Vicar of Bolam, Northumberland, Chaplain of his Majesty’s Ship Venerable on the glorious 11th of October 1797; and now of his Majesty’s Ship Kent of 74 Guns, Lord Duncan’s Flag Ship. 8vo. 3s. Symonds, &c.

The reverend author of these essays writes with the intention of animating our seamen to ‘persevere in a just and necessary warfare, against enemies who, by their impiety and inhumanity, have rendered themselves the just objects of hatred and indignation to God.’

‘As encouragements to the navy, the Doctor recommends that honorary badges should be conferred on all those who signalize themselves on any particular occasion; that midshipmen unemployed should be allowed half pay; and that half pay, in times of peace, should be given to twenty or thirty thousand of our seamen. These are encouragements on a grand scale, and unfortunately not so well proportioned to the abilities of the nation as to the merits of the objects recommended.—To keep alive the courage of our seamen, Dr. D. proposes that ‘martial songs should be learned and sung occasionally.’ He remarks that ‘in going into action against an

\* Commonly called the Divine Herbert.



enemy, martial music has the finest effect possible.'—'You can work more instantaneously upon the passions in this way than in any other almost you can name.' Such advice, if the business were to revive depressed and drooping spirits, might be worth consideration: but we trust that the courage of our seamen will never be at so low an ebb as to need the assistance of an old song.

With all this attention to the profession of arms, the author has not neglected to bestow notice on his own profession. He informs us that 'he considers the clergy as a valuable class in society,' and he bestows encomiums on 'the present amiable Lord High Chancellor for preferring military and naval chaplains who have served with applause.'

The third essay is on the discipline of the navy, and in praise of the articles of war. When a culprit is 'brought to the gangway,' and 'all hands are piped by one of the boatswain's mates on such occasions, it is absolutely necessary to enforce a strict observance of these laws,' &c. Respecting the truth of these matters, we have no intention to make inquiry: but the remarks arrested our notice by the very uncouth appearance which they assume when falling from a person of Dr. D.'s profession. The following opinion, however, we ought not to omit to mention: he asserts that 'no officer ever punished to gratify any humour of his own.' Though the Doctor cannot be warranted in advancing that such is universally the fact, yet his assertion strongly conveys an idea of the excellence of the discipline which, in order to form such an opinion, he must have been accustomed to observe.

The latter essays examine the questions, whether peace can be made with the French Government? How 'Great Britain in conjunction with her allies should continue the contest with proud imperious France,' &c. &c.

Art. 60. *A Letter to the Pope, on the probable Cause of the War;* and that it waits on his Holiness to invite the Blessings of Peace. By Christophilus. 8vo. 1s. Richardson. 1799.

This advice of a pious well-meaning protestant was intended for the late unfortunate Bishop of Rome; whom he treats with much civility and compassion, but whom he earnestly exhorts to relinquish the noxious doctrines of popery, to disclaim the enormous prerogatives of his predecessors, to abjure the tenets of the invocation of saints, transubstantiation, the celibacy of the clergy, false miracles, superstitions, &c. &c. and thereby to bring about a thorough reformation in the church of Rome.

'It seems reserved for thee, most Holy Father, to bring about this reformation, or else, tottering to its fall, fate hovers round to overwhelm it [the church] in destruction. The great and good Ganganelli was persuaded by kings and princes to dissolve that seminary of danger to the world, the jesuits; by which he gained an immortal reputation. Then let awakened hope expect that you, Holy Father, by a better influence, the inspiration of the Holy Ghost, will have the eyes of your understanding opened, accompanied by resolution of soul to eradicate the errors, the false doctrine, and

the vile practices, that have by degrees, since the primitive system, crept in, and mingled themselves with the orthodox religion of Jesus Christ, who is both God and man, and the glorious Saviour of a lost world. Haste to begin, O Holy Father, before it is too late! nor leave the desirable work to the devastation of the wicked, which is often the sword of God.'

Again: 'That there is a bad superstition in your church, you and common sense must acknowledge: and your worthy mind must have shuddered at its former effects, now quashed by the hostile foot of impiety. And why not rectify it? What have you to fear, in doing both to God and man such essential service? Therefore, most Holy Father, I, a layman, beseech you, if not begun, to take upon yourself the glorious title of restorer of the pure religion of Christ; and, like another Hezekiah, chase away the vain idols of saints, crucifixes, and transubstantiation, which have made your people to sin; and firmly establish religion in its native purity, and the original simplicity of apostolic times.'

We doubt very much whether the Holy Father would have listened to these counsels, had they ever come in his way.—Were he to have perused and answered them, he would probably have turned the tables on his adviser, and have imputed all the evils that have fallen on the church to the restless spirit of *heresy*, and *seditious innovation*: so true is it that every question has two sides, and that real or pretended error may be defended by the same weapons which are employed to defend real or pretended truths.

The reader will see, from the foregoing specimens, that *Christopher* has no claim to chastity of diction and elegance of style: but he seems to possess, what is preferable to both, an upright mind and an honest heart.

Art. 61. *The Failure of the French Crusade, or the Advantages to be derived by Great Britain from the Restoration of Egypt to the Turks.* By Eyles Irwin, Esq. 8vo. 1s. 6d. Nicol.

To form conjectures on grounds which are thought to render them probable is a very intelligible and universal practice: but to entitle them predictions is overstepping our limits. Mr. Irwin claims the merit of having predicted the ruin of Bonaparte's Eastern expedition, which he says has failed, not from chance, but from the irresistible circumstances of situation. The events which have happened since this pamphlet was written (Aug. 25, 1799,) have again thrown us in the dark; and a large field is opened for new conjectures. Without numbering Mr. I. among the prophets of the present day, we are ready to allow that, from the knowledge of local circumstances, he was better qualified to form opinions respecting the French expedition to Egypt, than most of our countrymen: but we observed, with some surprize, that, notwithstanding his strong conviction of the impracticability of Bonaparte's enterprise, he has proposed, on the prospect of Egypt being restored to the Turks, a plan for conveying British troops to India across the Isthmus of Suez.

Art. 62. *Remarks on the Rev. Rowland Hill's Journal, &c. in a Letter to the Author: including Reflections on Itinerant and Lay-*

**Lay-Preaching.** By John Jamieson, D. D. Minister of the Gospel, Edinburgh. 8vo. 1s. Ogle. 1799.

In our Review for September, p. 113, we mentioned Mr. Hill's Journal of his late Tour to Scotland, &c. In some parts of that publication, the author introduced certain observations on the Secession church of Scotland, and on the "Solemn League and Covenant," &c.; and the freedom of his strictures has drawn upon him the remarks now before us: in which Dr. Jamieson, in a very sober, sensible, and candid strain of expostulation, has endeavoured to correct what he apprehends to be the inaccuracies and mistakes of the animated, but perhaps too hasty, Journalist. The Doctor, who appears to us to be a very able defender of the seceding cause, strongly, but with perfect decency of style and language, charges Mr. Hill with the guilt of *misrepresentation*.—Whatever severity may be implied in a charge of this nature, the mildness and moderation of the accuser's manner and mode of argument will hardly allow even Mr. H. himself to resent the attack.

In what may be deemed the second part of these remarks, Dr. J. encounters Mr. H.'s defence of itinerary and lay preaching; which the Doctor considers as having a very unfavourable tendency: as naturally sowing the seeds of disunion and disorder in that church in which brotherly love and Christian charity ought ever to abound. On the whole, the remarks seem to class the celebrated itinerant preacher, whose late northern tour is the object of the present animadversion, with the '*Bigots against bigotry*,' and (in the pleasant phrase of Dr. Witherspoon,) with that species of zealots who are "*fierce for moderation*."

#### SINGLE SERMONS.

**Art. 63.** *The Days of Visitation:* preached in the Cathedral Church of St. Paul, before the Lord Mayor, &c. &c. the Hon. the Artillery Company, and the Temple-Bar and St. Paul's District Military Association, 27th February 1799, being the Day appointed to be observed as a General Fast. By Thomas Bowen, M. A. 4to. 1s. Rivingtons.

Mr. Bowen's merit as a preacher is not unknown to the world; and this discourse appears not to be inferior to others which have fallen under public inspection. If the following passage be not merely ostensibly, but really and strictly true, it may be in a degree considered as honourable to our country: 'As a people connected with the governments of Europe, our conduct has been meritorious. If ever a nation stood high for integrity, public faith, justice, generosity, Britain claims in this trying hour the glorious and honourable distinction. Be it our care then as individuals, to increase the aggregate of public worth, and let a pious trust in God animate our souls, and nerve our arms.' It is afterward added,—'If we would deprecate and avert the visiting hand of God, let us join to these our solemn prayers and humiliations, our determined resolutions of repentance and amendment of life.' This last counsel is certainly necessary for the attention

tion of individuals, whatever may be our more public and political character among surrounding nations.

Art. 64. *The Duty of Rulers to encourage Public Worship*; preached in the Cathedral Church of St. Paul, before the Lord Mayor, the Judges, &c. &c. the 14th of April 1799. By Thomas Bowen, M. A. Chaplain to the Lord Mayor. 4to. 1s. Rivingtons.

Public worship is so reasonable a duty that few persons, comparatively speaking, are insensible to its obligation. Piety towards God, and benevolence towards our fellow-creatures, unite with a regard to ourselves to enforce its observance. This sermon with great propriety urges a careful attention to it, from persons of every rank and station. When Mr. Bowen, however, invites the interference of the civil magistrate, farther than example and general influence extend, he enters on a subject of delicacy, and perhaps of some danger. Great numbers in the metropolis, no doubt, attend on public worship, who are seldom seen at places more directly *established* for the purpose. The *mode* should be left, and in a land of liberty, like this, is left to each person's own judgment and choice. Force and fear may produce hypocrites, but can never render men religious, nor form real Christians.

Art. 65. Preached at the Cathedral Church of St. Paul, before the Lord Mayor, the Judges, &c. &c. 26th May 1799, By Thomas Bowen, M. A. 4to. 1s. Rivingtons.

Stedfastness and zeal in the support of important practical truth, guided by knowledge and attended with charity, are laudable and valuable. Such is the subject of the present discourse; the author of which is already known as an accurate and agreeable writer. With propriety and energy, he maintains, in several respects, the benefit and excellence of Christianity: we peruse his remarks with satisfaction and pleasure; and we concur heartily with him in lamenting any and all efforts which are exerted to weaken its influence, or to persuade the more uninformed to doubt its truth, and reject its authority. 'To take from us the firm basis of the Christian faith,' is, we think, to do the greatest injury to mankind: yet, towards the close of the sermon, when justly censuring that licentiousness of language and of sentiment which some pens have indulged, Mr. Bowen (unwarily it may be) expresses himself in a manner which his good sense, candour, and piety, may possibly induce him to correct. Christians ever have differed, and ever will differ, in the explication of some phrases, yet still are firm believers.

Art. 66. *The Blessing and the Curse*; preached at the Cathedral Church of Norwich, 29th November, 1798, the Day of General Thanksgiving. By T. F. Middleton, A. M. 4to. 1s. Rivingtons.

We may term this a political and a philosophical discourse, but the philosophy has religion for its basis. After having recounted our national advantages, and the security which we have enjoyed at home amid the general calamities of Europe, the author remarks, 'we trust, we are not guilty of impious presumption, if we conclude from

from all we know and feel, that we are a *favoured people*. Yet let not a consciousness of our singular felicity lead us into error.'—He thus concludes the discourse: '*A blessing is set before us, and we feel its benign effects: a curse likewise hangs over us, though the period of its fall, we trust, is far remote. Even now does the Sovereign Disposer of events seem graciously to withdraw from us its menacing form. Yet let us not forget that grace acts not by compulsion; but that the will is free, and that if by selfishness, folly, or impiety, we once renounce the blessing, it may be in vain to deprecate the curse.*' This is good advice, either in a national or a personal capacity. The sermon is well written: the style is not flowery and declamatory, but accurate and polished; and it presents, with energy, solid and useful instruction.

Art. 67. *The Anniversary Sermon of the Royal Humane Society*, preached at Grosvenor Chapel, April 16, 1799, and at the Church of Mitcham, June 30, 1799, by the Rev. Richard Harrison, M. A. 8vo. 1s. Rivingtons.

In the introductory part of this discourse, the author does not appear to us to exhibit his observations in the most intelligible manner. Among others, we observe the following sentiment concerning our Saviour, as we conclude:—'*During the forty years he lived with them, he took every opportunity to convince the infidel, and reclaim the sinner.*'—The farther part of the sermon, when the preacher proceeds more directly to the immediate object, is suited to the occasion. The text, separate from the miraculous event to which it relates, well accords with the design: *trouble not yourselves, for his life is in him*, Acts, xx. 10.

The usual Appendix forms a great portion of this pamphlet. Honorary medallions, and pecuniary prizes, are offered for the best answers to some questions relative to the preservation and assistance of mariners: a subject highly deserving of attention.

## CORRESPONDENCE.

As we remain of the same opinion on the subject discussed by A. Z. we beg to be excused from continuing the argument, in answer to his second letter. We are not conscious of any ground for this correspondent's suspicion that we mis-stated his meaning, nor for his apprehension that we designed to turn aside his reasoning with "a fool-born jest." It would be greatly against our inclination, and contrary to our intention, to treat with contempt any writer who laudably professes to 'wish for the advantages, not the triumph, of conviction.'

We shall consider the hints of a Constant Reader, but we do not apprehend that we shall adopt the plan which he suggests, for various reasons. The string of queries, contained in his postscript, we have, neither the leisure nor the opportunity requisite to answer. An intelligent bookseller would be the proper person to resolve them.

In a letter from the translator of the *Travels of Antenor*, reviewed in our Number for November, p. 284, he says that we made a mistake when we said, "the English Translator has followed his author's example; and, when pieces of Greek poetry are supposed to be introduced, he has *generally* made use of some translation which had already appeared." He observes that "these words insinuate not only that the translator has copied where he ought to have translated, but that his work contains *no* original versions;" [the word "*generally*" did not imply this assertion] "whereas the major part of the poetry, amounting to 338 lines, is by the translator, including a version of an original poem of 120 lines, the subject of which is a fable taken from Apuleius. Had he given new versions of Sappho's ode, of those of Anacreon, or of the story of Narcissus, he no doubt would have experienced the just lash of all critics for his unequalled presumption. To every quoted translation, however, the name of the author is annexed."

In our strictures on this publication, we certainly intended to express our disapprobation of the great licence, which both the author and the translator had exercised, in appropriating well-known pieces, whether with or without acknowledgement, to the composition of a work which professes originality. The candour of the translator, in annexing the names of the respective authors to the poetry which he has borrowed, limits the charge against him to that of compilation: but it destroys the illusion necessary to the interest of the work. We did not calculate the exact balance between the number of original and adopted English verses in the translation, because the merit of the performance hardly seemed to entitle it to be closely scrutinized: but there are sufficient grounds for our general censure, and we supposed that we were shewing great kindness to the parties concerned, in forbearing a more particular examination.

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A letter dated from Plymouth-Dock, and some others, remain for consideration.

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The communication of *Thistle* is not to our purpose.

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\* \* Rev. Nov. p. 244. l. 18. for '*plan*,' r. *place*; p. 264. l. 19. for '*reigns*' r. *reign*, with a comma; p. 271. l. 14. from bottom, for '*in a plain*,' r. *in plain*; p. 292. l. 7. take the comma from '*stranges*,' and place it after '*virtue*,' in line 8.

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✂ With the Review for January, will be published the APPENDIX to the XXXth Vol. N. S. of the MONTHLY REVIEW; containing FOREIGN LITERATURE, General Title, Index, &c. for the Volume.



# APPENDIX

## TO THE

### THIRTIETH VOLUME

#### OF THE

# MONTHLY REVIEW

## ENLARGED.

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### FOREIGN LITERATURE.

**Art. I.** P. S. PALLAS *Bemerkungen, &c. i. e.* Observations on a Journey into the Southern Departments (or Governments) of the Russian Empire, in 1793 and 1794. By P. S. PALLAS. 4to. 1st Vol. With coloured Plates. pp. 516. Leipsig. 1799.

**T**HIS magnificent and instructive work reached us just as we closed our last Appendix, and too late for us then to inform our readers of its appearance. We have since perused it, with pleasure and satisfaction; and we now proceed to give a detailed account of the observations of this celebrated traveller and naturalist. We mentioned the existence of the publication, and that the tour, had been undertaken at the instance of the Russian government, in our last number, viz. for December, p. 362.

The journey from Peteraburgh has no great interest, except for the inhabitants of the Russian Empire: an observation, indeed, which may be frequently applied to the contents of the present volume. We were most attracted by the notice of a great improvement in the distillation of spirit, and of a singular occurrence in nature.—A M. *Suboff* is said to increase the quantity of spirit yielded by a given portion of grain, from 5 parts to 6½, simply by adding cold water with ice in order to take away the heat of the warm water used in mashing.—After having passed Sokura, says the author, ‘I found the trees in uncommon confusion. There had been considerable hoarfrosts before Christmas; and afterward, a fall of rain and frozen matter, mixed together, glazed the smallest twigs to two fingers’ thickness, and bowed to the ground all the birches

## 482 *Pallas's Journey into the Southern Departments of Russia.*

that were still flexible. The branches and tops were covered to the depth of an ell and half with snow, and were fixed in their bent position. The older and inflexible birches, as also the oaks, were split and broken by the load on their summits and boughs, the lateral branches being drawn down to the ground.'

A singular variety of the domestic cat is described (p. 36.) and figured. The author seems to suppose that it may be an hybrid animal, intermediate between the cat and the marten. —In the colonies about the Karamysch, they prepare an artificial turf from dung and straw, the former being of no use to the land. Plenty of straw is laid under the cattle, and the dung is put in heaps, where it heats during the winter. As soon as the labours of the spring are over, it is carried to a dry place, near the water, and laid in a bed several feet deep. It is then watered, mixed with straw, and well trodden by oxen and horses. When it is a little dry, it is cut and piled like turf, and, when sufficiently dried, is carried home for use. This preparation is said to burn like pit-coal: but its fetid smoke must be kept out of the apartments,—which is not an easy task.

In the journey towards Astrachan, an account is given of the culture of the vine; and about Sarepta, wine almost equal to champagne is said to be made. M. *Nitschman* observed that, on account of the vigorous shooting of the deep-rooted stocks, in this hot climate, the branches should be cut to ten, twelve, or fifteen eyes, instead of a few only, because the lower eyes afford no grapes, while the upper often give three sprouts, each bearing two or three bunches. Some intelligence concerning Sarepta is subjoined. At Astrachan, the traveller remained till the 5th of May; and then, in order not to miss the rare vernal plants, he proceeded with his painter to traverse the waste or desert beyond the Wolga. The description of the remarkable hills of Gypram, that occurs in this part, will interest the naturalist. Throughout the whole of his botanical excursion in these dreary solitudes, the author shews a courage and curiosity which fifty-five years, and bodily infirmities, have been unable to damp.

For intelligence respecting Astrachan, the reader is referred to the circumstantial description of the younger *Gmelin*: but of its fishery we meet in the present work with the following detail:

'The mouths of the Wolga, and the shores of the Caspian, which equally abound in fish, are to be accounted the true support of Astrachan: the Persian trade, in its present condition, rather tending to the ruin of the city, and the detriment of the state. There scarcely exists a fishery, (except that, perhaps, on the banks of New-



Newfoundland) which is so productive, and so advantageous to the public, as those of the Caspian and the river Wolga, taken together. It may be asserted that the whole European portion of the great Russian Empire, and its populous residences, during the fasts of the Greek church, (which, with the weekly fasting days, make up a full third of the year,) are chiefly fed by this fishery; and many thousand persons, partly by the capture itself, partly by the conveyance on sledges and boats, are employed and maintained in good plight.\*

A tabular view is then presented; and the author proceeds:

On taking the above sums together, we find that this fishery brings in, merely in sturgeon of different sorts, according to the prices on the spot, an annual sum of 1,358,480 rubles\*. Hence we may conclude what immense multitudes of this principal fish, which so abounds in roe, are produced in the depths of the Caspian sea, whence they ascend against the mouths of the streams; no decrease being remarked. The quantity may be deduced from what was told to me, by eye-witnesses of the fishery at Sallian in Persia. As the Persians eat no sturgeon, adventurers rented the stream from the Derbent Chan, Schiek All, a son of Feth Ali Chan, for a sum which of late years has been advanced to 25,000 rubles. At the right season, 15,000 fish of the sturgeon kind are sometimes taken with hooks in one day, at the wear which is thrown across the river. When the fishing is suspended but for a day, the fish crowd against the wear so as to be piled up on one another from the bottom to the surface of the river, which is four arschines (28 English feet) deep, and 60 fathoms broad; till their backs project above the water. The Persian fishery, which has been established only within a few years by the proprietors, occasions an expenditure of about 80,000 rubles, including the rent, and is said to bring in above 200,000 rubles. Besides this produce of the *sturgeon* fishery, the produce in smaller species may be taken at half a million, arising partly from the fish itself, partly from the fat.

The most precious product of the sturgeon fishery is the isinglass from the purified swimming bladders. The exportation is principally carried on through St. Petersburg by the English, who use a vast quantity in their beer and porter breweries; as do the Spaniards, Portuguese, Dutch, and French, in clarifying their wines. These nations receive it from the English. According to a list printed by the British factors at St. Petersburg, from the years 1753 to 1792, there were between 1000 and 2000 pood† exported in English bottoms up to 1768; from that year to 1786, from 2000 to 3000 pood; and in 1788, 6850. The export to other countries has of late amounted to above 1000 pood yearly. This almost incredible sale has raised the price of the different sorts at Astrachan itself; and at the Petersburg exchange, where the best isinglass in 1778 cost not above 36 rubles the pood, it has been carried up to 90.

Until 1781, no kaviar was exported in English vessels. In 1782 the export began with only 26 pood; and it rose so rapidly that,

\* A ruble is about equivalent to four shillings, but fluctuates from that value to half a crown.

† A pood contains 40 pounds.

in the next year, it was 1151 pood; in 1784, 1612; in the two next years, rather above 1000; in 1788, above 4000; in 1789, 11,254; but in 1790 only 25; and in 1792, 3781. The export to Italy, of late years, has amounted to 10,000 pood, exclusively of 3000 which go to other countries, and of a still larger quantity which the ports of the Euxine and the sea of Asof send out.

'Supposing the price of isinglass at Petersburg to have been above 40 rubles, the pood for the worst sort, and above 90 for the best; and considering the price of kaviar to have arisen to above five rubles; we see how important the Astrachan fisheries are to the export trade.'

Some farther considerations on the import trade of Astrachan follow, and some account of the manner of dyeing with madder, in addition to what the author had published in his *Nordische Beytrage*. This is succeeded by a description of the culture of the vine at Astrachan; and the manner of worship of some Indians is then related; which consists principally in a presentation of symbols of the four elements to the idol.

The *Nymphaea Nelumbo* grows in great abundance at the mouth of the Wolga. The flowers have a delicious smell; and water distilled from them acquires a fine durable scent of ambergrease. If the hands and face be washed with it, 'the skin becomes so soft and fine, that this distilled water ought to be introduced as an innocent cosmetic.'

From p. 234 to 254, we have an historical account of late occurrences in the disturbed kingdom of Persia: which we pass over, as less connected with the immediate subject of the work.

Under the head of *Travelling Observations at the Caucasian Mountains*, the most important relate to a sulphureous spring, and the mountain Bechstan. Next follows *Information concerning the Inhabitants of Caucasus, particularly the Circassians*. We shall select those remarks which we judge to be the most generally interesting, from what Dr. PALLAS has furnished in addition to the numerous accounts already published, respecting the various tribes who are crowded together in this mountainous district. These, as far as the northern side of the mountain, are thus classed by the present author, partly following *Guldenstadt*:

1. The six tribes, or inhabitants of the smaller Abassa. These were Christians, but their nobles now acknowledge the Mahometan religion. Their manners, clothing, and way of life, resemble those of the Circassians; and there is some similitude in their language. They likewise practise agriculture, though they live more by pasturage. They are celebrated on account of their large and fine breed of horses; and they would be rich, (in their own estimation,) if they were not incessantly

incessantly plagued by the encroachments of the Circassian princes.

II. The inhabitants of the great Abassa. On this side, the Natuschaki are the most powerful. They live in the recesses of the mountains, which are universally covered with light woods. In course, they plough but little: but they ought, on account of their fine pastures, to have more flourishing herds. Their incessant feuds, however, and their propensity to pillage, prevent them from even thinking of any regular plan of economy. They are at variance with all their neighbours, the Saninzi excepted. They are badly clothed, and live wretchedly: but they raise some rye, and at times keep swine, which is not the case with the other tribes in these regions. In their small faces, their laterally compressed heads, the shortness of the lower part of the countenance, and their prominent noses, all the Abassinians display a peculiar national character. They have dark brown hair. They appear to have been very antient inhabitants of the N. W. side of Caucasus, and to have spread themselves farther, till they were forced by the Circassians into the mountains, and by constant wars had been reduced to a petty tribe. Their language has no affinity with any known European or Asiatic tongue. They appear to have formerly been given to rapine; and they are probably the very people who, according to Strabo, practised piracy in this quarter.

III. The warlike nation of the Circassians inhabits more the advanced parts of mount Caucasus, and spreads into the contiguous beautiful plain, whence it has expelled or subjugated the former natives.—The Circassians are a species of knights, observing a complete feudal system among one another, and towards their subjects: such as the German knights formerly introduced with still greater inhumanity into Prussia and Livonia. Considered in this view, and on the supposition that the chiefs and nobility alone constitute the nation; that their subjects are almost all slaves of conquered nations, who have adopted the language of their masters, and as such are mildly treated; and that a free courageous knighthood cannot endure a foreign yoke without the greatest repugnance; we should judge with more indulgence concerning their aristocratical constitution, their constant wars, and their resistance formerly against the Khan of the Crimea, and now against Russia. It is fortunate that their internal feuds, and the division of the power of this heroic race among a number of petty chiefs, render them less formidable; and it were to be wished that, without impairing their bravery, they could be brought to be good vassals, and somewhat accustomed to order;—in which case, they would turn out as resolute light cavalry as ever took the field.

The part of this nation which concerns Russia is that which is settled on and near the Caucasian line. Since this line was formed, it has sometimes been on terms of amity, and at others has had bloody contentions with Russia: but now, according to the last treaty with the Porte, it is reckoned subject to the Imperial crown. This portion of the Circassians is known under the title of the larger and smaller Kabarda.

The Kabardinians hold themselves to be of Arab origin:—perhaps they are the remains of the armies, formerly sent by the Chalifs against Caucasus. Others deduce them from the Mamelukes. General tradition, confirmed by still subsisting names, shews that they formerly inhabited the Crimea.

The nobles are divided into ancient noble knights (*Ritteradel*) and nobles of nobles.—The Circassians in general, and particularly the Kabardinians, live in villages, which they quit from time to time on account of the accumulation of filth, their insecurity, or other inconveniences. They carry with them only their best wood for spars and wheelwright's work, and burn the rest. They then seek some other commodious spot. When they build at any distance from water, they conduct a canal by embankments from the nearest brook, in which business they are as expert as the Crimean Tartars. They build their habitations near together, in one or more circles or parallelograms: so that the area within constitutes the common spacious yard for cattle; this has only a single gate, and is surrounded, and in some sort defended, by the houses.—The men usually dwell in a separate apartment, and do not willingly appear with their wives in the presence of strangers.—The Circassians are, generally speaking, a handsome people. The men, particularly the chiefs, are commonly tall, slim, very slender above the hips, small in their feet, and stout in their arms. They have for the most part a Roman and martial air, but in some a mixture of Nogai blood is visible. The women are not all Circassian beauties, but they are generally well made, fair-complexioned, dark-haired, regular in their features, and among them are to be observed more beauties than frequently occur among an uncivilized people.

They are very cleanly in their villages and houses, as also in their clothes and diet. It is a known fact that a corset, or broad belt of undressed leather, is sewed (among more distinguished persons, it is fixed with silver clasps,) from below the breasts to the hips. This girdle must not be laid aside till the wedding night, when the bridegroom himself removes it with a sharp sword, often at considerable hazard to the bride.—For the sake of their shape also, the girls are kept low, being supported only with a little milk and cake. According to the  
Circassian

Circassian and also to the Turkish ideas of beauty, a woman should be drawn very small over the hips, and have the belly projecting downwards.

The men also endeavour to render the waist excessively slender, by the belt to which the sabre is appended. They have all very small feet, from inclosing them as tight as possible in socks of morocco leather, which give them the air of dancers, and with which they sit on horseback.

The chiefs and knights have no business but war, pillage, and the chase. They live like gentlemen, ramble about, frequent carousals, or concert freebooting schemes. The knights keep the people in order, and are in nothing bound to the chiefs or princes, except in military service. The peasants or subjects, who yield blind obedience to the princes and knights, and hold life and property at the will of the former, are transmitted by inheritance; but no instance has occurred of their being sold. These people, and the slaves taken in war, who afterward fall into the class of the commonalty, plough the land with large ploughs, feed the herds, carry wood, build the habitations, reap, and make hay, which in winter is commonly eaten on the spot. In harvest, they are assisted by the women and grown-up girls, who are not kept so close as among the Crim Tartars.

Among the peasants, every man must mow and carry hay for three days, for the nobleman or prince,—cut and carry wood three days,—and deliver seven sacks of millet for every ox that he possesses. A bridegroom of this class must also give two cows and two oxen to his lord. The inhabitants of the mountains, whom the Circassian princes have rendered tributary, give for each family a sheep, or its value. Every one who has a flock, be it great or small, must give a sheep in summer, at the time of encampment, to the prince; for which the latter keeps open table.

In general, the prince, although he is bound by no laws, must endeavour to deserve the love of his subjects, and their attachment in war by liberality, hospitality, and kindness. He may ennoble a deserving subject. On occasion of great undertakings, he assembles the nobles, and by them the decisions of the assembly are notified to the people. The number of Circassians it is difficult to determine. Reckoning the tribes beyond the Cuban, they amount to a considerable power; which, considering their bravery and military spirit, would be dangerous, were it not divided among so many disagreeing princes.

The two opposite customs of hospitality and the *lex talionis* are held sacred among the Circassian knighthood, and most other people

people of Caucasus. The former is reduced to fixed principles; and every one who finds himself under their protection is perfectly secure against all molestation. The host guards him with his own and his people's life, furnishes him with an escort, is answerable for him to his kinsmen, and the murder of or insult towards the guest is punished as severely as in the case of a relative. A stranger who puts himself under the protection of a woman, or can touch the breast of a woman with his mouth, were he an enemy, or even the murderer of a kinsman, is spared, and protected as if he were a member of the family.

The *lex talionis* is just as conscientiously practised among the Circassians. The next heir or nearest in blood, even though at the time he be a child, must take vengeance either openly or by guile, for the murder of a kinsman, if he will not be expelled from society.—The price of blood is called *Tbil-Uesq*. Princes, however, and nobles, accept no price, but require blood for blood.

The education of the children of the princes is calculated, from the earliest infancy, to stifle every feeling of affection. Sons and daughters are delivered on their birth to some nobleman, often not one of the richest. The parents, particularly the father, never see the boy till he is capable of bearing arms, nor the girl till after she is married.

The Circassians practise agriculture, and particularly pasturage. They principally sow millet, of which they not only make various preparations for food, but also a liquor which they call *Hanthup*. They likewise cultivate maize, which, on journeys and expeditions, serves for aliment in case of need. They plant several garden vegetables. The women make a very stout yarn out of the wild hemp, but they have not the art of weaving linen cloth.

The care of horses constitutes, as one may expect among roaming horsemen, the most important department of their rural economy. To this they attend with as much care and zeal as the Arabs. They aim not merely at beauty, but also at strength, ability to endure hunger and fatigue, and speed; since the success of their expeditions depends on the quality of their horses. Almost every princely and knightly family boasts of a particular breed of horses, and burns their mark upon the hips of the true bred foals. In this respect they are so conscientious, that he who should fix the mark of a noble race on an ordinary foal must pay for the fraud with his life.

The Nogai, or Cuban, Tartars, the remains of the formidable race of Monguls, a mere pastoral tribe, wander near and among the Circassians. They are so reduced as scarcely to deserve

deserve the name of a nation. All the Nogais still bear more or less in their countenance the marks of their Mongul descent. Some look exactly like the offspring of the first mixture of Mongul, or Kalmuck, with Tartar or Russian blood. In consequence of their unsettled mode of life, the Nogais have continued to be addicted to plunder, although they have greatly suffered from severe but well deserved chastisements. It was formerly the custom to lop a hand and a foot from the party caught in the fact. Their tribesmen, as the late Dr. *Lerch* ascertained from his own observation, used to staunch the blood with hot milk or fat, and carry off their mutilated fellows.

A peculiar race, who have been obliged to retire into the high mountains, are the Ossetes or the Irones. Of these the Dugenos are the most powerful. They have lived a long time separated from the others, partly subject to the Badiletters, a race of horsemen resident in the mountains, and partly independent.

Near to their glaciers, where the Chamois feeds, there is said to be found a large bird of the Pheasant genus, very beautiful in its plumage, and accustomed to warn the Chamois when he sees men on the solitary mountains.

Another tribe, totally different in language, stature, and physiognomy, from the rest of the inhabitants of Caucasus, are the Galgai, or the Gamur; or Inhabitants of the Mountains, as they entitle themselves. Their pronunciation is performed as if they had stones in their mouth. They are said to be an upright and brave people, who have been able to maintain their independence; being subject only to their own elders, who at the same time are their priests. They are almost the only Caucasians who have retained the shield among their weapons.

The Suani are described as another mountain tribe; and a few words are said respecting some others.

The volume concludes with a journey from *Georgiofsk to Tcherkask and Taganrog, and from Taganrog to Tauria*. Of the illustrative and decorative engravings, we shall speak in our account of the second, yet unpublished, volume.—In the mean time, we may remark of the present, that by far the greater part has no universal interest. We have not met with any work more susceptible of judicious abridgment; and among the students of German literature, it would be-rendering a public service if some one would undertake this task, both with the present and the former travels of this intelligent and authentic observer.—Of both, there are French editions.

ART. II. *Versuche über die Chemische Zerlegung des Luftkreises, &c. i. e.* Experiments on the Chemical Decomposition of the Atmosphere, and on some other objects in Natural Philosophy. By ALEX. VON HUMBOLDT. With two Copper-plates. 8vo: pp. 260. Brunswick. 1799.

THIS small volume contains a number of ingenious and well-conducted experiments, which display all the precision, elegance, and resources of modern chemistry. Many of the results are curious; some of them are striking and important. The researches were made in various parts of Germany, on the borders of Italy; and especially in France, where the Parisian schools afforded peculiar advantages: but every where the youthful author seems to carry along with him the same ardent passion for science, and the same assiduous and indefatigable perseverance; which must in the end achieve valuable discoveries. Disappointed in the plan of accompanying the Gallic expedition to Egypt, he has directed his adventurous curiosity to the western world, and is at present, we understand, employed in exploring the unfrequented regions of Peru.

Chemical theory has in its progress attained the period at which a pause naturally ensues. It connects together an extensive and splendid range of facts, with an ease and apparent consistency that gratify the imagination;—and so did the *vortices* of Des Cartes, with this additional advantage, of transferring for the first time the laws of force observed on our globe to regulate the motions in the celestial spaces. It was not enough, however, to explain the general features; it was indispensable that the effects deduced should be exactly commensurate with the phenomena. The Cartesian hypothesis melted away under the touch of geometry.—Whether the received opinions in chemistry be destined to undergo a similar fate; time will decide. The simplicity of the superstructure, however engaging, is certainly premature; the basis requires to be extended; and many adaptations are wanted to maintain coherence among the different parts. Recent experimenters, in detailing their operations, affect a degree of precision which is warranted neither by the state of the science, nor by the nature of the instruments employed. Yet how discordant are the results of different analyses! To impeach the skill or attention of the experimenter, would be uncandid: but are the principles themselves of chemical combination rightly understood or fully established? When the term *affinity* was rejected as occult, as metaphorical, and as savouring of alchemy, was any real advantage gained by substituting the expression *elective attraction*?



*attraction*? Or is not this phrase composed of incongruous elements? The epithet *elective* transfers the qualities of sentient beings to unorganized and dead matter; while the word *attraction* implies the application of that system of forces, which, in its simpler form, constitutes the most perfect of all the physical sciences; and which, modified by the law of distance only, arranges on the one hand the primordial molecules, and on the other extends its empire into the boundless regions of space. The power which unites chemical substances is not absolute and unvaried. In proportion as we approach the limit of saturation of a compound, the mutual adhesion of its ingredients becomes more and more languid. Hence, though the initial attraction, for instance, of a substance A to B be much greater than that of C to B, there is always some intermediate point in the process of the absorption of B, when the force of A, now enfeebled, is counterpoised by the undiminished action of C. It is impossible, therefore, by the help of any re-agents, strictly to resolve a mass into its true elements; the products must always deviate more or less from the just proportions, according to the comparative attractions which are brought into operation. If we add the cohesion of the integrant particles of solids, and consider the various modifications resulting from heat, pressure, and other circumstances, we need not be surprized to view the contrast and discrepancy of different analyses. To refine chemistry in its most essential principles, it would be necessary not only to determine the initial attractions of the common agents, but to investigate the law of the diminution of those forces corresponding to the progress towards saturation. The task is difficult, indeed, and laborious: but in the sequel it would perhaps be found that certain analogies, simple in their application, pervade whole classes of objects, and produce all that complication of appearances which at present we despair to unravel.

It was unfortunate, it was rash and illogical, to assume that all the gases are derived from solid bases. The great *Lavoisier* was evidently misled by the notion of *latent heat*; an hypothesis originally founded in paralogism, and which has materially impeded the progress of science:—but is there not a radical distinction between vapours and permanent gases? And even granting that various additions of heat are capable of changing any solid successively into the liquid and the aeriform state, what reason is there for maintaining the converse of the proposition? The adherents of phlogiston have been accused, and with reason, of creating an imaginary existence:—but are their opponents altogether exempt from similar reproach? What are *oxygene, hydrogen, azote, but êtres de science*, beings not cognizable

zable by the senses, and not demonstrated by their perceived effects? The corresponding gases only are known, and, in all their combinations, these still betray the properties of elastic fluids. Oxyds, for example, possess much less density than the metals themselves;—whence proceeds this distending power? Does not the enlargement of volume decidedly evince a repulsion among the particles of the absorbed air, and which is coerced by the superior attraction of the metal? The same reasoning will apply to a multitude of other facts.

If a mutual attraction subsists among all the different species of air, (as every thing seems to indicate,) the experimenters in that department have committed a grievous oversight, in supposing the bulk of a mixed gas to be equal to the sum of the bulks of its components. Hence their analyses will often, from that single cause, be affected with considerable errors. The ordinary pneumatic apparatus, too, however convenient in the infancy of science, is but an awkward contrivance, calculated only to measure gross and palpable quantities:—but to detect the more recondite operations of nature, it is of the utmost consequence to mark the minute alterations of volume, and to exhibit to the senses those delicate transitions which take place in the corpuscular phenomena. Instead of measuring the space occupied by gases, it would be incomparably more accurate to estimate the change of their elasticity by its pressure on a slender column of coloured liquid.

Having stated these preliminary remarks, which, we trust, will not be judged altogether misplaced, we shall now proceed to examine the tracts before us in the order of their occurrence.

I. *Experiments on Nitrous Gas, and its combinations with Oxygen.*—Convinced that eudiometrical experiments, as usually performed, are liable to great uncertainty, and require skilful manipulation, we have always regarded the consequences drawn from them with peculiar hesitation and mistrust. The theory supposes that all the oxygen, contained in the air subjected to trial, unites with a corresponding portion of the nitrous gas to form an acid deposition: but is this acid uniform in its constitution? Does it not assume every possible condition, from the state of red fumes to that of a liquid fixed and limpid? Why presume that the nitrous gas itself is not exposed to a similar variety of composition? Such reflections leave the subject in perplexity; yet it is farther apparent that our suspicions were grounded from M. HUMBOLDT's experiments. These are numerous, and appear to be performed with scrupulous attention: but they are related with such circumstantial detail, and with such frequent repetitions and incidental

dental remarks, as to prove tiresome in the perusal. We shall notice only the more prominent results.

Authors are not agreed how much nitrous gas is absorbed by one part of the oxygenous: some reckon the proportion at 3, or even 5; *Lavoisier* states it at 1.8: but M. HUMBOLDT, from a comparison of different analyses, fixes it at 2.55. Nitrous gas is not constantly the same; it is modified by the state of concentration of its radical acid, to such degree as to contain a varying excess of azote from 10 to 68 per cent. The gas most suitable for chemical experiments is that which is prepared from copper-wire, dissolved in dilute nitric acid of between 17 and 20 degrees of Baumé's areometer; it contains only 10 or 15 per cent. of surplus azote.—It appears that, when the nitrous and oxygenous gases are mixed in a mercurial apparatus, there is scarcely any sensible precipitation. In ordinary cases, therefore, the contiguous surface of water must perform an important office in assisting the combination. Hence the effect of the concurrence of those two gases depends, in some measure, on the width of the receivers; in narrow tubes, the quantity of absorption which takes place is greatly diminished.—If distilled water be shaken with nitrous gas, a portion of the water will be decomposed, and will form, by the play of double affinities, the nitrat of ammoniac. The solution of the sulphat of iron almost completely absorbs the nitrous gas, detaching the azote, and at the same time composing nitrat of iron and sulphat of ammoniac. The oxygenated muriatic acid, however, detaches still more azote from the nitrous gas. Yet we do not see on what solid grounds M. HUMBOLDT considers the azote as only adventitious in the nitrous gas, and not constituting an integral part of that varied substance. The mixture of the nitrous with the oxygenous gas affords not such regular results as that with atmospheric air; nor does the artificial compound of 27 parts of oxygenous gas, and 73 of the azotic, manifest on trial the same properties as the air which we breathe. These facts betray the lameness of received principles, and excite suspicions with respect to the legitimacy of some capital analyses. Yet M. HUMBOLDT is not discouraged; and, where the agents are concealed and involved, it is not difficult to imagine a solution of each anomalous appearance. He infers that the quantity of oxygene contained in common air may be ascertained with tolerable accuracy, by dividing the volume absorbed of equal parts of air and nitrous gas from dilute acid, by the number 3.55:—but the proportion may be determined with great nicety, by examining the residuum of the mixture, by the help of the sulphat of iron. Nay, with the application likewise of the

the muriatic acid, he conceives that, by their joint means, we could distinguish to the *three hundredth part* of the oxygen contained in atmospheric air. We are not so sanguine as the author, though we consider these observations as important, and deserving of attention.

II. *On the Causes and Operations of the Solubility of Nitrous Gas in the Solution of the Sulphat of Iron.*—It was first observed by Dr. Priestley, that nitrous gas is absorbed by the solution of the sulphat of iron. The object of this article, which is the joint production of M. M. HUMBOLDT and VAUQUELIN, is to discover the *rationale* of that remarkable fact. The general appearances are these: 1. The nitrous gas entirely collapses, leaving only a very minute portion of *free azotic* gas; 2. the solution changes its green colour into a dirty brown, but without losing any of its transparency, or making any deposit; and 3. its taste, from being sweet and chalybeate, becomes strongly styptic. From the experiments here related, it seems to be demonstrated that the water of the solution is actually decomposed.—A curious succession of conspiring affinities is developed: 1. the attraction of the oxygen of the water to the nitrous gas, which composes nitric acid; 2. the attraction of the hydrogen to the *free azote*, which forms ammoniac; 3. the union of the sulphuric acid with the ammoniac; and 4. the union of the nitric acid with the oxyd of iron.

III. *On the Triple Combination of Phosphorus, Azote, and Oxygen, with each other; or on the existence of Oxydated Phosphures of Azote.*—This paper was read in the National Institute of France on the 1st Thermidor, 6th year of the Republic. The author mentions several instances of triple combinations in chemistry; and we are convinced that they will afterward be found more numerous than they are generally supposed to be. Phosphorus, which forms an eudiometer so elegant, appears unfortunately to give very uncertain and imperfect results. With atmospheric air, instead of discovering 27 parts of oxygen in one hundred, it is capable of absorbing only 15 or 20. It dissolves equally in the azotic or the oxygenous gas, and thus generates a compound with a double base.

IV. *Description of a Vessel for Absorption, which is particularly applicable to the measuring of Carbonic Gas.*—This instrument consists of a very strong glass tube, about a foot long and one-third of an inch wide, bent back at the end, and terminating in a ball of an inch and a quarter in diameter. The tube is capped with a screw, and parted in the middle by another screw and socket. For the description and manipulation of the instrument, we must refer to the work itself. We cannot, however,

however, help thinking that it is on the whole a complicated and inelegant contrivance. The ball is filled with liquid caustic ammoniac, or with lime water, and a portion of air is occasionally introduced, which, being exposed to a large surface, soon parts with its carbonic gas. The diminution produced is then measured by the application of a scale divided into the 50th parts of an inch.—The instrument has been termed an *anthracometer*: but its inventor observes that it would be more properly denominated an *anthrongometer*. What a rage for coining names!

V. *On the Carbonic Acid which is diffused in the Atmosphere.*—There is a considerable diversity in the statement of the quantity of carbonic acid which floats in the air. It was once supposed to amount to the 16th part: but late writers reckon it not to exceed the one-hundredth. M. HUMBOLDT makes the average proportion to be  $\frac{1}{100}$ th. The largest quantity that he ever found was the  $\frac{1}{7}$ th, and the smallest the  $\frac{1}{100}$ th. The *anthracometer* exhibits great fluctuations, but which seem to have no relation to the state of the weather and other obvious causes. Are such observations altogether worthy of reliance?

VI. *On the Combination of the Earths with Oxygene, or the Absorption of Oxygene by the Simple Earths, and its influence on the cultivation of the ground.*—This dissertation contains some original and valuable facts, which may help to throw some light on the theory of vegetation. It appears that clays of every sort have the power of absorbing oxygene from the air, without affecting its other constituents. Fresh mould has likewise the same property in an eminent degree. Hence an easy and beautiful method of procuring the azotic gas in large quantities, since we have only to confine common air over moist earth; and in a few days the oxygene gas is entirely abstracted and imbibed. The simple earths are considerably diversified in their effects: the magnesian, and perhaps silex, manifest no action whatever; nor do the aluminous and calcareous earths, when dry. Alumine, barytes, and lime, when slightly moistened, all more or less attract oxygene. Heat accelerates the operation.—It seems that water bears an active share in promoting the decomposition. Hence one reason more for its utility in vegetation; and hence the obvious necessity of tillage, or the frequent renewal of the surface of the soil, that the exhausted earth may recover the vivifying principle from the atmosphere.—How finely did the antient mythology depict those truths, which the improvement of science daily reveals and confirms! Our classical readers will recall with delight the philosophical lines of Virgil:

*"Tum pater omnipotens fecundis imbribus æther  
 Conjugis in gremium late descendit, et omnes  
 Magnus alit, magno commixtus corpore, fœtus."*

GEORG. II. 325;

After a number of ingenious remarks, M. HUMBOLDT concludes the tract with offering a conjecture on the formation of saltpetre. He supposes that the fat and clayey earths, attracting the oxygene from the atmosphere, set loose the azotic gas; which, finding oxygene in the contiguous stratum, enters into a new order of combination, and forms the nitric acid.

VII. *Experiments on the Constitution of the Atmosphere in the Temperate Zone.*—These form a very complete set of meteorological observations, made during the space of five months in the winter season at Salzburg. The spot was very favourable, being a garden to the south of the town, in a sheltered valley, encircled on all sides by stupendous mountains. The quantity of oxygene contained in the air varies sensibly at different times. It probably enters into the formation of clouds; it is evolved in the melting of snow; and the atmosphere even shews greater purity when snow falls in large flakes. Rain, dew, and snow, are highly charged with oxygene.

On the tops of mountains, the proper region of clouds, the air is generally more impure than in the plains below. To ascertain the fact, M. Buch made three several journies to the summit of Geisberg, at the height of about 4000 feet; and the air collected there was found by his friend M. HUMBOLDT to contain between one and two *per cent.* less of oxygene than that of Salzburg. After a thaw has commenced, the atmosphere becomes suddenly purer; owing unquestionably to the oxygenous gas disengaged from the interstices of the snow. In spring, and in the early part of summer, the operation of that cause on the Alpine summits probably more than compensates the tendency to deterioration.

VIII. *The Evolution of Caloric considered as a Geognostic Phenomenon.*—This essay contains miscellaneous observations on the geological theories. It is universally admitted, that the mineral bodies on our globe were originally in a fluid state: they must, therefore, in the process of passing into the solid form, have disengaged a certain quantity of heat. This heat, the author conceives, would modify the subsequent compositions.

IX. *Experiments on the Evolution of Light.*—M. HUMBOLDT controverts the opinion hitherto received, that plants derive their green colour from the action of light. From repeated observations, he found that plants confined in the dark, with inflammable or mephitic gases, have the same tints as those which grow in the open air; and he concludes that, in every case,

case, the lively verdure of the vegetable tribes owes its production to a mixture in certain proportions of hydrogen and azote.—The object of the present inquiry, however, is to discover the causes of the phosphoric appearance of putrid substances. For that purpose, experiments were made with bits of an old rotten water-pipe, of common Scotch fir. From these trials, which were numerous and delicate, it would seem to be demonstrated that the presence of oxygenous gas is essential to the phenomenon. When the rotten wood, inclosed with irrespirable air, grew languid or ceased to shine, the introduction of oxygen invariably freshened or renewed the glow. The carbonic, the azotic, and the hydrogenous gases were particularly subjected to examination: but it was necessary to prepare them with the nicest attention, and to free them completely from all extraneous matters, since the smallest admixture of oxygen is sufficient to maintain the lucid emission for a very considerable time. Putrid substances, however, shine under water. How shall we account for that fact? Is the faint combustion supported by air disengaged from the water? Yet in boiled water, may in fresh distilled water, the same appearance is exhibited. M. HUMBOLDT thinks that, notwithstanding the vehement application of fire, there is still a residuum of air adequate to the production of the effect. This explanation, we confess, appears extremely forced. Should we not at least expect a diminution of the glow corresponding to the scantier portion of entangled air? Besides, it is idle to suppose the air to be loosely mingled in the water; it is certainly retained with a very considerable force.—The general position is opposed also to some able and ingenious experiments of Mr. Thomas Wedgwood, on light and phosphorescent bodies, published in the *Philosophical Transactions* for the year 1792, of which an extract appeared in *Gren's Physical Journal*: but M. HUMBOLDT submits, with deference, whether the gases were not prepared by Mr. Wedgwood merely in the ordinary way; and whether certain circumstances in the manipulation might not affect their purity in a slight degree.—Rotten wood loses its phosphorescent quality if immersed in boiling water, or even if exposed to air heated to about the 70th degree of the centigrade scale. That quality is likewise irrecoverably extinguished by dipping the substance in oil; or acidified water.

In the subsequent part of the essay, the author enumerates several decided instances in which light derives its source from other bodies than the oxygenous gas, contrary to the sentiments of many philosophers and chemists.

X. *Experiments on the Influence of the Oxygenated Muriatic Acid on the Germination of Plants, and some correlative appearances.*  
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*ances.*—During his residence at Berlin in the winter of 1793, the author discovered that oxygenated muriatic acid accelerates, in a remarkable degree, the germination of plants. This notable fact was published in his *Flora Fribergensis*, and excited much attention in the scientific world. In the years 1794, 5, and 6, his researches were directed to the theory of animalization; and here likewise he found oxygene to constitute the vivifying principle. When a muscular or nervous fibre was quite exhausted by the action of opium, or the hydrogen of alcohol, it would in a few seconds be revived again to the highest pitch of excitability by a few drops of the oxygenated muriatic acid.—With several chemists, particularly in England, these experiments on vegetation have not succeeded; and M. HUMBOLDT was induced to repeat his observations, and to determine the circumstances which are apt to affect the nature of the result. He directs to sow the cress seeds, which are the most convenient for the purpose, not in siliceous earth or wool, but simply in water with the addition of about one-fourth part of the super-oxydated acid. In two or three minutes, the whole surface of the seeds will be covered with innumerable small air bubbles, though more than half an hour would be necessary for the same appearances to take place in common water. In six hours, the first protruding germ becomes visible, which would require the space of thirty-two hours in ordinary cases. In fifteen hours, the radical shoots were often three quarters of an inch long.—At the botanic garden of Vienna, in 1798, M. M. *Jacquin* and *Schott* threw some old torpid seeds into dilute oxygenated muriatic acid. The experiment fully succeeded: The *Guilandina Bonduc*, the *Cytisus Cajan*, the *Dodonaea Angustifolia*, the *Mimosa Scandens*, and several new species of the *Ipomaea*, germinated. Some of those rare plants are now six or eight inches high. Similar experiments have been made at Dresden and Salzburg.

XI. *Pocket or Sink Barometer.*—Such is the strange title given to a machine which, when carried, must be slung over the shoulder like a musket. The object of this construction is, that it may be taken occasionally to pieces and examined. In fact, the tube, the bason, and the scale, are all separate, and must be put together as often as an observation is made. This seems to be reverting to the primitive state of the mountain barometer, as it was used by Pascal in measuring the height of the Puy de Dome. We need say nothing more.

XII. *Letter to Garnerin on the Analysis of the Atmospheric Air, which was collected by means of an Air Balloon at the Height of 669 Toises.*—It was found to contain about one hundredth part of carbonic gas, and 259 thousand parts of oxygenous gas, while



while the air of Paris contained 276 parts. Hence the air of the elevated regions was about two per cent. more impure.

The last page announces two new works by the same author, which are shortly to appear. They are entitled, *On the Subterranean Gases, and the means of preventing their pernicious effects*; and—*an Essay on Physics and Practical Mining*. The zeal and activity of M. HUMBOLDT are highly commendable, and his sanguine temper will prompt to useful enterprises: but he seems to have caught the passion of his countrymen for voluminous publications. Hence that looseness of composition which we remark, that want of method, and those frequent redundancies. In experimental philosophy, it would be hurtful perhaps to adhere strictly to the precept of Horace, *nonum prematur in annum*: but surely it is the duty of an author to weigh carefully, and to correct and digest his thoughts, before he obtrudes them on the public. It may be doubted even, notwithstanding all the declamation on that subject, whether the accumulation of isolated facts tends really to the advancement of science. He, whose genius seizes the threads of the connecting analogies, generally founds his theory on properties discovered by himself, or on such as are familiarly known. It is the occupation of the envious to rake into neglected volumes, that they may detract from eminent merit.

ART. III. *Installation des Vaisseaux, &c. i. e. The Equipment of Ships.* By EDWARD BURGUES MISSIESSY. Printed by Order of the Minister for the Marine and the Colonies. 4to. pp. 400. and 9 Plates. Paris. 1798. London, imported by Dulau and Co.

THE precise signification of *Installation des Vaisseauz*, which we have translated *the Equipment of Ships*, will probably be best explained by the following definition which the author has given:—‘it constitutes, if we may so speak, the organization of the vessel, in appropriating each part to the nature and bulk of the fixed and moveable objects which are to be placed there, and in adapting it to all the requisites of navigation, attack, and defence\*.’

Under this title, then, the author has comprehended descriptions of the different parts of a ship of war, with an explanation of their properties, and of the uses to which each part

\* ‘*Qu’ elle constitue, pour ainsi dire, l’organisation du bâtiment, en appropriant chaque lieu à la qualité, et au volume des objets fixes et mobiles à y placer, et en le disposant à tout ce que la navigation, l’attaque, et la défense peuvent en exiger.*’

should be appropriated; likewise instructions for the disposition of the stores, and for the manner of stationing a ship's company to answer the several purposes of battle, of navigation, and of individual accommodation.

The first part of the work is divided into seven chapters. Chapter I. treats of the hold; II. of the orlop-deck; III. and IV. of the gun-decks; V. of the quarter-deck, forecastle, and upper works; VI. of the tops; and VII. of the exterior, or outside parts of a ship. In these sections, the explanations are clear, and arranged with method.—The subject naturally involves an account of customs and regulations observed in well governed ships of war; and the author has shewn the principles on which many of these regulations are founded, and the particular advantages resulting from them.

The second part is composed of tables adapted to the establishment of a ship of seventy-four guns; which shew the stations of a ship's company at their quarters in time of battle; and their stations for various purposes of manœuvring and navigation. They also contain sundry other lists respecting the interior government of a ship, even to the hammock and mess lists. The whole may be considered in the light of a formula, designed for shewing every thing belonging to a ship in its proper place. In the tables, the author seems to have gone more into the minutiz of detail than may be thought necessary for publication: but to the French marine, in its present state, when it derives so little knowledge from practice, such tables may be useful. Many instances may be observed in which they differ from the methods in general use in the British navy, as might be supposed from the dissimilar formation of ships' companies in the two marines.

The minister of the French marine judged it to be of importance to inquire into the merits of this work, and it was referred to a committee of officers for examination. Their opinion has been very honourable to the author, and it does not appear to us that their approbation has been misplaced. In the report, they remark on the inconveniences occasioned by the want of an uniform mode of management; that, every captain being at liberty to adopt his own particular methods, an inferior officer or a seaman finds himself 'a new man' on every change of commander, and, however well experienced, may have his lessons to learn afresh. They add that the author 'proposes fixed methods, which, in practice, will prepare and facilitate the establishment, by an universal regulation, of that order which shall be relatively the same in all the vessels of the republic.'

The merits, or the defects, in the regulations of the French marine, are subjects which we wish not to discuss: but we shall notice some of the author's reflections, that are of a less hostile nature, and of more general concern to the interests of navigation.

He has given the following idea respecting the magnitude of ships: *i. e.* That the extreme limits of size should be determined by the relative proportion between the diameter of the main-yard, and the common standard height of a man of ordinary stature:—because, if the size of the main-yard be too much increased, the difficulty of furling the sail will be insurmountable, especially in cold, wet, or blowing weather; at which times, the number of men will not make amends for their want of size. The author's argument rests on the supposition that, to whatever magnitude the dimensions of ships shall be increased, they are to be masted and rigged in the same manner and according to the same proportions as at present. The principle of limitation appears to apply fully to the size of the yard: but new methods of rigging might be contrived. An additional length of keel would admit a greater number of masts; and increase of capacity might be deemed an object of sufficient importance to compensate for a diminution in the property of swift sailing.

The observations on the poop of a ship appear to be judicious. The author thinks that it is a matter of ornament, without any utility; and he argues that it obstructs the sailing and working of a ship, by the surface which it presents to the wind; that its elevation and weight, with the addition of the men and furniture necessarily placed there, must be hurtful to strength and stability; and that its suppression would enable a ship to carry larger guns on the quarter-deck. In these ideas, we believe, the opinions of many experienced seamen will coincide.

The wholesome practice of letting water into a ship's hold to cleanse it, and to purify the air, is too well known to need recommendation: but the author's observations on the subject may be of use. He advises that the water, as much as is necessary, should be let in at night, and allowed to remain till the morning; as it will thus prevent the rising of noxious exhalations during the time that the people are at rest.—It might be beneficial to extend this advice to keeping water constantly in the hold; pumping it out clear every morning and evening, and clean water being immediately substituted.

At the end of the tables, is a method pointed out by M. Borda, for ascertaining the degree of stability or stiffness of a

ship, before sailing. This he proposes to be done by placing a number of men (in a given proportion to the ship's breadth) close to one side of the ship, and afterward to the other side; remarking, at each time, the effect which such disposition of their weight has in submerging or emerging the midship frame.

A set of plates concludes the volume. They contain representations of different sections of a ship, of the decks, the hold, powder-rooms, &c. and likewise representations of various parts of a ship's furniture. Those which shew the stationing of the hammocks might perhaps, without injury, have been spared.

The new standard of measures is used throughout. The angular measures are according to the new division of the circle, one hundred degrees to the quadrant. For the convenience of those who are not acquainted with the new measures, a small table of comparison with those which were formerly used is prefixed.

The plan of this work is useful; and in the execution of the first part, which is by far the most important, we see much intelligence and ability. To the tables which compose the latter portion, it may be objected that they are more copious than the purpose of explanation required, and that the same information might have been given in less space.

ART. IV. *Lettres Originales*, &c. i. e. Original Letters of JEAN JACQUES ROUSSEAU, to *Madame De . . . . .*; to *Madame la Maréchale de Luxembourg*; to *M. de Malesherbes*; to *D'Alembert*, &c. Published by *Charles Pougens*. 12mo. pp. 206. Paris. 1798. Imported by Dulau and Co. London.

THE majority of these letters were communicated to the editor by a person for whom ROUSSEAU had a particular friendship and veneration, but the name of that friend is suppressed. The remainder were put into the hands of *M. Pougens* by the family of the virtuous *Malesherbes*, and by *M. Camus*. The originals are to be seen in the library of the Legislative body.—There are also some letters from the Corsican *Butta Fuoco*, from *De Malesherbes*, and from Hume. Those of ROUSSEAU's own composition will, as the editor judiciously thinks, throw light on the character of the writer; if any additional light be wanting.

Not attempting to trace and point out the several events to which these letters refer, we shall only give some extracts from them,

• ROUSSEAU

' ROUSSEAU to Madame . . . . .

' Moitiers-Travers, 21st July, 1764.

' You would never have anticipated me, Madam, had my situation permitted me to remind you of me: but, if in prosperity we should go before our friends, in adversity it is only permitted us to wait for them. Absence, and death, which is continually depriving me of some of my friends, render more dear those who remain. There was no need of so sorrowful a motive to confer value on your letter: but I confess, Madam, that the circumstances under which it comes add to the pleasure which at any time I should have received from it. All your past acts of goodness towards me, I recognize in the prayers which you offer for my conversion:—but, although I am too good a Christian ever to become a Catholic, I do not the less consider myself as of the same religion which you profess: for good religion consists much more in what we do, than in what we believe. Let us, therefore, Madam, remain as we are; and in spite of whatever you may say, we shall see each other again with much greater purity in another world than in this. It would have been a great honour to your government, that *J. J. Rousseau* had lived and died quietly under it: but the narrow spirit of your petty parliaments prevented their seeing this truth; and, had they seen it, private interests would not have suffered them to consult the national honour at the expence of jesuitical vengeance, and of the pitiful measures which led to this scheme. I know the nature and extent of their discernment too well to expose them to the danger of a second oversight; the first has sufficed to make me wise. The air of this place I am sure will kill me: but that is unimportant; I had rather die under the authority of the laws, than live the eternal sport of the little passions of men. Madam, Paris shall never see me more: on this you may depend. I regret extremely that this certainty deprives me of the hope of ever seeing you, except as a spirit: for I believe that, with all your devotion, you think that we shall no otherwise meet again in the world to come. Receive, Madam, my salutations and my respect; and be persuaded, I beseech you, that, dead or alive, I will never forget you.'—

' To Madame DE LUXEMBOURG,

' Montmorency, 24th December, 1761.

' I feel very sensibly all my faults, and I wish to expiate them. Forget them, Madam, I intreat; it is most true that I cannot live under your displeasure:—but, if I do not deserve that this consideration should move you, let a greater regard to yourself than to me plead for my forgiveness. Remember that all that is noble and charming should give pleasure to your excellent heart, and that nothing is so noble and so charming as mercy. I at first thought of intreating M. the Marshal to exert his influence in obtaining pardon for me: but I have determined that the shortest and simplest way was to have recourse directly to you; and that I ought not to wrest from your compliance what I wish to owe to your generosity alone. If the history of my faults could plead in palliation of them, I would here resume the detail of those appearances which alarmed me, and which my disturbed imagination exaggerated into realities: but,

M m 4

Madam,

Madam, when I should have shewn to you how absurd I have been, I should not more deserve pardon for having been so; and I do not request forgiveness because it is due to me, but because it is worthy of you to grant it.'

The letters from *Butta Fuoco* are interesting. The mind contemplates with curiosity the circumstance of a Corsican officer, a lover of liberty, and anxious for the welfare of his country, soliciting the advice, in matters relative to government, not of the experienced and approved statesman, long hackneyed in the ways of men, but of a plain citizen of Geneva, the philosopher *Rousseau*.—We translate part of the first letter.

' BUTTA FUOCO to J. J. ROUSSEAU.

' M<sup>én</sup>ières, 31st August, 1764.

' Will you permit a Corsican, Sir, who is full of esteem for you, to break in upon the tranquillity of your retreat? As your labours have no other object than the good of mankind, this alone would give me confidence to address you, even if you detested not tyranny, and if you did not interest yourself for its unfortunate victims.

' In your *Social Contract*, you have represented the Corsicans advantageously; such a commendation is highly flattering, when proceeding from so sincere a pen; and nothing is more efficacious in rousing emulation and the desire of improvement: it has excited in the nation a wish that you would be to them that wise man, who can provide the means of preserving the liberty which has been acquired by so much blood. The Corsicans hope that you will call into action, in their behalf, your talents, your benevolence, your virtue, and your zeal for the good of man; especially of those men who have been the victims and sport of the most frightful tyranny.

' Men of genius and of virtue, men who resemble you, Sir, disdain not to consecrate some part of their meditations to the happiness of a nation; and the more unfortunate it is, the greater is its claim to such a sacrifice. Corsica is but too well known by the cruel situation to which the culpable administration of Genoa had reduced her: it obliged our people to shake off an insupportable yoke, which daily became more heavy: the abuse of power, which had been limited by conventions, has produced this salutary revolution, and has wrought our deliverance.

' Our progress has been very slow: yet our means were and are as yet so moderate, that it is matter of astonishment that we no longer doubt our freedom: but the love of liberty renders men capable of most extraordinary exertions. Would it not be grievous not to be able to avail ourselves of the fortunate situation in which Corsica is now placed, and to adopt a government most agreeable to reason and to humanity, and best adapted to make this island the habitation and abiding place of liberty?'—

' A nation ought not to flatter itself that it can become happy and flourishing, except through the medium of a good political institution. Our isle, as you well say, Sir, is susceptible of good legislation:

lation : but it needs a legislator, it needs a man of your principles, whose welfare is independant of us ; who, knowing human nature profoundly, and forming for himself a future wreath of glory in the progress of events, is willing to labour in one age, and to enjoy the fruit of his labours in another.

‘ Will you deign, Sir, by tracing out the plan of a political system, to co-operate in forming the happiness of a whole nation ? ’

In the conclusion of his letter, he says :

‘ I flatter myself, Sir, that you will not be offended at the liberty which I have taken in addressing you ; if I knew a man more capable of fulfilling my hopes, I should not hesitate to solicit his assistance : persuaded that it cannot be displeasing to men who love virtue and profess it, to give them an opportunity of exercising it in behalf of an unfortunate nation, which, impressed with all the horror of its past situation, and with the instability of its present state, wishes to erect for the future a rational edifice, on firm and ever durable foundations.

‘ I have the honour of being, with the highest esteem and consideration, Sir, your most humble and obedient servant,

‘ BUTTA FUOCO,

‘ Capitaine-aide-major in the Royal Italian Regiment.’

The two letters from Mr. Hume relate to ROUSSEAU'S behaviour in England, and are written with much good sense and humour. In the first, speaking of ROUSSEAU, he says,

‘ He is a little tainted with the weakness of wishing to render himself interesting by complaints of poverty and wretched health ; but I have accidentally discovered that he has some money-resources, not great indeed, but which he concealed from us when he gave us an account of his property. In regard to his health, it appears to me rather robust than infirm ; except we take into the account the fits of melancholy and spleen to which he is subject. This is a great pity : his manners are very amiable ; and he has an honest and feeling heart : but these paroxysms drive him from society, make him capricious, and sometimes give an air of whimsicalness and violence to his conduct ; qualities which are by no means natural to him.’

This publication contains also a fac-simile of one of ROUSSEAU'S letters ; and some airs, of his own composing.

A few additional particulars respecting these volumes occur in the xith Article of this Appendix.

**ART. V.** *La Langue des Calculs, &c. i. e.* The Language of Calculation; a posthumous and elementary Work, printed according to the Author's original Manuscript; in which, certain Observations made on the Commencement and Progress of this Language expose the Defects of ordinary Language, and shew how in all Sciences the Art of Reasoning may be reduced to a well constructed Language. By CONDILLAC. 8vo. pp. 480. Paris. 1798. Imported by Dulau and Co, London.

**T**HE author of this posthumous and unfinished work is known to the world by his *Cours d'Etude*, written for the instruction of the Duke of Parma. In the present treatise, he traces all computation to its origin; explains the causes which render ordinary language inadequate to the solution of questions, when at all complicated; and enforces the necessity of mathematical language, discussing its nature, its peculiar excellence, and the grounds on which its perfection is to be attempted.

A work of this character merits attention; since, although the fundamental truths on which all science rests have easily gained universal reception, and pure geometry addressing the mind through the eye has been little subjected to cavil, yet the analytic art has furnished matter of much dispute and absurdity. The operations of algebra are mechanical; various and intricate combinations of quantities are produced; and many authors, not attentive to the circumstances under which they were obtained, have given either obscure, imperfect, or perverse explanations of the principles and methods of algebra. Certain properties have been assigned to quantities as inherent and essential, which depend solely on an arbitrary notation. The plain and obvious meanings of certain formulas have been neglected, to seek for latent truths or fanciful analogies. Hence, in many treatises, the science is obscure, perplexed, and mysterious. The student, in his first efforts, finds difficulties crowd fast upon him; he meets with definitions of which he discerns not the use, terms which oppress his memory, and refined and subtle reasonings which elude his comprehension. He therefore travels on slowly and wearily, cheered only now and then in his way by the faint light of a partial illustration. When mathematical reasoning is made to appear so distinct from all other reasoning, he fancies that the comprehension of it demands altogether a novel exertion of the understanding, and the calling forth of latent powers. Regarding what he reads as truths above the reach of controversy, he is obliged to believe that to which he cannot assent; his memory is forced into activity, but his judgment becomes inert.



inert ; he loses the spirit of inquiry and examination, and lulls himself into tame acquiescence ; and he exchanges a rational docility of mind for an entire submission.

Such is not unexceptionably the character of all treatises ; such ill consequences do not obtain universally. The notions of authors in the present times wander less from the regions of common sense ; and their reasonings are more level with ordinary capacities.

Before the time of CONDILLAC, writers had told the world that algebra was merely a language ; that numeration was the real basis of all computation ; that multiplication, involution, &c. were only compendious methods of addition ; and that the pure and abstract sciences were composed of series of identical propositions. These important truths, however, it is the merit of the Abbé CONDILLAC to have fully explained and confirmed. We do not say that he has placed every subject of discussion entirely beyond doubt and dispute : but he never endeavours to mislead his readers into the wilds of fanciful conjecture, and the mazes of subtle refinement ; he never clothes obscure and imperfect notions in pompous and mysterious language ; and if he sometimes quits the straight road, he almost immediately returns to it,

We shall now give some extracts from the work :

‘ Chap 4. In what consist the ideas of numbers ?

‘ The sciences are great and beautiful paths, traced and opened by nature, the entrances to which have been closed by men : they have awkwardly placed there briars and obstacles of all kinds : they have even hollowed out precipices ; so that at present the whole difficulty consists in taking the first steps. We see, in the attempts which have been made to effect a passage, only the confused traces of uncertain wanderers. Some men of genius, indeed, find their way : but they are in a certain degree removed from our sight, and they refuse to inform us how they discover the passage, or they purposely conceal it. As we do not then distinctly conceive how they conquered the obstacles, we imagine that they bounded over them ; and we figure in our minds these men floating on the air, while we find ourselves doomed to take step after step along the earth :—but do we more clearly perceive the means by which they bounded over the obstacles or soared above them ? certainly not ; let us try then to clear the entrance that has been closed ; there is no other passage for us. If this enterprize has difficulties, they are not so great as they may at first appear to be. Besides, when they are surmounted, we shall find ourselves in those beautiful paths, in which men of genius have travelled before us ; and they will probably confess that their progress was like ours, step by step, and along the earth.

‘ My sole concern, in my outset, is to rid myself of every thing that embarrasses me. This is the reason why at first I move slowly ; this is the reason why I stop so long at questions which calculators never

never once deemed it necessary to discuss ; because these questions belong to metaphysics, and calculators are not metaphysicians. They are ignorant that algebra is only a language ; that this language is moreover as yet without a grammar, and that metaphysics alone can furnish it with one.

• We have seen that, for every finger which we open, we pass by numeration to a number greater by unity ; and by denumeration to a number less by unity, for every finger that we close.

• When we are accustomed to represent by our fingers a series of numbers alternately decreasing and increasing, we perceive that we are able to represent the same series by all other objects, by stones, by trees, by men, &c. ; that is to say, we perceive ourselves able to perform numeration and denumeration by stones, trees, men, &c. in the same manner as by our fingers.

• The ideas which we have formed by means of our fingers we apply by analogy to stones, trees, men, &c. and since we can apply them to all objects in the universe, we say that they are general, that is, applicable to every thing : but, when we merely consider them as applicable to every thing, we do not apply them to any particular objects ; we consider them by themselves, and separate them from all things to which they can be applied. Nevertheless, it is in the very objects that we originally perceived these ideas, and there only have we been able to perceive them. At first we saw them in our fingers, as we remarked the order in which they successively opened and shut. Next we saw them in all other objects, as we could count by their means in the same manner as with our fingers.

• To consider numbers, then, in a general manner, or as applicable to all objects in the universe, is the same thing as not to apply them to any of these objects in particular ; it is the same thing as to abstract or to separate them from these objects, in order to consider them apart ; and then we say that the general ideas of numbers are abstract ideas. When the ideas of numbers, at first perceived in the fingers, and afterward in all objects, become generalized and abstracted, we perceive them no longer in the fingers, nor in the objects to which we cease to apply them. Where, then, do we perceive them ? In the names which are become the signs of numbers. • There remain in the mind only these names, and we search in vain for any thing else there. *One, two, three*, &c. here then are the abstract ideas of numbers : for these words represent numbers as applicable to every thing, and as applied to nothing. These words separate the numbers from the objects in which we have learnt to perceive them. When, for example, having said *one finger, one stone, one tree*, we say *one* without expressing any object, we then have in that word, *one*, abstract unity.

• If you think that abstract ideas are any thing else than mere names, say, if you can, what they are ? In fact, when you have made abstraction of fingers, and other objects which can represent numbers : when you have made abstraction of names, which are other signs of numbers ; you will in vain search your mind for something that remains, there is nothing, absolutely nothing.

• But

‘ But, it will be said, how can abstract ideas be so reduced as to be only words? It will be more easy to me to answer this question, than it would be to answer the following :—If abstract ideas be not mere words, what are they?

‘ Numbers are represented to me by the fingers, when I learn to perform numeration; and they are represented to me by other objects, when I repeat with them what I have learnt with the fingers.

‘ As I represent them, I give to each a different name: I designate by *one* a finger considered alone; and consequently I shall say *one* of a stone, or of a tree: I express by *two* one finger added to one finger; and consequently I shall say *two* of a stone added to a stone, or of a tree added to a tree. I shall act similarly with the names *three, four, &c.* But what ideas do these names recall?

‘ I answer that *one* is a word which I recollect to have chosen to signify a single finger, a single stone, a single tree, and in general an individual object; that *two* is a word which I recollect to have chosen to represent a finger added to a finger, a stone added to a stone, a tree added to a tree, and in general an individual added to an individual. As in general names, however, such as *one, two, three*, there exist properly only names: so also in abstract ideas there are properly only names: for abstract ideas and general names are in reality the same thing.

‘ The error committed on this subject proceeds from a supposition that the word *idea* has only one acceptation. It has two: one which is peculiar to it, and another which is given to it by extension. If I say one stone, two stones, the word *idea* is taken in its proper sense, for I find the ideas of *one* and of *two* in the objects which I join to these names: but if I say *one, two*, these are only general names; and it is by extension only that they can be called ideas.

‘ It is known that except among us there is neither genus nor species: it is known that there are only individuals, although our philosophers, who without doubt are aware of this truth; forget it so often that they appear to be ignorant of it. Genus and species, then, are only denominations of our own invention; and this was needful, since the confinement of our understandings imposed on us the necessity of classing objects.

‘ But the denominations given to numbers are only methods of classing things, in order to observe them under the different relations in which they appear during calculation: for the same reason, then, that in the universe there is no such thing as genus and species, there is also no such thing as *two, three, four*; in a word, no such thing as a number; there are only, if I may so express myself, *one, one, one*; and numbers are only in the names which we have made for our use. In the eye of God, there is no number: as he sees every thing at one glance, he counts not. We are obliged to count, because we see things one by one only; and, in order to count, we are obliged to say, *two, three, four*, as if there really was something which was *two, three, four*. We even suppose it;—naturally inclined to realise our abstractions, we willingly establish this principle *that every thing, which we clearly and distinctly conceive, is, independently of us, such as we conceive it to be.* A good Cartesian will not doubt it.’

The

The Abbé CONDILLAC, in his essay "*De l'Art de Reasonner*," (p. 12.) had said that to demonstrate is to change the terms of a definition, and to arrive by a succession of identical propositions at a conclusion identical with the proposition from which it is immediately deduced. This notion is dilated and made sensible by instances in the present treatise; and on this subject we shall quote a passage:

'It will be said, if, in every subject that is studied, we proceed from property to property by a series of identical propositions; each property, as each proposition, is in this series the same as that which precedes it, and by consequence all are reduced to one and the same property. How then are they one many? How are the first, the second, the third, to be distinguished?

'Although a property be one, it may be considered under many points of view; and it would be one to us as it really is, if we could comprehend all the points of view at once. This we are unable to do; and hence it is that we first consider it in one relation, then in a second, and so on successively; that to us it becomes a first property, a second, a third, &c. We must not, then, imagine that such consequences are in things themselves, they are only in our language; and every science may be reduced to a primary truth, which, transformed from one identical proposition to another, offers to us, in a series of transformations, all the discoveries which have been made, and all which remain to be made. True it is that, in order thus to seize the sciences, we must speak with the greatest simplicity: for it is our badly constructed language that opposes the greatest obstacles to the progress of knowledge. We should know how to invent, if we knew how to speak; but we speak before we have learnt, and we do not love simplicity.

'I therefore plainly foresee that the method followed by me in this chapter will not be generally approved. What! it will be exclaimed, must we, in order to acquire knowledge, drag ourselves heavily along from identical propositions to identical propositions? I answer that it is necessary so to do, and that inventors dragged themselves along as we must: if we doubt it, 'tis because, when they shew us their discoveries, they are on their feet, and suffer us to believe that they have always been so. They are not less superior geniuses, however, if they arrived at their discoveries by trailing along the ground: this only proves that they were men, and that the human mind is very limited: let us conclude that, whatever our acquirements in knowledge may be, we have nothing to make us vain,—nothing even about which we can be affectedly modest: the true philosopher is neither the one nor the other.'

Having remarked that the words *hundred, ten, &c.* are general signs, and by extension only called general ideas; and that all operations in calculation are mechanical, with whatever signs performed; the author adds,

'It may be hence inferred, perhaps, and objected against me, that the general ideas of metaphysics are not properly ideas; that they are  
only

only signs; and that consequently the reasonings of a metaphysician are mechanical operations, as the calculations of a mathematician are. This is true: no one is more convinced of it than I am, and experience every day confirms my conviction. I perceive that, when I reason, words are to me what cyphers or letters are to a mathematician who calculates; and that I am compelled mechanically to follow rules for speaking and reasoning, as he is to make the equation.  $x = b - a$  into the equation  $x + a = b$ . As for metaphysicians who believe that they reason differently, I freely grant that their operations are not mechanical: but then they must agree with me that they reason without rules.'

On the fact of algebra being only a skilfully constructed language, he says:

'I have treated this first book after the manner of a grammarian, since algebra is only a language; and I shall be applauded by good geometricians. I think, moreover, that it will be acknowledged that languages are only analytical methods more or less perfect; and that, if they were carried to the highest point of excellence, the sciences perfectly analysed would be perfectly understood by those who could speak such languages. To create a science is then nothing else than to form a language; and to study a science is nothing else than to learn a well formed language. The reading of this work will afford a sensible proof of this truth, for the mathematics will appear to be formed in proportion as the language itself is formed. This first book, in which it commences, is sufficient to convince us of this truth.'

We are informed by the editors, that there exists only one copy of this work, in an uncorrected state. The world has to lament, no doubt, that it has been deprived of the talents of M. CONDILLAC; his mind was active, acute, and accurate; yet surely the editors advance beyond the bounds of warrantable presumption, when they represent this work as introductory only and subordinate to a much more enlarged and complete one; and fondly recal in imagination their author to life, in order to perfect his undertaking, and to reveal the hidden things of human knowledge.

The abilities of the Abbé CONDILLAC appear to greater advantage in this than in any of his former works. Always avoiding inflated, affected, or unintelligible jargon, which serves generally to conceal poor, obscure, or ordinary notions, he here talks very good metaphysics in very plain language. The intricacies which false refinement, the absurdities which misapprehension, and the errors which gross ignorance, have introduced into science, are too many to be suddenly dispelled: but it may surely be said to the praise of CONDILLAC, that he recovered much from error, and reduced it under the sedate dominion of common sense. He may not have completely un-

ried the Gordian knot, but it must be granted that he attempts to cut it with no blunt weapons. Most of the observations had previously occurred to us, scattered through the writings of foreign mathematicians; in the present work, we find them collected, arranged, discussed, illustrated, and confirmed.

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ART. VI. *Voyage à Canton, &c. i. e. A Voyage to Canton*, the Capital of that Province in China; by the route of Goree, the Cape of Good Hope, and the Isles of France and Re-union (Bourbon); followed by Observations on Lord Macartney's and Citizen Van Braam's Voyages to China, and by a Sketch of the Arts of the Indians and the Chinese. By Citizen CHARPENTIER COSSIGNY, late Engineer. 8vo. pp. 607. Paris. 1799. Imported by Dulau and Co. London.

It has frequently been observed, that travelling will produce little benefit to those who set out ill informed of the state of government, civilization, and industry, in their native land. They will be prone to admire, abroad, that which has at home perhaps been carried to higher perfection; as is instanced in the two well-known anecdotes of St. Stephen's church\*, London, and the pretended Parisian snuff-box, manufactured at Birmingham; while, on the other hand, they will seldom if ever direct their attention to objects which, properly examined and described, would furnish opportunities for diffusing new lights, and effectually increasing the stock of public information.

Though by far the greater number of modern travellers may be in this predicament, the author of the work before us is to be reckoned among the few who form an exception. Well acquainted with his own country, and unremittingly animated by a desire of contributing towards its improvement, he was equally qualified and disposed, during a long residence in the Isle of France, and in his visits to China and the East Indies, to draw comparisons; and to judge in what particular points the inhabitants of those regions excelled his countrymen. The narrative of his own voyage occupies but a small part of the volume; while the larger portion is devoted to remarks on the accounts of the late English, and Dutch embassies to the Emperor of China: both of which, especially the former, as detailed by Sir George Staunton, he mentions with encomiums; though he deems them incomplete in some points, and erroneous in others.

M. COSSIGNY describes the small island of *Goree*, on the western coast of Africa, as only one league in circumference.

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\* In Wallbrook, behind the Mansion-house.

thinly peopled, and not susceptible of cultivation :—the inhabitants have a few very small gardens, which afford but indifferent produce. On the opposite continent, the author saw negroe women of great beauty. Many slaves were formerly exported hence : but now that this inhuman trade has been abolished by the French Republic, Gorée naturally declines, as being no longer of any use to France. Before the vessel, on board of which the writer took his passage, arrived at Gorée, a curious circumstance happened :—During a strong wind, the atmosphere was obscured by the sand from the coast of Senegal, (of which, however, they were not in sight,) so as to whiten the rigging. This is said to be by no means uncommon when it blows fresh.

We do not observe any new remarks concerning the Cape of Good Hope. On approaching the Isle of France, when the wind is not violent, vessels are embalmed with the perfume of the blossoms of the trees which cover that island. This is also experienced near the coast of Ceylon, when the wind blows from the land : but it has erroneously been attributed to the cinnamon tree, which constitutes part of the forests of Ceylon, because the blossoms of that tree have a fetid odour. The emanations of the land are carried by the winds pretty far on the main, and have often surprizing effects.

‘ I have seen (says our traveller,) something of this kind which is not very rare. A soldier on board of our ship, a native of Germany, about 28 years of age, expired suddenly; when we came in sight of the small island of Rodrigo, which lies about a hundred leagues from the Isle of France. Though he had some slight symptoms of the scurvy, he was not on the sick list, and seemed by no means so near his end. I have seen other scorbutic patients, on inspiring the land-air, lose all their strength, and die while they were carrying to the hospital. This accident is ascribed to the revolution which, in scorbutic persons, is occasioned by the land-air; but the term revolution does not, in my opinion, afford a satisfactory explanation of an effect so melancholy and so sudden. I conjecture that the density of the land-air stifled the German soldier above mentioned, his lungs having lost their elasticity.’ &c.

M. COSSIGNY regards the Isle of France, where he has been resident for a considerable time, as a good port for ships trading to the East Indies. It can provide them with all sorts of refreshments, and possesses the means of restoring their sickly crews to health; both the air and the water of the island being salubrious. As a port, it furnishes shelter, and affords all that is required for careening and refitting; so that, the author thinks, it might become the depositary or *entrepôt* of the East-Indian commerce, which was the project of the well known *La Bourdonnais*. In an agricultural point of view, the

Isle of France is capable of furnishing various articles of exportation; such as sugar, coffee, cotton, indigo, fine spices, &c. It is also qualified for maintaining both land and sea forces. During the last war, the Mauritius was certainly of the greatest use to the squadron of Vice-Admiral *de Suffrein*; and in the present it has been the means of doing considerable mischief to the English trade. To raise the Isle of France to great prosperity, the author is of opinion that both the East Indian and the French trade should be entirely free, because exclusive companies of merchants always limit the population, industry, and cultivation of agricultural colonies. He predicts that the Mauritius will at some future day astonish Europe and Asia by the richness, variety, and abundance of its productions, and by the resources of its numerous population.

On his arrival in China, the author observes that the navigation in the course of the river of Canton must strike any European. He says:

'The immense number of vessels going and coming, the inundated plains, presenting rice-fields with boats rowing upon them, the towers placed on the banks of the river, the picturesque mountains with their surfaces in a state of cultivation, the forts erected from one station to another for the purpose of defending the entrance of the river, and preventing the elusion of the custom-house duties, all present the idea of a nation long since civilized, and of a numerous, laborious, and industrious people.'

'Canton, one of the best and most considerable ports of China, is the only one which Europeans are permitted to frequent: it is also the rendezvous of a great proportion of Chinese vessels, trading to Cochinchina, Formosa, Haynan, Siam, Malacca, Achem, Batavia, the Moluccas, Japan, &c. The Chinese have long been the only people who carry on commerce with these parts: but the trade is not encouraged by their government. A law of the empire prohibits the subjects from quitting it; and hence the class of sea-faring men is condemned and degraded.'

'This prejudice (the author observes) is erroneous, and seems very impolitic; it originates from the high value which this people affix to their own laws, their usages, and their manners; from the contempt which they have conceived for foreigners, and which is founded on a comparison of their own legislation, population, and industry, with those of barbarous (that is, less improved) nations in their vicinity; from their industry and their activity, which seem to suffice for all their wants; from the religious respect which they entertain for their ancestors; and from their high antiquity, which makes them regard all innovation as dangerous; finally, from their excessive population, which does not admit the desire of augmenting it by the resources of commerce.'



Canton is said to be inhabited by upwards of one million of people; an estimate which M. COSSIGNY does not hesitate to admit as just, considering the great extent of the city, the vast resort of trading vessels and boats, and the immense number of mechanics, tradesmen, merchants, merchants' clerks, porters, watermen, fishermen, husbandmen, and mariners. The garrison is sometimes composed of twenty thousand, at other times of twenty-five thousand, and even of thirty thousand Tartars. The number of persons who are obliged to live on the water in boats, and who are prohibited by the express regulation of the law from settling on shore, may amount to three hundred thousand; including the women of the town, who are estimated at forty thousand.

Of the quarter inhabited by the Europeans who frequent Canton, the author gives the following description:

The quay on which the European factories are built, and which is very extensive, is situated on the left bank of the river, and displays the colours of every nation. The factories compose a long range of buildings, of only one story, with several yards. From behind, they form a street, crowded with shops, provided with merchandice of every sort; and the street is closed at the two extremities by barriers; beyond which the Europeans are not allowed to pass. Formerly, they went every where, except into the Tartar town, which is contiguous to the Chinese town. I once entered it unsuspectingly, but was stopped by a guard of soldiers, who obliged me to return, without offering any insult to me. We were then allowed to leave the town, and walk in the country: but we went only in sedan chairs, in order to be less exposed to the rudeness of the country people, and particularly of the children, who often threw stones at us, as marks of their contempt.

The town of boats is a league above Canton. They are all in strait rows, and form streets. Each boat being tolerably large, and covered, affords an habitation to a whole family; who have also a small boat to procure provisions, as well as to go on shore when occasion requires. The women in the boats are not anxious to conceal themselves; and M. COSSIGNY saw some who were very handsome. He also met a few females in the streets, carried in sedans; and who were finely dressed, much painted, and agreeable in person.

The author having heard of bridges *with many arches* in the interior of the Chinese empire, he observes that the construction of them manifested a degree of skill in architecture which might be applied to the building of palaces, temples, and other public structures, *if the taste of the Chinese were such*. We are induced to think, from all accounts, that, besides the many arched bridges, monuments are not wanting in China to shew that they have a taste for, and some skill in, a variety of

architectural erections. The accounts of the late British and Dutch embassies warrant this conclusion. Sir George Staunton (vol. ii. quarto edition, in the beginning,) has presented us with a description of an *hall of audience at Tacoo*: "a broad flight of steps (he says) led to a building, of an hexagon form, with a roof supported by pillars—these pillars were of varnished wood—and the hexagon was open on all sides. On benches, sat six magistrates. The attendants and spectators were very numerous." In chapter iv. of vol. ii. also, Sir George takes notice of a grand cathedral or temple of Fo, which is denominated Pootala, and of which "the outside very much resembles the front of an European edifice." M. *Van Braam*, in the account of the Dutch embassy, vol. i. p. 75. (French edit.) also describes a beautiful temple of Confucius. From the impression which the descriptions of these three edifices create, we suppose that their effect on the beholder must be striking, and such as could scarcely be produced by a nation devoid of a taste for magnificent and convenient structures. We might adduce likewise the Imperial palaces, the houses of Mandarins, the great wall, the triumphal arches, &c. M. COSSIGNY cannot be quite correct also in maintaining (p. 79.) that "there are no other public places in China than the Pagodas: for, in the above quotation, it is expressly mentioned by Sir George Staunton, that, in the hall of audience at Tacoo, *"the spectators were very numerous."*

In several other instances, the author attributes to the Chinese in general what is peculiar only to Canton, or at most to the province of Quantoong. Thus he states that the Chinese, who are the original tea-drinkers, mix with this beverage neither milk nor sugar, nor strong liquors, nor any acid whatever, but that they always drank it pure, *holding a little sugar candy in the mouth.* This agrees with the statements of other travellers, excepting in the ascribed use of sugar candy, which we suspect must be limited to Canton. In Sir G. Staunton's account of the British embassy, we remember to have met with a passage to this effect; which, however, we have not been able to find on searching for it again.

M. COSSIGNY is satisfied that China owes her populousness partly to the habitual use of tea; not as being of a prolific tendency, but because it removes the causes of maladies. He supposes that England, which is known to have increased its population for half a century back, also owes that effect in part to the introduction of tea; by which the use of strong liquors has been considerably superceded, and distempers have been rendered more rare, as well as less dangerous:—he quotes the authority of Dr. Buchan, in his well known "*Domestic Medicine.*"—

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The astonishing populousness of China is so extraordinary a phenomenon, that, satisfactorily to account for it, we must certainly have recourse to a great variety of concurring causes, *physical* as well as *moral*: it implies a wise police; though, according to the author's just remark, we are yet neither sufficiently acquainted with China, nor sufficiently free from prejudices, to form a sound judgment of laws and customs so different from ours.

The author ingeniously endeavours to palliate a Chinese custom, which has ever been deemed one of the most cruel and unjustifiable.

'The exposing of children, a practice tolerated in China, appears to us barbarous. After some reflection, however, we shall find that this permission of the legislature is an act of humanity and policy. It was intended thus to prevent secret infanticide; which, perhaps, is much more common in European States than is generally imagined. The exposed children often find adoptive fathers; and the government maintains agents, whose sole business it is to collect the infants. As a proof that this toleration is not so pernicious as it may be deemed, be it observed that no other country is so well peopled as this Empire. It would seem that government ought to establish Foundling hospitals; yet we must consider that, in so popular an empire, the maintenance of several millions of children would prove an additional charge which would exceed the powers of government.'

It is said in a subsequent paragraph that there are no hospitals in China:—but this is another rash assertion, founded perhaps on the scanty information which the author could procure at Canton; the inhabitants of which, from obvious causes, know very little of the interior of China. The British embassy, who traversed the empire, and conversed daily with men of rank and letters, were told the reverse. Sir G. Staunton, (vide vol. ii. chap. 5. quarto edit. and vol. iii. p. 96. octavo edit.) has these words: "Leprous disorders are those alone for which any hospitals are regularly erected in China, on the principle of their being too infectious, to admit of persons afflicted with them having any communication with the rest of society."

Though M. COSSIGNY's statements may sometimes be erroneous, his reasoning is generally good. The following observation argues a liberal and unprejudiced mind:

'The Chinese are censured for having made no progress in the fine arts and in science:—but, is it proved that perfection in the former and dexterity in the latter render a people happy? We Europeans, who are so proud of having, since yesterday, excelled in the former, and of having recently made the greatest discoveries, which promise others; are we, on that account, more virtuous, better governed, and more happy? Let us not forget that all our knowledge, on which we value ourselves so much, is of recent date; and that the knowledge of the Chinese reaches back to the highest antiquity.

They cultivated rice in a very ingenious manner, when our forefathers lived on acorns; they spun and wove cotton and silk, when our ancestors clothed themselves with the skins of wild beasts; they had the compass; they had invented paper and printing, gunpowder, porcelain, and varnish, in the most remote antiquity. In short, they had the same legislation and the same polity as at present. If they have made no progress in the sciences, they are our rivals in point of speculative and practical morals, in agriculture, and perhaps in legislation; for they appear, for these forty or fifty centuries past, to have had such a legislation as is best suited to an immense population. If modern legislators were to promulgate uniform laws for all Europe, whose population amounts at most to but one half of that of the Chinese empire, I doubt not that they would be much embarrassed, notwithstanding all the resources of instruction, example, and genius.

No complaint has been more frequently and more generally urged against the Chinese, than on the subject of their double dealing and inclination to theft. Hence it is at best par doxical when the author, in opposition to the most authentic and credible writers, as well as to the testimony of all those who resort to Canton for the purpose of trade, pretends to treat that charge as ill-founded. To him, acts of dishonesty did not appear to be more frequent in China than in other countries: yet what he alleges on this head tends only to exculpate the great merchants of Canton.

Many (he observes) have declaimed against the propensity of the Chinese to thieving, and against the deceitfulness of the tradesmen with respect both to the quality and the quantity of their goods. Frauds, however, seemed to me to occur in China not oftener than elsewhere. The merchants, and all the capital tradesmen, are honest in their dealings. A Canton merchant has even been known to pay a considerable sum to a French captain, who had been robbed of part of the goods furnished to him by the merchant, though the latter had not been accessory to the theft. He wished to obtain by this sacrifice the confidence which he merited. I am not sure that, among Europeans, many would be found as generous and as delicate.—I have known a Chinese merchant, far advanced in years, who was particularly attached to the French. He had carried on with them a fair commerce, by which he acquired a large fortune; in return, he advanced to the French East-India Company two cargoes, at a juncture when they happened to be unprovided with funds. Would the most respectable European merchant have conducted himself in so noble and liberal a manner? It is to be remembered that the Chinese merchant could not be re-imbursed before the expiration of a year and a half, or two years, at soonest.

We would not wish to derogate from the noble behaviour of the two Chinese: but we can assure the writer that similar instances of generosity on the part of English merchants are well authenticated, and well known throughout the commercial world.

M. COSSIGNY's observations and strictures on the details of the late British and Dutch embassies to China engross so large a share of his performance, that it might be suspected that they were the principal objects of it. However that be, they have afforded him an opportunity of communicating to his countrymen some curious and much useful information concerning various points, which, during his residence in foreign parts, had fallen under his immediate observation. His comment on Sir G. Staunton's work is introduced in the following terms:

'It is obvious that so short a residence in China as that of the English embassy cannot furnish either very copious or very exact information respecting the constitution, the laws, the manners, the customs, the religion, and the arts of so numerous a people. Yet we ought to thank Sir G. Staunton for having united the observations of his travelling companions to his own. The author shews himself to be a man of information, and appears to have been guided by the love of truth. If I find him inaccurate in a few particulars, it is because he had not time to examine them minutely. The character of this work, and the reputation of those who contributed to it, have engaged me to point out the errors which I perceived in it, and to mark the details which did not appear to me to be complete.'

M. COSSIGNY manifests the falsity of Foertsch's account concerning the poisonous quality of the Upas tree. He had requested a friend, who was going to Batavia, to collect exact information on this subject, and with this view had recommended him to the Rev. Mr. Hooyman, late Lutheran minister of that place. This gentleman conducted the author's friend under tufted Upas trees, asking him with a smile whether he felt their influence?

Sir G. Staunton having remarked that sensual enjoyments were the chief resources of the Chinese, when not occupied by any serious pursuits, the present author says, by way of refutation: 'they are always occupied in that country; no idlers are found, seeking abroad the means of killing time.' We incline to suspect that M. COSSIGNY, misled by the appearance of hurry and bustle common to all commercial towns, denies what in itself is highly probable, and what Sir George had undoubtedly many opportunities of verifying. Besides, we remember to have both read and heard that the Chinese, even those of the most laborious class, are passionately fond of gambling; a propensity which is not very consistent with the author's assertion.

Good teas, says the author, are cheaper in London than at Peking, because the English do not import tea of the first quality, which is brought to Europe by the Russian caravans.

We are happy to find that M. COSSIGNY vindicates the account of the British embassy against M. *Van Braam*, who seems to call in question the authenticity of Lord Macartney's com-

munications respecting the population, military, &c. of China. After having observed p. 429, that the English appeared to have been received in China with more distinguished honours than the Dutch, the author adds: 'Sir G. Staunton cannot be accused of exaggeration in any of his statements; the love of truth seems to have dictated them; candour appears to be a leading principle of his character; and, besides, he supports his authenticity by that of Lord Macartney and the other gentlemen of the embassy; as well as by the testimonies of the Mandarins of the first order, whom they had an opportunity of knowing and observing, and in whom they were induced to repose confidence.'

M. COSSIGNY has annexed to his work a very useful *Sketch of those arts of the Hindoos and Chinese, the knowledge of which requires researches in order to transplant them to France*. It is commonly supposed that the Europeans, having carried the mechanical arts to a pitch of perfection unknown to the antients, have in this respect nothing to learn from the other nations of the globe. It is even thought that, during the long intercourse with the most antiently civilized nations, Europeans must have come to a thorough knowledge of such of their mechanical practices as tend in any way to afford utility or pleasure. This prejudice is shewn to be erroneous. 'From the Hindoos, (the writer says,) we have learnt to manufacture cotton cloth, dimity, and muslin, and to imprint on stuffs indelible colours:—They have taught us to extract the dyeing substance from the indigo, the sugar from the cane, &c. To the Chinese we owe the process of making gunpowder, the treatment of silk, the manufacture of porcelain, of enamel, of varnish, of enameling metals, and perhaps even of paper: but how much have we yet to learn of the operations of these two nations in arts which are peculiar to them, and the knowledge of which would procure us enjoyments, extend the sphere of our industry, and increase the activity of our commerce?' Some of these he particularizes, in order to awaken the attention of travellers, and to point out to them the objects concerning which they should minutely inform themselves, with a view of communicating the result to their countrymen. This is not a mere dry list of *Agenda*, such as *Saussure* has annexed to his *Travels in the Alps*: but M. COSSIGNY has amply illustrated some of the articles from what fell under his own experience. A few of the most important heads are the following: the striking durability of Indian ships; the exceedingly white stucco, with which the Hindoos coat the walls of their houses; Indian shawls; the art of melting stone, said to have been antiently practised by the Hindoos; marking ink for linen; borax;  
manner

manner of preserving fish; remedies for several bodily complaints; method of making a variety of stuffs in China; the aphrodisiac virtues of Ginseng; Chinese manner of preserving oranges in sugar; a curious restorative and spermatopoeic sugar-candy of the Japanese; the dyeing substances of the Chinese; their knowledge in metallurgy, &c.

M. COSSIGNY appears to us to be a well-informed man, and to possess a happy talent for observing, in foreign countries, those particulars which are universally interesting.

ART. VII. *Annales Maritimes et Coloniales, &c. i. e.* Maritime and Colonial Annals; containing Inquiries respecting the Marine, considered under its Characteristics, *Navigation, Construction, and Management*:—Accounts of Voyages to Asia, Africa, and America, which have never yet appeared:—Memorable Actions of the French Navy:—Laws and Decrees relative to maritime and colonial Regulations:—Analysis of new Works concerning the Marine and the Colonies:—a Table of Prizes taken by the Ships of the Republic and by French Privateers, since the Commencement of the War. 8vo. pp. 415. Paris. 1799. Imported by Dumas and Co. London.

THIS volume makes its appearance as the commencement of a work which the editor, P. LABARTHE, proposes to be periodically continued: we imagine, annually, as we find no better reason for the title of annals, which he has prefixed to a miscellaneous collection of unconnected pieces, placed without order, and not limited to any particular period of time. The first piece is an introductory essay entitled 'General Considerations on the Marine:' in which it is observed that 'Three objects are requisite to the success of the Marine: Navigation, Construction, and Organization.' These heads, which might have been otherwise arranged, are each separately considered. The first and second, however, are very distantly treated, and not in the style of old or familiar acquaintances. Extracts from voyages to the pacific ocean, describing the manner in which the islanders in those seas build their canoes, furnish the greater part of what is said on the subject of construction. After this introductory essay, the editor has given the laws of the 2d and 3d Brumaire, An. 4. on the organization of the marine: not a treatise nor reflections on them, but the laws themselves, which occupy nearly 150 pages. There are reasons sufficiently obvious against our entering into an examination of these laws; unless, which we do not perceive to be the case, the discussion afforded a prospect of benefit.—Simplicity is not their characteristic.

Next

Next follows an extract from the Journey of *Dourdon* to the East Indies, across the Great Desert, by Damas and Bassorah, in 1787; which contains some remarks on the route pursued by *Dourdon*, and advice from other travellers respecting the necessary equipment for such a journey.

*Information concerning the Bread-Fruit-Tree.*—From this paper it appears that, in the expedition of M. d'Entrecasteaux, undertaken in consequence of a decree of the Constituent Assembly for the purpose of searching for the unfortunate M. de la Pérouse, the bread-fruit-tree was introduced from the South Seas into the Island of Java, and some of the plants were afterward transported to the Mauritius. This account is accompanied with a *memoir* on the manner of transporting trees or plants by sea.

The next Subject has for title *Memorable Actions of French Ships*. We shall not stay to discuss the truth of the actions here related, though we perceive that some of the accounts are erroneous. It would be unreasonable in us to endeavour to lessen the share of laurels obtained by the French Navy during the present war!

The article which follows is a letter from the minister of the Marine, addressed to the commanders in the French navy, in favour of the English traveller, Mr. Spillard. This calls to our memory the former liberal conduct of the French respecting Captain Cook.

An account is then given of the return to France of M. *Baudin* from the Island of Trinidad, with a collection in natural history. The particulars of this collection are not added.

The remaining papers are, *Privileges of the Minister of the Marine in the Colonies*:—*Geographical Description of the Isles of France and Re-union* (formerly Bourbon).—*Two Papers concerning Judgments on captured Vessels*; in which is discussed the question whether decisions in prize causes should be left to established tribunals, or whether the Directory should decide 'par voie d'Administration,' on the plea that courts of law are not competent to decide on the interests of the republic, and cannot be acquainted with the secret articles in treaties. Such reasonings are wholly in favour of rapine and speculation.

*Accounts of new Works respecting the Marine.*—The word new is not exclusively applicable to the contents of this section. *New Discoveries.*—Under this head, is mentioned a voyage performed by two Spanish frigates between the years 1789 and 1793; in which a part of the coast of New Guinea, not before known, is said to have been discovered.

The concluding article is a list of prizes made by the French during the war. The correctness of this large list appears



very questionable; many entries being made of captured vessels without name, destination, or other description than such as 'an English vessel,' 'a Russian ship,' 'three of the enemy's ships,' 'nine vessels,' 'another prize,' &c. and many of the names inserted consist of words which, *intended to be English*, really exist in no language on earth.

Having gone through this collection, we cannot conclude by recommending it as containing much of either new or curious matter. The editor has not done any thing to convince us that he understands his subject: but he has proved to us that a book of 400 pages may be made with very little expence of labour and of thinking.

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ART. VIII. *Motifs des Guerres et des Traités de Paix de la France, &c. &c.* The Motives of the Wars, and the Treaties of Peace, in which France was engaged during the Reigns of Louis XIV. XV. and XVI. from the Peace of Westphalia in 1648. to that of Versailles in 1783. By M. ANQUETIL, Correspondent of the *ci-devant* Academy of Inscriptions and Belles-Lettres, and Member of the National Institute. 8vo. pp. 380. Paris. 1798. Imported in London by Dulau and Co. Price 5s. sewed.

THE history of wars and treaties is the history of ambition, labouring by opposite means to attain the same end;—in the one case resorting to force, and in the other to fraud and dissimulation, in order to attain its objects. There are only two points of view in which the perusal of such a detail can be useful:—the first, that which is connected with the general history of the times of which it furnishes an illustration;—the other, that in which it respects morals. In this latter view, by exposing the errors of former governments; by shewing that the wars which have desolated the world, and the treaties of peace by which they have been followed, were alike unconnected with the true interests of the nations who were concerned in them; and by manifesting that, in most cases, both were produced by the passions of those by whom they were commenced or conducted, and that the public good was but the ostensible pretext for the gratification of private ambition, caprice, or resentment; it tends to give mankind a juster view of their real interests, to weaken the taste for war, and to render peace, if not permanent, less frequently interrupted by the horrors of blood-shed and devastation.

It is with the intention of thus exposing the depraved policy of courts, and particularly of the court of France, that the work before us seems to have been written. Its object is to prove that, under the republican system of that country, the causes which during the last century and a half produced the

the wars in which France engaged can no longer exist; and that, therefore, from the establishment of that system, France and the world may hope for permanent tranquillity: or at least, that public peace shall no more be sacrificed to gratify the caprice of private passion.

The reasoning which infers, from the corrupt policy of the monarchy of France in relation to war or peace, that the republican form will be pacific, seems to be rather that of a partizan than a logician.—Granting, what indeed this work is well calculated to prove, that the wars which have scourged Europe, for a century and half, were the result of ambition, resentment, or caprice, and not necessary evils incurred by the wisdom of a protecting government for the public good; does it follow that, because there ceases to be a monarch, or a sole minister\*, at the head of the state, private passion shall therefore not obtrude itself into the management of national concern? Talents, success, activity, address, and sometimes the commission of crimes themselves, will raise individuals to influence and power even in the most democratic governments; and, when power (or influence, which is power,) is once possessed by the individual, what shall prevent the passions of the republican leader, any more than those of the monarch or his minister, from making war and peace an instrument of gratification †?

M. ANQUETIL confines the application of his remarks to the government of France only: but they are capable of extension; for what is directly proved on France, in relation to its policy of war, will be found to hold equally with regard to other belligerent and contracting powers;—and the monarchs and ministers of France will appear but to bear their just proportion of those errors or crimes, which all the contemporary governments have equally committed. If, then, the disclosure of the policy which governed the French monarchy could produce, in that country, the salutary effect of convincing its people of the inutility and folly of war, and could thus excite a sincere and permanent love of peace, the same effects might reasonably be expected from it on the other inhabitants of Europe:—but, is it probable that the mass of mankind will ever be taught this lesson of practical wisdom, which as yet they have no where begun to practise? To those who entertain the high-flying notions of the absolute perfectibility of man, who believe that his passions may one day be rendered

\* The varying administration of France has undergone fresh changes, since this volume appeared.

† The elevation of *Bonaparte*, which has happened since this article was composed, tends to confirm this predictive supposition.

completely

completely subordinate to his reason, and that truth and virtue shall at last become the sole guides of human conduct, such a hope may appear rational: but those who hold the opinion, however comfortless it seems, that man is likely ever to continue the same animal which for so many thousand years history informs us he has been,—a creature compounded as well of feeling as of intellect, drawn by different motives in contrary directions, sometimes impelled to vice by passion, and sometimes led by reason to the practice of virtue,—such men will pronounce it as absurd to expect that war shall be made to cease, or even in a very considerable degree be rendered less frequent than it has been, by speculative proofs that it is neither necessary nor useful, as to hope that the fixed laws of nature shall yield to the benevolent wish of him who would exclude from the material as well as from the moral world all that he deems evil.

If M. ANQUETIL'S work, however, be not likely to produce any powerful effect on the political morality of the age, it is yet highly useful as a valuable historic tract, on account of the able and judicious view which it exhibits of the various wars and treaties which have, in this and the last century, occupied Europe.

The period comprised in this volume is that between 1648 and 1783. It commences in course with the celebrated treaty of Westphalia, of which it is the more necessary to know the full history, since that treaty has served as the ground work of all those which have since been formed between the European powers. Of the war which preceded it, the cause generally alledged is the religious animosity which, from the beginning of the sixteenth century, raged in Europe between the followers and the opponents of the reformation. M. ANQUETIL acknowledges that fanaticism kindled the flame; but, according to him, it was the interference of the two rivals Charles V. and Francis I. that guided and propagated its destroying power. He glances at the great events which occurred in its progress, and gives a concise and clear view of the motives, intrigues, and negociations which at length terminated in the peace of Westphalia, and in the acknowledgement of the independence of the United States by Spain, their former master. —This peace was confirmed by two treaties signed at Münster, 24th Oct. 1648, which have been not improperly called the *Code of Europe*, and, as we have already observed, have been made the ground of every subsequent European treaty; as they ascertained and fixed the principles, according to which the relative interests of France and of the empire were to be regulated, and became the depositaries of the laws which were to govern

govern the Germanic body : as well as of those feudal and fiscal relations, those reciprocal rights of protection and obedience, which exist between the Emperor and his co-estates, and between the different co-estates themselves.

The treaty of the Pyrenées, which terminated the war continued between France and Spain subsequently to the peace of Westphalia, is discussed by the author next in order. It was concluded, between Don *Louis de Haro* on the part of Spain, and Cardinal *Mazarin* on the part of France, in the Isle of Pheasants, on the 7th of November 1659, on the twenty-third conference between those acute and subtle negotiators. Of the celebrated *Mazarin*, the author gives the following sketch :

\* *Mazarin* was already so powerful, when he succeeded in negotiating this treaty, that he had only to wish that his power might remain undiminished. He continued, however, to enjoy but for sixteen months the title with which some writers honoured him—that of *Pacifier of Europe*—as he died in the beginning of March 1661. If we judge by his letters, which are commonly the inferior of the mind, when there exists no particular interest to disguise it, *Mazarin* possessed all the essentials of a negotiator;—a profound knowledge of history, and of the rights of nations,—the talent of discovering his antagonist's character, while he perfectly concealed his own,—great circumspection in offering propositions; and great promptitude and justness in replying to those of his adversary,—and a perfect command of his gesture, his eye, and the whole turn of his countenance, which never betrayed a sentiment against its owner's will.—To these qualities were added, what is so useful to a minister, the power of being gay when he chose, a turn for pleasantry, and the art of rendering men pleased with themselves by a judicious application of applause :—in a word, the rare power of preserving a calm and serene air even amid the agitation of affairs of the greatest moment.

While this treaty was in negotiation at the foot of the Pyrenées, Cromwell having died, Charles 2d of England came to the place of conference, in order to solicit, from the representatives of the two conferring powers, some aid to facilitate his restoration. 'The memoirs of the times relate,' says M. ANQUETIL, 'that *Mazarin* secretly made him an offer of assistance, on condition that he should espouse one of his nieces. The disdainful reply of the prince drew from the Cardinal something worse than negligence. The whole of his attentions thenceforwards were lavished on the Ambassador from the English Republic, *Lockhart*;—he, who, when asked whether he was for royalty or a republic, gave the answer of a true courtier, "I am the very humble servant of events!"

Seven years only of peace intervened between the conclusion of the treaty of the Pyrenées and the revival of war. In

1667, the young ambition of Louis XIV. commenced hostilities against Spain, which were terminated in 1668 by the Peace of Aix-la-Chapelle.

In 1672, the flames of war again broke out in Europe, kindled by the chagrin and anger of Louis against the United Provinces. In this war, the people of England were involved by the weakness or the dishonesty of Charles II. who is said to have been bribed by Louis to become his ally. The manifestoes published by both those monarchs shew how little just cause they had for again disturbing the tranquillity of the world. That of Louis declares that "the ill conduct of the States-General towards him, for some years back, had at length been carried so far that his Majesty can no longer, without sacrificing his glory, dissemble the indignation that he feels against a conduct so little conformable to the great obligations which they owed to his Majesty and his predecessors."—That of Charles II. detailed more at large the same kind of complaint which had been published by the French Monarch, and added that those wicked and ungrateful people, the Dutch, "had exposed in public, and by the command of the States, paintings, medals, and inscriptions of an injurious nature, and full of falshood against him and his subjects."—It was not wonderful that, in a war begun on such grounds, all Europe should speedily league against the aggressor. The people of England soon compelled Charles to withdraw from the alliance of France; and in a little time there was formed a powerful combination against the victorious Louis.—Much against the inclination of the Prince of Orange, who wished to continue the war in order to extend and strengthen his own power, this unjustly-commenced contest ended in the peace of Nimègue, signed in that city 17th Sept. 1678.

The celebrated league of Augsburg, excited by the *ostentatious* ambition of Louis XIV. and the *latent* ambition of the Prince of Orange, occasioned the next war in Europe.—Into this league, William of Orange persuaded the Emperor, the King of Spain, the Republic of Holland, the Elector Palatine, Bavaria, and the Duke of Savoy, to enter. Its professed object was to restrain the ambition of the French Monarch: but the real motive which led William to effect it was, according to the present writer, that Louis might be kept busy on the continent while William, whose sagacity foresaw to what the intemperate folly of James II. of England would lead, might with more ease ascend the English throne in his stead. This league was concluded at Augsburg in 1686. The confederates soon irritated Louis into hostilities, which commenced in 1688, and a general continental war followed; which continued

tinued till 5th Feb. 1699, when it was terminated by the peace of Ryswick.

A quarrel concerning the succession to the throne of Spain after the death of its monarch Charles II. in 1700, or rather a wish of the other European powers to divide among them the states of that prince, created the war which commenced between England and her allies against France in 1702. In this contest, Spain, Italy, Germany, France, and the colonies in the eastern and western worlds, endured for nine years all the calamities of war. Peace was at length restored to the exhausted world, by the treaty of Utrecht in 1713, on nearly the same terms which had been offered at the beginning of the contest. To this treaty the Emperor would not at first accede. Unwilling to resign his hope of adding the crown of Spain to the honours of his house, he tried the fortune of arms against France for another year; and it was not until *Villars* took Landau and Fribourg with immense loss of blood, that he agreed to peace in a treaty signed at Rastadt in Feb. 1714.

On the death of Louis XIV. Cardinal *Alberoni* hatched for his master, Philip the V. of Spain, the ambitious project of adding the throne of France to that of Spain, in the probable event of the death of Louis XV. This design, of which he endeavoured to secure the success by exciting a rebellion in England, and finding employment for the other states which were likely to oppose it, gave rise to the *Triple alliance* between France, Spain, and Holland, to support the treaty of Utrecht. *Alberoni* continuing to urge his master to disturb the peace of Europe, an alliance between the Courts of Vienna, Paris, and London, was formed, and into which they resolved to compel Spain to enter. The object of this *Quadruple alliance*, as it was called, was to settle all disputed pretensions between Spain, Germany, and some of the Italian Princes.—The first three contracting courts gave notice of the treaty to the different parties interested, with three months' time to accede to it, or to take the alternative of war. Spain, no longer able to resist such a powerful combination, acceded to the treaty, and *Alberoni* was banished by Philip V.—The minuter difficulties of this treaty were settled in 1725 by the *Congress at Cambray*.

Of the *Congress at Soissons* in 1728, in which a general war was prevented by the peace-loving genius of Cardinal *Fleuri*, and of the consequent treaties of Seville and Vienna, the author next takes a view; and he proceeds to notice the acquisition of Lorraine by France, with the collateral events of the election to the crown and the deposition or renunciation of Stanislaus King of Poland, and the establishment of Don Carlos in the throne of Naples and Sicily.

The

The death of the Emperor Charles VI. in 1740 preceded a new and general war in Europe, originating in the different pretensions of the Arch-Duchess of Tuscany, Maria-Theresa, and of the Electors of Bavaria and Saxony, to the Imperial throne; and also in the claims of the King of Prussia to Silesia, and of the crown of Spain to the kingdoms of Hungary and Bohemia. *Fleuri*, now 85 years old, had suffered the Marshal *Bellisle* to gain an ascendancy in the French Councils. He asserted the claim of the Elector of Bavaria to the Imperial throne, with an army of 40,000 men. England, under George II. supported Maria Theresa with an army of 30,000, but the superiority of the enemy soon compelled him to sign a treaty of neutrality at Hanover in 1741. The Elector of Bavaria was raised to the Imperial throne in 1742: but he died in 1745, and left it vacant for his rival, whose husband, the Grand Duke François Etienne, was elected in the same year. Prussia, after having gathered abundant laurels, was at length satisfied; and peace was concluded at *Aix-la-Chapelle* between the belligerent powers in 1748.

Seven years of tranquillity now succeeded; during which time, France, cherishing her marine, excited the jealousy of England; and in 1755 the ambiguities in the former treaty, which professed to settle the respective claims of both countries in America, afforded England a pretext for commencing hostilities. On the continent, she obtained Prussia for an ally, while France secured the aid of the Emperor. Catherine of Russia, who had now succeeded her husband, joined the Emperor and France; and thus the continent became again involved in war. To Prussia and England, the contest was glorious: but France suffered from it in every quarter of the world, and she resorted for succour to the *family compact* with Spain, concluded in 1761. England, under the genius of Pitt, roused by this prospect of probable danger, hurled defiance at Spain; who immediately attacked Portugal, the ally of England. Portugal was in consequence injured, but England triumphed in her foreign conquests of Spanish possessions.—Tired of war, at length, negotiations commenced; and the arms of Prussia forced the Empress to peace, which was concluded at Paris on the 10th of Feb. 1763.

Of the last war between France and England, originating in the aid afforded by France to the revolted Colonies of America, M. ANQUETIL gives a very able and satisfactory outline; as well as of the treaties of peace and commerce which were concluded at Versailles in 1783 and 1784.—In the progress and issue of that contest, many of our readers yet living were personally and deeply interested; and they will re-trace, with

satisfaction, in the sketch given of it in this work, the events which once so strongly fixed their attention. We intended to have concluded this article by a transcript from this part : but the analysis which we have already given of the contents of the volume, we find, has sufficiently filled our pages on this subject. We must be contented, therefore, with adding that, to those who desire to have a general view of the causes which led to the wars that have scourged Europe since the treaty of Westphalia, of the events which led to peace, and of the substance of the compacts which confirmed it, M. ANQUETIL's performance will furnish clear and satisfactory, though concise, information.

ART. IX. *Paris, pendant l'Année 1799*; i. e. Paris during the Year 1799. By M. PELTIER. Vols. XX, XXI, XXII.

BY various accidents and impediments, we have been obliged to discontinue our examination of this well written and entertaining Journal, during a much longer period than we intended. The last Number of this work, which has been mentioned in our Review, was CLXXI. vol. 20, (see our 27th vol. N. S. for 1798, p. 554.) since which time, so many Numbers have appeared as constitute more than three volumes. We must therefore "fetch up our lee-way," and try to overtake the author; whose resources seem abundant, in spite of the interruptions of continental intelligence.

As the political part of a periodical work like this must be temporary; and as, from our being so much in arrears, it must long since have lost its novelty; we shall chiefly point out the literary articles which are most likely to interest English readers.

In No. CLXXII. is a 3d extract from the *Memoirs of Mademoiselle Clairon*, concerning which work we availed ourselves of M. PELTIER's extracts and those in *Le Spectateur du Nord*, previously to our procuring a copy of the book itself\*. This No. also contains an account of the Institute for arts and sciences founded at Grand Cairo by *Bonaparte*, with a list of its members and their pursuits.

No. CLXXIII begins with miscellaneous literary articles, particularly of new pieces brought on the several theatres; among which we have an account of a curious drama entitled *Harlequin alone*. Harlequin has laid a wager of 50 crowns with Giles, his rival, that he would remain immured in his own

\* See Rev. vol. xxviii. p. 557. and xxviii. p. 519.



house during 24 hours, quite alone, without going to see his dear Columbine, the daughter of Cassander the fine-drawer, from whom he is only separated by a party-wall; and he is determined to make this sacrifice, that he may gain the 50 crowns, of which he is in great want, in order to smooth some difficulties. The question is, how to fill up three tiresome quarters of an hour which still remain of the stated time; and how to inform his mistress of the motive of his absence. All that the ingenuity of love can suggest to an imprisoned lover is performed. At first, he contrives to make Giles himself carry a copy of the treaty to Columbine in an empty patty-pan. While this is doing, and Columbine is contriving to let him know that she has received the information, Harlequin employs his time in talking to her portrait *à la silhouette*, (in shadow,) and in singing the most lively witty things on the subject of solitude, on love, and on the heart. Among other spirited strokes, the following couplet, on the different places in which the heart is stationed in different people, has been much applauded:

“ *Bien peu d'amis l'ont sur la main,*

“ *Beaucoup d'amans l'ont dans la tête.*”

Few are the friends whose heart in *hand* is bred,  
But many lovers wear it in the *head*.

Harlequin soon hears the rope of the draw-well which is common to both houses. He flies, and sees the image of his mistress reflected on the surface of the water; he says a thousand gallant things to it, and finishes on espying a letter suspended to a string; which he contrives to seize and draw towards him. This letter acknowledges the reception of his own: but it also informs him that Giles has availed himself of Harlequin's absence to blacken him in the opinion of Cassander, and to gain for himself the consent of the latter; and that, in short, if he does not soon appear, all is lost. Harlequin is on the point of giving up the wager, and climbing up the wall to shew himself to Giles, when he over-hears very distinctly their conversation, in the wood supposed to be at the front of the party-wall, by the help of a pair of double steps, of which he avails himself. He now tries to make Columbine acquainted with this, for which purpose he writes another letter: after which he is supposed to see his mistress at a distance, and, throwing his arms in the form of a telegraph, counterfeits its movements, and gives her to understand that he has another letter to send. A string is then thrown over the garden wall, to the end of which is fastened his letter.

His mistress then speaks to him by musical notes, as if she was talking with her singers; telling him what is doing, and

what he ought to do. At length the time allotted for terminating the wager arrives: he gains the 50 crowns; shews himself on the wall; speaks to Cassander; is furnished with a ladder; the artifice of Giles is exposed; the 50 crowns are paid to Harlequin; and he descends to his dear Columbine to conclude the match.

Nothing but the uncommon resources of a great actor can make this kind of pantomime, or rather child's-play, supportable. *Laporte*, the *Preville* of the present day, at Paris, had the ingenuity to render this language of signs intelligible and amusing to the audience. Here, many personages are compressed into one. In our *Garrick's Lethe*, an individual is multiplied into many.

The French reviewer of this piece complains of the obscurity of the following couplet, and calls it an unintelligible arithmetic:

*Lorsque comme quatre l'on s'aime  
Trois fois heureux, deux s'en font qu'un.*

To do anything four times as much as another is a common expression in French; as *manger comme quatre*:—thrice happy, *felices ter et amplius*, is classical;—and two fond hearts united in one has been a common metaphor at all times and in all places. It is not the darkness, but the childish play on words, to which a sober critic would here object.

Besides plans, extracts, and abridgments of new dramas, we have an entire piece in this No. called *The Prisoner*: with much lexicographical criticism concerning a new edition of the Dictionary of the French Academy. Among the metrical pieces in this No. is a pretty poem by *Gauvé*, entitled *Reminiscences*, or the *Advantages of Memory*. This piece has considerable merit, but will not efface the impression made on English readers by the beautiful poem on the *Pleasures of Memory* by Mr. Rogers.

The Number is terminated by an interesting account of a beautiful antique Colossal statue, discovered at Veletri in Italy, soon after the invasion of the ecclesiastical states by the French. The workmanship of this magnificent figure is said to be equal to that of the Apollo Belvidere. It is of white marble, eleven feet in height, and appears to be the representative of Pallas. She is in a martial dress, the drapery descending to her feet.

No. CLXXIV. News from Egypt during the most auspicious period of *Bonaparte's* expedition. Finances of the Republic. Finances of England. Speech of Lord Auckland on the Income Tax. Affairs of Italy at the beginning of 1799.—We

have neither poetry nor other species of literature in this No. which terminates the 20th volume.

Vol. XXI.—No. CLXXV. This volume begins with an introductory account of the deplorable state of Italy, previously to the re-commencement of the war between Austria and France; with an Appendix concerning the Order of Malta, and the Emperor of Russia's acceptance of the title of Grand Master :—containing also playful poetry—Notices of new French publications—a beautiful fragment on the cultivation of Flowers—English and French Politics.

No. CLXXVI. *Political Sketch of the Events which took place in January and February last : Miscellaneous Literature :* Account of a very profligate new publication in France, called *La Guerre des Dieux Anciens et Modernes*, War of the Gods Antient and Modern. M. PELTIER has treated this most licentious publication with proper indignation :—but, though it must excite horror in the breast of every Christian, or every Deist, it has been printed in three several forms, in a most splendid manner, by Didot, printer to the State, and recommended to young people at the Institute by the Director of Public Instruction. We have not seen the book : but it is said that, 'since the appearance of *Voltaire's* burlesque poem, *La Pucelle d'Orléans*, nothing so abominably atheistical, immoral, and indecent, has issued from the press.' The design of the author, the ci-devant *Chevalier de Parny*, appears to have been nothing less than the turning equally to ridicule the gods of paganism and the mysteries of Christianity. The action is stated to be in the fourth century, when Constantine is at the head of the Roman empire. The Catholic religion had then begun to shake paganism. The scene is laid in Olympus, at a festival given by Jupiter to all the gods. They were at table when the Eagle came to inform them, that he had seen strangers of a very mean appearance glide quietly by thousands into the sacred precincts of the heavenly abodes. Jupiter sends Mercury to reconnoitre ; he returns, and informs them that there are other gods already in high favour with the Romans, furnished with a passport by Constantine, who had assigned to them half of the celestial regions. A general cry is raised ; some desired to resist and fight them :—but Jupiter imposes silence, and consults Minerva, who is of opinion that these new guests should be admitted ; and Apollo is even for inviting them to dinner. Mercury then sets off, and brings them to table ; and here orgies are performed, which are too impious and indecent to be described. The modern gods afterward take possession of that part of heaven which is called paradise. Jupiter, however, alarmed, makes dispositions in Olympus in case of an attack,

distributes posts to all the martial gods, and places the satyrs as centinels on the frontiers, but charges them not to make the first assault.—The new paradise is organized. The new gods, recollecting that they owe a dinner to their neighbours, send twelve archangels to invite them, and the antient gods accept the invitation. They partake of a very bad dinner, and are then entertained with such gross and coarse representations as were exhibited in the 12th century : such as the Mysteries, the Fall of Adam and Eve, the History of the Old Testament, the Passion, &c. (Here, new abominations.)

The heathen gods now begin to want the means of subsistence. Incense fails them : a perfumed cloud ascends to the skies : the satyrs on guard snuff it in hope. Some saints, commanded by an angel, convey it into paradise. They pass it under the nose of the satyrs, who are offended with this pleasantry, and, in spite of the orders of Jupiter, fall on the escort. A general engagement ensues, and Sampson and Hercules, Judith and Apollo, distinguish themselves.—In this canto, the author has surpassed all bounds of immorality. It cannot be read without horror. It is impossible to pursue this extract, says M. PELTIER, without the pen dropping from the hand. It is sufficient to know that the poem ends with the taking of Olympus by storm ; that Constantine's edict arrives during the action ; and that the pagan divinities are suppressed. The fatal sentence is read, and they are informed that their altars are everywhere thrown down, their temples destroyed, their goods confiscated, and their priests hooted. The astonished gods, weak and trembling, submit to necessity without a murmur, and descend to Parnassus, which has been granted to them for a retreat, as Dionysius went from Syracuse to Corinth.—Thus ended the quarrel, which left the modern gods in the entire possession of the cœlestial abodes.—Apollo consoles the pagan divinities in the following manner :

“ Though from Olympus' height sublime we're chased,  
On mount Parnassus since our heav'n is placed,  
We there unrival'd may in peace remain,  
With wit, arts, loves, and graces in our train.  
Within our empire still will be combin'd  
The power to polish, please, instruct mankind.  
Disgrac'd and driven from our thrones sublime,  
Fate will avenge our cause in future time ;  
Human inconstancy will crush our foes,  
Let them not slumber in a long repose,  
But drive them, like ourselves, from bright abodes,  
And fill their niches with new-fangled gods.”

These lines (says M. PELTIER, speaking of the original) are all that we shall allow ourselves to quote. He has censured this licentious publication with considerable force, and a be-

coming zeal for religion and morality. He has not only cited the severe *Boileau*, the sublime *Bossuet*, and the tender and pious *Racine*, in favour of religion, but has obliged *Montesquieu*, *Voltaire*, and *Rousseau*, to bear testimony in favour at least of its secular utility.

An entire poem, entitled *Melancholy*, by *Gouvé*, is inserted in this No. The author has avoided the gloomy imagery of Young in his *Night Thoughts*, but has not approached the simplicity, the short touches, and the delineations of nature, of Milton's *Penseroso*. There are, however, beautiful lines and ingenious sentiments in this composition, more in the taste of Englishmen than the generality of French poetry.

NO. CLXXVII. *Miscellaneous Literature*. Account of Mad. de Flabaut's new novel of Emilia and Alphonsus—some well chosen fragments of poetry—*Carnot's Answer to Bailleul*—new Pieces at the Theatre at Paris—the Dramatic Pieces performed on the private Theatre of the Hermitage of the Empress Catherine II.\*—Political Miscellanies, &c. Many of these articles were curious and interesting at the time of publication, though chiefly selected from English and foreign journals.

NO. CLXXVIII. Among the literary and political miscellanies, are inserted several Letters from the second part of those which have been intercepted from *Bonaparte and his Officers in Egypt*—*New Foundation of the Order of Malta*, by the Emperor Paul—*Impertinent Visits*; a pleasant satirical poem, in composing which, the author, *Vigée*, has had Pope's Epistle to Arbuthnot in his eye: "Shut; shut the door, good John, fatigued, I said":—Reflections on the *Chevalier Parny* and his poem, admirably written:—Theatrical exhibitions at Paris:—Arrival and performance of the famous singer *Garat*, from Madrid. The vocal taste of Spain must be very much degenerated, or that of France improved, if the same singer can excite equal rapture in the capitals of both countries.

Among the new books mentioned in this No. we have a preface account of the "Travels of *Pythagoras* into Egypt, Chaldea, India, Crete, Sparta, Sicily, Rome, Carthage, Marseilles, and Gaul: with a detail of their laws, political and moral." 6 vols. 8vo. The man of letters who has digested this work has been occupied during 25 years in a great public library. He there conceived the plan of the Travels of *Pythagoras*, before those of *Anacharsis* were published.

A new edition of the Travels of the younger *Anacharsis*, with the corrections and additions of the author, in 7 vols. 4to. is announced.

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\* See Rev. vol. xxviii. N. S. p. 501.

After this literary news, we have a minute account of the spoils, in point of antiquities, of the most precious kind, which the French had made in the kingdom of Naples during their residence in that country.

No. CLXXIX. Epistle to *Legouvé*, on the use of Criticism, by *Vigre*; a very pleasing poem, in the spirit of an *Ars Poetica*.

*The Lion and Four Bulls*, a fable—In the spirit of *Æsop's* Bundle of Twigs.

A farther account and an examination of the *Travels of Pythagoras* are given in this No. with a biographical sketch of the author's life; who, though not named in the title page, is known to be M. *Sylvain Maréchal*, who some years ago drew up the text or letter-press of the *Antiquities of Herculaneum*, engraved by *David*; and that of the *Civil Customs of all the People of Antiquity*. This M. *Maréchal* formerly filled the *Almanac of the Muses* with poetical compositions below mediocrity; he afterward made himself known by a small volume of *Tales and Allegories*; at length, in January 1789, when the Revolution was preparing, he published an *Almanac of good People*, in which, instead of the Saints whose names are inserted in all the Calendars of Europe, he was pleased, in the way of wit, to supply their places with all the great personages of antiquity: as St. Socrates, instead of St. John; St. Pythagoras, instead of St. Peter, &c. which was nearly as ridiculous, (says M. PELTIER) as the present republican calendar, where, instead of Saints, we have *échalotte*, *turnip*, *carrot*, &c. &c.

'The Advocate-General of the Parliament of Paris deemed this pleasantry of M. *Maréchal* at least premature, and the almanac was judiciously burned at the foot of the great stair-case of the palace. During the revolution, M. *Maréchal* was much connected with *Camille Desmoulins*, till they both became violently smitten with a very pretty girl, the natural daughter of the Abbé *Terray*. The wit and originality of *Desmoulins* triumphed over the erudition of M. *Maréchal*; and the procureur-général of the lanthorn obtained the hand of the young lady, whom he took especial care to marry according to all the rites and formalities of the catholic, apostolic, and Roman church, and not by the ministry of the new priesthood: but this was only in the year 1792. We have lost sight of M. *Maréchal* since that time: but we now see him present himself to the world under the patronage of the most celebrated man of antiquity, the most sublime genius of remote times; leaning on six volumes, which, according to his own confession, have cost him the labour of 20 years.'

Not only in perusing M. PELTIER's extracts from this work, but in merely casting our eyes over the promises made in the title-page, we perceived that our countryman, STANLEY, in his *History of Philosophy*, and *Lives of the Philosophers*, must have

have been of singular service to the ingenious compiler of these volumes; Stanley having bestowed nearly 100 quarto pages on the birth, travels, family, doctrines, and death, of the Samian Sage; and our English biographer's arrangement of his materials seems in many instances to be followed with no small degree of complacency. Stanley's account of the head of each sect is constantly divided into sections, and subdivided into chapters; and the labour with which he has collected the scattered remains of this great man, never failing to give his authorities at the bottom of the page, astonishes even such old and hackneyed drudges as we are. We think that the outline of *Anacharsis* may have been thus suggested to the celebrated author of his *Travels*.—The laws and symbols of Pythagoras, which, M. PELTIER says, 'seem to have been buried among the learned ruins of antiquity, and which appear to be now collected for the first time,' are all, or nearly all, to be found in Stanley. This circumstance may abate a little of the force of the strong *éloge* which M. PELTIER bestows on M. *Maréchal's* learning:—'a rapid inspection of the table of contents, (he says,) and the notes and references which the body of the work contains, have given us a very high idea of the erudition which the author must necessarily possess.'—Stanley's style is dry, and somewhat obsolete; and his arrangement is perhaps too methodical; the work having been written early in the reign of Charles II. before our prose had been polished by Clarendon, Shaftesbury, Tillotson, Temple, Holder, Burnet of the Charter-House, Locke, and Dryden. We doubt not that, with old facts and new flourishes, M. *Sylvain Maréchal* may have composed a pleasing and interesting work, for all such as can forgive the derision with which he treats the Christian religion and its followers; of which M. PELTIER very properly warns us.

To this article we may perhaps return at some future period, when we are in possession of the work itself.

Vol. XXII. No. CLXXX. begins with *Literary Miscellanies*; in the choice of which, as usual, the writer manifests judgment and good taste. The first article relates to a publication of "*Original Letters by J. J. Rousseau, to Mad. de Créqui, to Mad. la Maréchalle de Luxembourg, to M. Malesherbes, and to d'Alembert*, one vol. 12mo. of which we have already given some account in this Appendix, Art. IV. p. 502—5. We shall here make some little additions to it, from the extracts and remarks which have occurred to the editor of the work before us.

'Whatever concerns *Rousseau*, (says truly M. PELTIER,) and whatever has flowed from his pen, will excite interest. The publication of indited letters by this extraordinary man, and

and of others addressed to him, is a new service done to literature by *Pougens*, the printer and publisher. It is in a correspondence of intimate friends, not tricked up with a view to publication, that we gain a true knowledge of the character of the writers; who, in speaking to the public, are not always natural and sincere.' M. PELTIER seems to have no doubt that these letters are genuine. A very just reflection of *Mad. Crequi*, on the character of *Rousseau*, was that—"When nature formed *Rousseau*, Reason kneaded the dough, and Folly threw in the leaven." A few extracts are here given, and are very characteristic: but there is one in which he appears as a friend to religion, which our pious readers would not expect: "I would rather (he says) be devout than a *Philosophe*: but I continue in the belief of God; and the hope of a future state is my only consolation in the present."—He expresses, in a letter to *Madame de Luxembourg*, his hope that *Providence*, though not in this life, will make amends for the sufferings and inequalities in the conditions of mankind; and even here, he trusts, *Providence* will protect him against all the dark plots of men, their long success, and black triumphs. 'Here (says M. PELTIER) we recognize *Rousseau*, as the illustrious translator of the *Georgics*. *M. de Lille* has painted him in his Poem on *Imagination*; where, speaking of his distrust, he says, (as we shall endeavour to explain to our English readers,)

"Alas! that torment of the soul he knew.—

He who by turns could make our hearts approve

The voice of reason and the voice of love!

How great his talents! Wisdom how sublime!

How false and feeble at the self same time!

Fear in his arms received him from the womb,

And never left him till he reach'd the tomb!"

M. PELTIER extracts from this small volume a fragment on musical imitation, which we think is deep and delicate; "The musical art, except in a very few instances, is incapable of painting objects immediately; and it can only put the soul in a disposition similar to that which their presence would excite. Every one (*Rousseau* adds, writing to *D'Alembert*, before their quarrel) will feel this in perusing what you have said on the subject, and which would have occurred to no one but yourself. It is, as *La Motte* describes it,

"That truth implanted in each mind,

From seeds which nature brings;

Truth, to feel which we are all inclin'd,

But know not whence it springs."

After the account of *Rousseau's* letters, M. PELTIER has inserted a whole poem of considerable length and merit, by M. de Fontanes



*Festines*, called *Navarre Forest*, in the manner of Pope's *Windsor Forest*, but without imitating his thoughts.

We have next a long discourse by M. *Millin*, professor of Antiquities at the National Library, Paris, at the opening of his course of lectures. This discourse cannot be read by an Italian, nor by a lover of that country and its fine arts, without impatience, and an aching heart: since here the orator describes, with great pomp and triumph, all the beautiful and inestimable spoils of which Italy has been stripped by the armies of France.

After this paper, we find some account of the discoveries made in Greece by our countryman, Mr. Hawkins, who is lately returned from an Oriental Tour of five years. Of these discoveries, we are in hopes of speaking from the author's own narrative.

*Antient Egypt*. As people at Paris, says M. PELTIER, talk of nothing but Egypt, Syria, and Greece, he conforms to the taste of the day in giving a fragment of a *Poem on Navigation*, which he had just received (May 15th). This production contains a description of Antient Egypt, which he doubts not will be read with pleasure. The celebrated *Abbé de Lille*, to whom the author had communicated that part of this poem which was finished, promised him the most brilliant success. This new poet, who begins his career under such happy auspices, is M. *Esmenard*, editor of an Anti-jacobin Journal at Paris, before the 18th *Fructidor* (4th Sept.), at present a victim of the persecution which has followed that event: a fugitive, writing (in spite of *Voltaire*) excellent verses in Germany.

Under the article *Variety*, we have two or three humorous papers; such as *The Life of a Hackney-Coachman*;—*A Letter from the Chambermaid of a newly Rich Female Citizen of Paris*, on the tyranny and consequent slavery of bells being hung in every room, closet, chimney, &c. in and out of the house.

“Young people formerly waited on themselves; and if their father or mother wanted a glass of water, a pen and ink, a book, or a candle, the children, male and female, eagerly flew for it; and whoever, in the struggle, was so fortunate as to arrive first with the thing required, was sure of a kiss and thanks. Even I, a poor girl, besides not being so often called, was treated so kindly by the children, “Molly, good little Molly, pray come up, Mama calls you.” Oh! this is intelligible language, these are human voices, which speak to human ears, voices which one can answer: but these voices of brass or iron, which command without speaking; this machine which loads me with orders for instant execution, without giving me time to say “I have got the cramp,” “my pot boils over”—or “what you want is at hand, or in your pocket”—Oh! this is intolerable!—The state is often distressed for new subjects of taxation, and

and I am sure that these vile larums may be taxed with a safe conscience. Bells in churches have been abolished as disturbers of the *public* peace; and these disturbers of *private* peace should certainly not be allowed to tease, startle, and harass poor *servants*, with impunity."

The theatres furnish nothing very interesting in this No. and among the new books there is but little variety of subject. Several of them have been mentioned in our Review, and some occur in the present Appendix.

Number CLXXXI. published May 30th 1799.

We are so deeply in arrears with this agreeable Journal, from the rapidity of its publication, (2 Nos. appearing in every month,) that, in order to overtake the author, we must refrain from giving extracts for some time, and present our readers with little more than a summary of its contents.

The first article in this No. is *On the choice of Trees to be planted, sacred to Science and the fine Arts*. The author wishes that the Laurel should be solely appropriated to Heroism; and he seems inclined to consecrate the Cedar and Indian Plantain to Arts and Sciences:—but others are proposed, and it does not yet appear which will have the preference.

*Travels in Asia, Africa, and America*. Account of a curious inedited *Journey in the interior of Africa*, from the Cape of Good Hope to Egypt: the travellers having penetrated into this quarter of the Globe, 515 leagues from the place of their departure.

*Voyage to China*, by M. Hüttner; see M. R. Vol. xxv. N. S. P. 554.

*Narrative of Travels*, performed by order of the French Government, in the *Ottoman Empire, Egypt, and Persia*, during the first six years of the Republic: read at the National Institute by Citizen Olivier. M. PELTIER has filled 16 pages by giving an account of this expedition, rather exciting than gratifying curiosity.

*Travels into Africa* by the Botanist Desfontaines:—*Flora Atlantica, sive Historia Plantarum quæ in Atlante, Agro Tunetano, et Algeriensi crescunt*. The account of this work highly extols its importance to Botany.

*Journal of Travels in the interior of Africa*, 1790 and 1791, by James Van Reenen, and other Colonists of the Cape, in search of the crew of the Grosvenor Indiaman wrecked on the coast of Caffraria in 1782. After having penetrated 500 leagues into the country, not the least trace was to be found of the unfortunate objects of their search.

*A Continuation of the History of Antient Greece* contained in the travels of the younger Anarcharsis.

*La Mythologie mise à la portée de tout le monde*: or Mythology made easy. 12 vols. 12mo. With 100 prints coloured and plain.

Advertisements by Neapolitan booksellers, of late discoveries in Naples and its environs, before the war. A 2d vol. of the *Papiri*, or *Philodemi de Musica*, under the title of *Dissertationes Liagogicae*. The following works, recovered from the Cinders, are said in these advertisements to be already engraved, and ready for impression: I. *Rhetorica*. II. *De Phenominis*. III. *De vitiis et virtutibus oppositis*; all by *Philodemus*. We hope that these venerable relics have not been worse treated during the horrors of recent war, than by Mount Vesuvius during the eruption of 1779! Next occurs a melancholy detail of the losses which Rome has sustained by the eruption of the modern Gauls.

NO. CLXXXII. M. PELTIER here informs us that he shall devote to literary articles but a small portion of this No. 'and indeed (he adds) but few literary novelties have appeared at Paris' during the month of May. The only two works, which merit particular notice, belong to the Monarchy, not to the Republic of France. One of them is the new *Don Quixote*, by the late Chevalier de *Florian*; the other, an *Essay on Fables and their History*, in 2 vols. by the late M. BAILLY, author of the *History of Astronomy*, &c. We may also class under this denomination another work lately published: *The Progress of Literature antient and modern*, by *La Harpe*, 8 vols. 8vo.

The new pieces represented on the stage, during this month, have almost all been condemned. A new theatre of *Vaudevilles* (which we may call *Ballad Farces*) has been opened, by the title of the *Troubadours' Theatre*, under the direction of Citizen *Leger*, which has likewise failed.

'A fragment of the translation of the 4th book of Virgil's *Æneid*, by the *Abbé De Lille*, has been read in a literary society; and the French verses have appeared as beautiful as those of the Latin Poet. These also are the fruits of Monarchy.'

This No. contains also two pleasant Dialogues: the first between Prometheus and a man whom he had made, and animated with the fire which he had stolen from heaven; and the second between the same man and a woman, also of Prometheus's manufacture.

POETRY. *A Picture of Hymen*, an allegorical tale. *The renovation of Spring*. *Ode to the French Nation*, written in 1762, by *Lebrun*. 'This admirable ode has been re-printed in the Ministerial Journals, in order to revive public spirit in the present calamitous circumstances of the Great Nation.'

No novelty seems to have succeeded at any one of the theatres, except a piece intermixed with songs, called *The two Painters*, of which a very favourable account is here inserted.

*Eloge on Beaumarchais*.—‘The famous *Beaumarchais*, of intriguing memory, died at the age of 70. His death was sudden, occasioned by the bursting of a blood-vessel.’

*Account of the death of Giroust*, an old musician, once eminent, but who died loaded with years and indigence. Though he had composed many patriotic and revolutionary songs, he was reduced to sell (that) milk and honey (which he wanted for his own subsistence) to the inhabitants of *Versailles*.

The celebrated Italian composer, *Piccini*, the rival of *Gluck*, who had been settled in France before the revolution; having returned to Naples, was restored to his former appointments: but, on a discovery that he was intriguing with the democrats of that city, he was ordered away, and is now settled at Paris, and contributing to a periodical publication, consisting of an Italian air, a French song, or Romance, and a piece for the Piano Forte.

No. CLXXXIII. The first article of this No. is extremely interesting, and well drawn up. It is an account of a work of great erudition, good taste, and sound criticism, entitled: *Licée, ou Cours de Littérature*; The LYCÆUM, or a Course of Lectures on ancient and modern Literature, by J. Francis la Harpe; 8 vols. 8vo.

The author’s design, in this work, has been to delineate the different productions of the human mind, which have hitherto resisted the attacks of time, and the still more inevitable dangers of destruction from their own mediocrity; to extract the substance of each; to analyze the beauties and indicate the defects; to ascend to the source of the admiration which they excite, and the pleasure which they create; and to arrive at length, by this method, at the true principles of art, and the invariable rules of taste. This plan, so interesting and so vast, the author has fulfilled so amply (according to M. PELTIER) that the execution carries us even beyond the importance and extent of his own ideas, however splendid: but we shall not encroach farther on the editor’s account of this seemingly admirable work; as it is our intention, and indeed our duty, to examine and detail some of its most interesting parts, as soon as we can procure a copy.

In the poetry of this No. we have some excellent songs of wit and humour, from the members of a club called *Dîners du Vaudeville*, or “the Ballad-singers’ dinner;” by Messrs. *De Segur*, Father and Son, *Dupaty*, *Piis*, &c.

*Metastasio’s Opera of Adriano in Syria*, having been translated by *Hoffman*, and set to music by *Méhul*, was at first received

received with unbounded applause : but, during its run, it is denounced by Garrau, who complains in the assembly of the *Corps Legislatif*, that, "while the government is trying every possible means to raise the annihilated public spirit, against an Emperor who has gained some momentary advantages over the Republic ; at the Opera, they were trying to deprave the public opinion and debase the French character, by singing on the stage the Triumphs of an Emperor." This complaint was added as a *Rider* to one of three messages from the Directory, on the subject of finance. The censure was seconded by Brist : who, in a speech of considerable length, denounced the Opera of *Adrien*, though an old drama, and built on historical facts. Brist calls the introduction of it on the stage a counter-revolutionary act, and a capital crime. He then cites several verses ; and, among the rest, the following :

"César, regne sur nous, toujours grand, toujours juste,  
Et que ton front auguste  
S'accoutume aux lauriers sacrés."

O mighty Cæsar, ever great and just,  
Reign over us ! — And may thy brows august  
With sacred laurels ever be entwined !

He then read a message which he had drawn up, relative to the Opera of *Adrien* ; and which, after some debates on particular forms of expression, was immediately sent to the Directory.

This No. also gives an account of "*An Essay on the causes which brought about the Republic in England ; on what would have established it for ever ; and on those errors which occasioned its destruction.*"

*Testamento della Repubblica Cisalpina*—or, 'the last Will and Testament of the Cisalpine Republic.' This piece of humour is written in Italian.

*A satirical Epitaph on Beaumarchais.*

The detail of and threatened vengeance for the murder of the French Ministers Plenipotentiary, at Radstadt, occupies many pages of this No.

*Debates on the liberty of the press* ; mutual complaints of the different orders of government against each other seem to have been the preludes to the partial revolution in the Directory, which happened on the 18th of June.

No. CLXXXIV. (July 15th). *Miscellaneous literature* :—at the head of which we have more playful poetry and songs from the *Ballad Club*.

*Representations in the public theatre* : among which, great praise is given to a comedy entitled : *L'Entrée dans le Monde* : or, "The first appearance of two young persons in the great world ;" which has been crowned with brilliant and well merited success.

*Les Si, et les Mais* : The Yes, and the But:—or discussion of both sides of the question concerning the benefits derived from the revolution.—Our readers will be enabled, perhaps, by a translation of the first stanza, to judge of the design with which these verses are written :

IF, Frenchmen ! You were wretched made  
By Kings of former times ;  
And calling Faction to your aid  
Has much diminish'd crimes ;  
Bless the Republic !

BUT, if you drag your tyrant's chain,  
And groan beneath its pow'r ;  
If future prospects shew full plain  
You'll worse be ev'ry hour,  
Curse the Republic !——

Discovery of a new MS. of the *Essays of Montaigne*.

The last convoy (plunder) of the arts in Italy, arrived in France. We are told with triumph in this account, that, in spite of victory having abandoned the army of the Republic, France will not be deprived of the splendid fruits of her conquests ; having in her possession every monument of the arts which remained at Rome, except some colossal statues that were too heavy and cumbrous for land carriage : 80 cases of statues, busts, pictures, medals, cameos, books, and MSS. having arrived on the southern coast on their way to Lyons ; in the neighbourhood of which city, it was expected, they were already advanced. *The Madonna della Sedia*, of Raphael, is likewise on its way to Paris from Florence ; together with the famous MS. of *Virgil*, from the *San-Lorenzo* library. What inestimable spoils for France ! and what incalculable losses to Italy !

*Plan of a grand aerial voyage by Blanchard to North America.*

For this expedition, he has constructed an insubmergible *Pirogue*, or Indian boat, with which he hopes to cross the great ocean with great security in 7 or 8 days at most ! Many persons wishing to accompany Citizen *Blanchard* in this voyage, a Fleet of Balloons is preparing for the occasion !!

At the end of this No. we have an account of the arrival of *Madame Royale*, *Marie Therese de France*, at Mittau ; with a narrative of the nuptials of that Princess with *Monsieur the Duc D'Angoulême*, an entertaining article, by the *Abbé de Trés-sar*, who was present at that solemnity:

ART. X. *Des Anciens Gouvernemens Fédératifs, &c. &c.* On the Antient Federal Governments, and on the Legislature of Crete. 8vo. pp. 500. Paris. 1799. Imported by De Boffe, London. Price 7s. sewed.

IT appears from the preface to this ingenious and learned work, that the author of it is M. SAINTE-CROIX, who is already favourably known to the public by his *Critical Examination of the antient Historians of Alexander the Great*\*, and by other respectable productions.

Among the many mistakes which the influence of celebrated names has sanctioned and perpetuated, there is not, according to this writer, one more generally adopted than that which represents the Amphictyonic Assemblies as a federal union of the different states of Greece. It is true, he observes, that some learned men have perceived the error: but, as they have not taken the pains to refute it, it still continues to gain ground as an historical fact. Of the Amphictyonic Council, Amphictyon, the son of Deucalion King of Thessaly, is by some represented as the institutor; while other writers, Strabo being of the number, attribute the regulations, which became the basis of its constitution, to Acrisius King of Argos. The council was holden alternately at Delphi and at Thermopylæ; and Sir Isaac Newton, in opposition to the conjectures of the Græcian Chronologers, supposes Amphictyon and Acrisius to have been contemporaries, and represents the former as the founder of the assembly at Thermopylæ, and Acrisius of that at Delphi: but he omits to state the authority on which he makes this distinction.

The employments of the deputies who constituted the assemblies were, if we follow the opinions of the generality of writers on the subject, twofold; the one related to the religion of the Greek nation; the other, to the contests which arose between different states. The first part of their oath, according to Mr. Mitford, is pointed to what was really the most important business of the assembly; and which seems to have been with great wisdom and humanity proposed as the principal end of the institution, viz. the establishment and support of a kind of law of nations among the Greeks, which might check the violence of war among themselves, and finally prevent those horrors, and that extremity of misery, which the barbarity of elder times usually made the lot of the vanquished†.

M. SAINTE-CROIX, on the other hand, considers it entirely as a religious institution, which never interfered with the go-

\* See M. R. vol. liv. p. 395.

† Mitford's History of Greece, 3d edit. vol. i. p. 233.

vernment and politics of different states. Its name he supposes to be derived from the two Greek words *αμφι* and *ἑλευν*, or *ἑλεω*, referring to the inhabitants of the country round about, who met in council; his words are, '*Les peuples Amphictyoniques, ou circonvoisins, suivant la véritable étymologie de ce mot;*'—and he in course rejects the idea of Amphictyon being the founder. He denies that they had any authority or influence in the public transactions of Greece, or that they gave audience to ambassadors, or interposed in the government of the different republics; he confines the object of their institution, and their power, to the care of the temple at Delphi, to the regulation of religious ceremonies, and to the disposal of rewards to those who excelled in the two sister arts of poetry and music.

Contests between independent republics were, according to other writers, always esteemed proper objects of the jurisdiction of the Amphictyonic assemblies; though the superintendency of the religion of the Greek nation was more particularly their office. They had authority to fine any Amphictyonic state, and, in case of non-compliance with their injunction, even to levy forces, and to make war on the disobedient. They never condescended to take cognizance of disputes between private individuals; their proceedings were generally conducted with prudence and dignity; and their decrees, notwithstanding that they were sometimes unable to enforce them, were always highly respected.

Such are the different provinces allotted to the constituent members of the Amphictyonic assemblies, and such the powers with which they were invested, in the judgment of several of the antient writers, and of Stanyan, Leland, Prideau, Gillies, and Mitford, among the moderns. The latter writer concludes his account of the Calaurian Confederacy with the following observation, which distinctly proves his opinion of these councils being of a political nature:

"Among the circumstances of Grecian history, as nothing more marks the general character of the national politics, so nothing will more deserve the consideration of the modern politician, than the various attempts toward federal union among the republics, and the inefficacy of those attempts." (Vol. i. p. 298.)

Dr. Gillies represents the members of these councils as being entrusted with the *civil* and religious concerns of their constituents; and though he allows "that every excess of animosity prevailed among the Grecian republics, notwithstanding the interposition of the Amphictyons, yet it cannot be doubted (he adds) that their authority tended sometimes to appease, sometimes to moderate contention; and that this respected tribunal, though



though deficient in coercive power, had a considerable effect to suppress discord, and restrain the barbarities of war." \*

Amid these opposite sentiments respecting this curious and interesting subject, M. SAINTE-CROIX does not stand unsupported and alone; M. M. *de Valois*, *De Pauw*, and *Barthélemy*, concur with him in opinion, and nearly reduce the members of this council to church-wardens of the Temple of Apollo at Delphi. *Frevot* thinks that the principal object of their institution was the care of the national religion; or at most to compel the general observance of some established rules of natural law, which cannot be transgressed without doing an essential injury to the cause of religion. In this latter division of their duties, the present writer opposes *Frevot*: he asserts that, unfortunately for the Greeks, no federal union took place among them till the formation of the Achæan league. Of this confederacy, which was formed by the wisdom and abilities of Aratus in the 124th Olympiad, and continued and supported by the valour and political talents of Philopœmen, the author gives an interesting history; and he infers, from the expressions used on the subject by Plutarch and Polybius, that the Achæan league was the first instance of a federal union to be found among the independent republics of Greece. It must be allowed that the writer's arguments are ingenious, plausible, and illustrated with considerable erudition: but still they are not convincing; and we remain of opinion that the members of the Amphictyonic Councils had duties both of a civil and a religious nature to discharge.

A Dissertation on the laws and policy of the Cretans concludes the volume. Here the author considers the origin of this singular and virtuous people, and gives an account of their first legislators, and of their respective regulations; those regulations which were introduced and adopted in Athens by Theseus, and incorporated with the laws of Sparta by Lycurgus; which were the admiration of the antient world, and were considered as the productions of a god:—possessing the wisdom of a divine original, they attained the power of a divine command. The amiable *Fenelon*, in his delightful history of the Adventures of Telemachus, which requires only the form of verse to render it an exquisite Epic Poem, has made considerable use of these famed and valuable institutions.—A comparison between these laws and those of Lacedæmon is here subjoined to this part of the subject.

M. SAINTE-CROIX has chosen interesting topics of discussion, and such as required great learning, deep historical research,

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\* Gillies's Hist. of Greece, 2d edit. vol. i. p. 109.

and dispassionate good-sense, unfettered by the love of system. His work decidedly shews that he is possessed, in no common degree, of those rare but necessary qualifications.

ART. XI. *Histoire de Catherine, &c. i. e.* The History of Catherine II. Empress of Russia. By J. CASTÉRA: With 16 Portraits, elegantly engraved. 8vo. 3 Vols. Paris. 1799. Imported by De Boffe, London. Price 11. 4s.

THIS is a second edition, considerably enlarged, of the work which we formerly reviewed under the title of *Vie de Catherine II.* (see Appendix to Rev. vol. xxiv. p. 543.) which was then generally supposed to be the work of M. *Séjour*, formerly ambassador from France to the court of St. Petersburg, and by whom, it now appears, a great part of the materials were furnished. For the amplifications found in this edition, the author acknowledges himself principally indebted to the English work which has been so much approved by the public under the same title. (See Rev. vol. xxvi. p. 266.) He has judiciously omitted the pretended correspondence at the beginning of the former edition, and has supplied the place of it with some account of the population of Russia, the origin of the Russians, and an abridgment of their history prior to the accession of the house of Romanof, and thence to the reign of Elizabeth daughter of Peter I. At the end of the work, he has added a few particulars concerning the present state of the country, from which we shall take the following extract as a sufficient specimen :

\* The feudal system still subsists in Russia in all its force : but Montesquieu mistakes in affirming that the natives of the country are all either lords or slaves, and that there was no *tiers-état* \*.

\* There are in reality among the Russians three distinct classes : that of the nobles ; that of the men not noble †, who belong to nobody ; and that of the *mugikes* ‡, or serfs, who form more than three-fourths of the population.

\* The nobles are divided into the great and the little nobility. The former enjoyed very great privileges, several of which still remain. They were in possession of all the grand fiefs ; in war they had the command of the inferior nobility, and could go from the service of one grand-prince into that of another, without being accused of felony ; in short, they had the right of being judged by their own bailiffs in conjunction with the magistrates of the sovereign.

\* Tzar Ivan Vassillievitch curtailed the prerogatives of this order of nobility. Feodor Alexievitch treated them still more harshly.

\* \* *Esprit des Loix.* \* † They are called in Russ. *Odnodvortzi*.\*

\* ‡ This word in the Russian language signifies the diminutive of man.

Irritated by their pretensions, and by the disorders which they occasioned in the armies, he ordered them to bring to him all the charters of their privileges; which having obtained, he threw them into the fire, declaring that in future the titles of nobility among his subjects should be founded only on personal merit, and not on birth. The names of the nobles were then inscribed in two public registers, one containing those of the great, the other those of the little nobility.

‘ The inferior order of nobles comprehends the boyars, those descending from noble or ennobled families, and persons who obtain titles from services or favour.

‘ The persons not noble are the free peasants who cultivate their own grounds, and, without enjoying the privileges of nobility, partake in its burdens. Like the most brutal vassals, these peasants regard the monarch as a deity, and give him that title\*.

‘ There are about five and twenty thousand other free peasants, who furnish nothing towards the support of the militia who guard the frontiers, but have the right of purchasing an exemption from this service by paying annually two rubles and seventy kopecks to the crown; and there is a far greater number who pay one ruble and seventy kopecks, and are still subject to the recruits of the militia.

‘ Among the free peasants are comprized the inhabitants of towns employed in commerce, or as artificers: but in that case they enjoy some particular privileges. They elect their own magistrates, who watch over their franchises and settle their disputes: some of them are even exempt from the capitation: but the generality pay it, and are obliged to contribute to the maintenance of the troops.

‘ The mugikes or vassals are attached to the glebe. Estates are valued in Russia by the number of men belonging to them†, each man being valued at only forty rubles, though he brings his master at least from five to ten rubles annually.

‘ The life of the vassal belongs to the state: but his person, his furniture, and his cattle are the property of the lord‡. The rights of the proprietors over the vassals are unlimited, and they too often abuse them so far as to put persons to death. The class of vassals, thus degraded and oppressed, forms however more than nineteen twentieths of the whole population of Russia.

‘ The nobles employ the greater part of their vassals in the cultivation of their grounds, selecting the most intelligent for their domestics, or putting them to learn some trade. By this mode, neither their servants nor their workmen cost them any thing.

‘ The male vassals pay the government a capitation-tax of seventy kopecks out of their own earnings; the women pay nothing. The

\* \* Calling him *Zemnoi-bog*, terrestrial god.

† Accordingly, there are some very rich lords in Russia. Prince Potemkin possessed two hundred thousand peasants.

‡ Some masters, though not many, allow their peasants to dispose of the fruit of their industry.

masters, exempt from all imposts, are only obliged to furnish soldiers for recruiting the militia and the armies.

‘ The Russian peasants are ignorant, and extremely superstitious : but this is owing to their education, and to the slavery in which they live, as they rarely fail of succeeding in whatever they are intended to be taught. Among them are very expert smiths, carpenters, and joiners ; who, with their adze only, execute the most difficult works.

‘ Nothing can be more curious than, at the forming of a regiment, to see the colonel take a review of his new soldiers, telling each of them, as chance directs, the trade which he is to follow. They are not allowed to ask for a different vocation from that assigned to them, as they would only be answered by a sound caning : but they immediately obey ; the shoemaker becomes cartwright, the painter a taylor, and all at the will of the despot.

‘ The Russian nobles, being generally as barbarous as their peasants are docile, often require of these poor wretches things which are utterly impossible, and punish them very severely when they are not satisfied with the performance. The remonstrances, the indignation, the ridicule, of some more enlightened person is vainly applied to correct their brutish stupidity \*. Notwithstanding this, the peasants remain faithfully attached to their masters. If they happen to testify their dissatisfaction, they are sent off among the recruits which they are obliged to furnish ; and this the peasants dread more than any thing,

‘ The Russian peasants have in general the same spirit of servitude, and the same manners : but their character differs according to the nature of the climate, and the example of the surrounding nations.

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\* ‘ From a great number of anecdotes descriptive of the character of these nobles, I shall only cite two. A boyar, who lived in the country, it is reported, had sent to Mosco one of his domestics to learn house-painting. At the expiration of some months, the servant returned, and employed the talent which he had acquired in the decoration of some of the buildings, to the great satisfaction of his master. One day, he called the man, and ordered him directly to paint the portrait of his wife. The poor domestic excused himself, by alleging that he had learned to paint doors, windows, and walls, but not limning : the boyar, however, caused him to be cruelly flogged, saying, that he had laid out his money to a fine purpose truly, in the instruction of a scoundrel who would not paint his wife’s picture.—Another noble Russian employed a musician to teach one of his vassals to sound the French horn. Some days afterward, he asked the musician whether the boor made much progress : the musician answered, No, and that he had not yet even the method of filling it. Very well, replied the nobleman ; let him be called. The rustic was brought in, and fifty strokes of the scourge were administered : “ There, take that, for not having yet, in a whole week, got the art of filling the horn. If you have it not by to-morrow, you shall have the punishment repeated.”

The peasants of Little Russia, of the frontiers of Poland, and of the environs of St. Petersburg, are cunning, thievish, and commonly malicious. The Muscovites, on the contrary, are kind, ever ready to oblige, and extremely disinterested. The virtue of hospitality is that which they practice and cherish the most. Superstition and ignorance render them sometimes cruel: but, by instruction and wise laws, they might be rendered the best people in the world. What energy, what struggles for liberty, have they not sometimes shewn! When Tzar Alexius Mikhailovitch, the father of Peter I. discovered his intention of destroying slavery, they immediately assembled and marched against Mosco, which had set itself to oppose the beneficent designs of the monarch. As soon as Catherine II. talked of giving a code of laws to Russia, and detaching the serfs from the glebe, upwards of a hundred thousand of these serfs were in readiness to deliver themselves from the despotism of their tyrants\*: but the sovereign stopped short, and the slaves remained in their fetters.

This work has been much improved throughout, and is a very respectable history of the reign of which it treats: the accounts of the country are likewise drawn up from good information.

A translation is just advertized.

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ART. XII. *Mémoires de L'Académie Royale des Sciences et Belles Lettres*, &c. i. e. Memoirs of the Royal Academy of Sciences and Belles Lettres at Berlin, from the Accession of Frederic William II. For 1792 and 1793. With the History during that Period. 4to. pp. 720. Berlin. 1798.

WHEN we reviewed the last volume of this publication, which the political circumstances of the times allowed us to procure, (the vol. for 1787, published in 1792.) we could not refrain from remarking on the excessive veneration for illustrious Princes, and the ample details concerning the donation of places and employments, which were observable in it, and which could not fail to disgust the English reader. The

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\* It is certain that the peasants at that time murdered a great number of their inhuman masters, and these enormities contributed to prevent them from becoming free. It is related that, during the rebellion of Pugatshef, who promised liberty to the serfs, Prince Scherebatof, on returning from Petersburg to Mosco, was much surprised to see his palace illuminated, and, on his nearer approach, to hear the vociferations of tumultuous mirth. His servants were all at table, carousing with his choicest wines and liquors. Irritated at this scene of disorder, he threatened the guests: but one of them rose up and said: "Hear me, Prince Alexander, do not put yourself in a passion; you may repent of what you do, for our avenger is at the door." The prince took the advice, and retired.

volume before us exhibits similar instances of adulation.—In the *History of the Academy*, we find little that is particularly worthy of notice. It contains a paper entitled *Considerations on Fanaticism*, by M. FORMEY, which is an irregular declamation, promising something, but performing nothing: the reader may not be inclined to dispute the truth of the observations, singly considered, but he will be unable to conceive for what purpose they have been brought together.—*The Eulogium of M. DE CASTILLON senior*, written by his son, is composed with sensibility and correctness, but affords nothing very interesting.—There are some other preliminary pieces, which require no particular notice.—Among the MEMOIRS, in the class of

#### SPECULATIVE PHILOSOPHY,

We find a *Memoir on the Phanomenism of David Hume*, by M. MERIAN. This term is distinguished by the author from *Idealism*, and *Egoism*, yet the theories of Berkeley and Hume in reality differ chiefly in degree; the existences of external objects once denied, it is a trifling shade of distinction, whether the sceptic modestly questions the being of other individuals, or only doubts whether he exists himself. Berkeley's religious prepossessions furnished him with the hypothesis of spiritual beings, which was rejected by the cold scepticism of Hume; the Scotch philosopher was consequently led to the monstrous supposition of simultaneous or successive events, existing without mutual relations, without causes, and we may add, without proof of their existence, on this scheme. M. MERIAN has undertaken to combat these opinions, by turning the arms of the sceptics against themselves. He asks,

‘What is a phenomenon? can it exist without being perceived? or, as its name seems to imply, is it essential to its nature that it shall be perceived? Mr. Hume and his disciples cannot affirm the former position without contradicting themselves: for the phenomenon, existing independent of its appearance, would be a real durable being; in one word, a subject, a substance.

‘If the phenomenon does not or cannot exist without being perceived, I would ask, by whom or by what is it perceived? There are only three possible answers:

‘The phenomenon is perceived by itself, or by another phenomenon, or by something which is not a phenomenon.

‘A phenomenon perceiving itself, or appearing to itself, would be something very strange. On this supposition, nothing would exist but individual, insulated, phenomena. Sounds would hear each other, odours would smell each other, &c.

‘Do not you observe, that this self perception supposes an action or re-action on itself? that consequently it supposes causes and effects, which your philosophical conscience will not admit.

‘Phænomena

• Phænomena which perceive other phænomena are equally inconceivable. Smells which perceive sounds, sounds which perceive colours, which distinguish odours, &c. are so many absurdities.

• The third supposition of a *substratum*, or subject, is the only one remaining; but this is banished by Mr. Hume to the country of chimeras.

The author cannot accede to the *deportation* of this theory; and he proceeds to shew its necessity in a very ingenious manner. Granting, he says, that phænomena can perceive themselves, or each other, each theory supposes something perceiving, and something perceived.

• Now what perceives is a phænomenon, and consequently is under the same necessity of being perceived, without which it would be no phænomenon:—but by what must it be perceived? by a third phænomenon, which would be circumstanced alike, and so of the rest. *A.* is perceived by *B.*, *B.* by *C.*, &c. The process would be infinite, unless we should stop at a given point, which could no longer be a phænomenon.

Another objection started by this writer, against the scepticism of Mr. Hume, is rather ludicrous; if there be no connection between cause and effect, M. MERIAN argues that there can be no connection between Mr. Hume's premises and his conclusions. This is laying the axe to the root with a vengeance.

Several acute observations follow, which it would exceed our limits to introduce. M. MERIAN thinks that the incomprehensible philosopher, *Kant*, has made use of Hume's principles.

It must be acknowledged that the sceptical ideas of Hume are carried to a degree of extravagance which exposes them to merited ridicule. A philosopher who is uncertain of his own existence, who asks, Who am I? Do I think? Do I respire? Have I a body? in a word, Does any thing exist? is an object of compassion rather than of controversy. M. MERIAN has seized some of the leading features of this capricious sophistry, and has treated them with proper severity; yet his dissertation, perhaps, will not convince those

“ Sceptics, whose strength of argument makes out  
That wisdom's deep inquiries end in doubt :” GAY.

but he has certainly produced arguments which deserve the most serious attention from the disciples of Mr. Hume.

This paper is followed by a *Memoir on Certainty*, and particularly on human Certainty, by M. ANCILLON. There is nothing satisfactory, nor even ingenious, in this long declamation. That man cannot attain absolute certainty of knowledge, and that he must acquire his ideas in a manner different from the operations

operations of the Deity, are notions which might have been conveyed in few words. The whole essay is written in a loose and desultory manner, and will certainly add little either to the instruction of the reader, or to the fame of the Society.

## BELLES LETTRES.

In this class we find a *Memoir on Christian of Brunswick, Administrator of Halberstadt*. By M. DE MOULINES. This sketch of the marauding life of one of the military adventurers, who infested Germany during the thirty-years war, is not destitute of interest. We own, however, that it presents no very new ideas respecting the character of *Christian*. It was the fashion of that time to reconcile devotion with arms and gallantry. To such excesses did the prevailing bigotry excite both parties, indeed, that we may apply to them the couplet of Young; that

“When their sins they set sincerely down,  
They'd find that their religion had been one.”

*Continuation of an Essay on the History of the Alps, particularly on the Passage of the Cimbri*. By the Abbé DENINA. This is a learned and elaborate paper, which does not admit an abridgment: but the perusal of the original will be highly satisfactory to the classical antiquary. M. DENINA inclines to the supposition, that the Cimbri passed the Alps by the way of St. Gothard; and that they were defeated by Marius and Catulus in a large plain, between Domo D'Ossola and Verceil, not far from Gattinara. We meet with many other curious conjectures, and historical elucidations, on which we could dwell with pleasure: but the class of readers, whom this essay will more particularly interest, would not be contented with any thing short of the whole paper.

The next memoir, written also by the Abbé DENINA, treats of the character of the people who dwell at the foot of the Alps, and in their vallies; and of the progress which arts and letters have made in the north of Italy. A very curious subject of inquiry is here investigated; viz. the influence of soil and situation on the manners of nations. The Abbé observes that we always find on a rough, stony, and barren soil, men more active and laborious, than on rich and fertile ground: that merchants abound in countries bordering on the sea, and hawkers and pedlars on remote mountains; that, on small hills, and on the gentle slope of mountains, we find artists, and men of learning and wit; on rugged and lofty grounds, artisans and laborious students; &c.



M. DENINA illustrates his general propositions, by a survey of the nations inhabiting the country immediately beneath the Alps; and here he displays, as usual, great historical knowledge, and much ingenious conjecture. As it would lead us too far, if we should follow him through the whole extent of his investigation, we must be contented with noticing some of the most remarkable passages.

The early disposition of the inhabitants of Marseilles to cultivate the sciences is particularly noticed. There were physicians at Marseilles, both authors and practitioners, when scarcely any were known in Italy. Crinas, Carmis, and Demosthenes, were nearly contemporaries with Celsus. The Marseillois were by no means inclined, the Abbé observes, to military efforts; and he accounts for the ferocity of those hordes, who have been too well known of late years under that denomination, from their being composed of foreign labourers, formerly employed in the service of the port, the customs, and the arsenal.

Much curious investigation is employed to shew that the Genoese are the descendants of the antient Ligurians; and the progress of literature from Provence, the cradle of modern wit and poetry, to this part of Italy, is skilfully traced. We cannot help remarking, however, that very humble claims to literary distinction have been admitted by the author. In his subsequent observations, while he attributes genius and intelligence to the natives of the mountains superior to those of the plains, he allows that Mantua furnishes illustrious exceptions to his theory. Many others might be offered, if it were necessary, to prove that soil and situation are less powerful than the impulse given by manners and civilization, in calling forth the exertions of genius.

Though we have not always been convinced by M. DENINA, we have at least been much gratified by this essay: since it contains many curious particulars concerning celebrated personages of antiquity, and elucidates several passages in the classic writers.

The ensuing paper, also by the same writer, treats of the influence which the Academy of Berlin has had on other great establishments of the same kind. It contains a detail of the formation of several Italian academies, subsequently to the formation of that at Berlin: but the subject will excite little attention, except in Prussia. The productions of learned bodies are of more importance than their pretensions to seniority.

*A Memoir on Herodotus, and the scope of his History.* By M. MEYEROTTO; translated from the German. The authority of the poets, especially of Homer, was so generally admitted on historical subjects in antient Greece, that Herodotus, according

to M. MEIEROTTO, was constrained to accommodate his History, both in matter and style, to the prejudices of his countrymen. We perceive, however, no reason for believing that Herodotus departed from his own taste and judgment in his compositions. If he took Homer for his model, it may have been simply the result of his admiration of that poet; it was a sufficient deviation, for a first attempt, that he wrote in prose; for the earliest historians in almost all countries have composed in verse.

M. MEIEROTTO has discovered, however, a much more extraordinary analogy. He informs us, in a note, (p. 588.) that Herodotus has employed as much art in the connection and the transitions of different parts of his history, as Ovid has lavished on the regular and admirable composition of his *Metamorphoses*! We could scarcely suppose, at first, that the writer was serious in selecting, as an instance of excellence in Ovid, a circumstance with which the best critics reproach him; the rambling collection of monstrous absurdities, which he has been too ingenious in exhibiting. The false refinement, and extravagant conceits, of the Latin Poet are widely distant from the beautiful simplicity of the Father of History.

In some *additions* to this Memoir, the author endeavours to shew that Herodotus had in view one action, in the course of his History, which was the victory of the Greeks over Xerxes; that his object was to instruct his countrymen; and that he employed his descriptive powers merely for the purpose of attracting their attention, and of stealing on them with more serious information. The remarks of M. MEIEROTTO, on the different phrases by which Herodotus discriminated well-attested facts from vague reports, are just and useful. The whole essay evinces, indeed, an intimate acquaintance with the works of the historian; which would have been shewn to more advantage, if it had been unencumbered with a theory which may be plausible, but for which we can see no necessity.

*Fourth Memoir on Literary Mistakes, in which their influence on history is farther considered.* By M. ERMAN.—We have formerly noticed the preceding parts of this paper, which does not altogether equal the promise of its title. The subject is, indeed, immense; and perhaps beyond the powers of any individual; but we should have expected an author who undertook to explore it, to have fixed on more important researches than M. ERMAN has attempted. The first part of the present essay, for example, is occupied in proving that the *Green Lover* (*l'amant vert*) of Margaret of Austria, daughter of Maximilian I. was a parrot. If we were inclined to contest this weighty matter, we might observe that the word *vert*, in old French, does not only imply

imply green, but lively, lusty; or, according to our familiar language, jolly. There might still be some equivocal intended, therefore; even if the princess did keep a parrot.

After some criticisms of a similar nature, on some uninteresting points, the author undertakes to solve the celebrated problem respecting *Pope Joan*. He supposes that this was a term of reproach applied to *John VIII.* on account of his weakness in the contest with Photius; as our ancestors used to say King Elizabeth, and Queen James. All that we can say of this conjecture is, that it may be so: but we must add, with our old friend Sir Roger de Coverley, that much may be said on both sides.

M. ERMAN afterward inquires whether Charlemagne was really unable to write, as the well-known passage in *Æginhard* is commonly supposed to imply. He is inclined to think that the historian meant only to record that the Emperor could not succeed in forming the ornamented initial letters, then commonly inserted in manuscripts. His principal argument is drawn from *Æginhard's* phrase, that Charlemagne wrote some ancient barbarous verses,—M. ERMAN adds, ‘*de sa propre main,*’—which is an interpolation. The whole passage, which we shall quote from *Æginhard*, will shew that the verses were probably written, like other pieces, by order of the Emperor. “*Omnium tamen nationum, quæ sub ejus dominatu erant jura, quæ scripta non erant, describere ac literis mandari fecit. Item barbaræ et antiquissima carmina, quibus veterum regum actus et bellæ canebantur, scripsit, memoriaque mandavit.*”—M. ERMAN has acknowledged that his conjecture was derived from M. Schmincke's notes on the Utrecht edition of *Æginhard*.

In some of the succeeding observations, the author shews himself a worthy successor of Palæphatus, of punning memory. The mistakes of *mures* for *muri*, and of *phaisans* for *paisans*, would make a better figure in a jest-book than in a philosophical discourse.

It has often been remarked that the German writers are more happy in their title-pages, than in the execution of their works. We have strongly experienced the force of this observation, in perusing the essay before us; a more fortunate subject could scarcely be devised, and it would be difficult to treat it more indifferently.

We shall take an early opportunity of noticing the remaining papers of this volume, under the class of *Experimental Philosophy*; and also another volume, published by the Berlin Academy for 1794 & 1795, which we have received.

[To be continued.]

ART.

ART. XIII. *Histoire Naturelle des Oiseaux d'Afrique, &c. i. e. The Natural History of the Birds of Africa.* By FRANCIS LE VAILLANT. 4to. Paris. Imported by De Boffe, London.

IN a former article (vol. xxvii. p. 532) we made our readers acquainted with the appearance of this splendid and useful publication, and detailed to them the plan which had been pursued by the intelligent author. The first six *Livraisons* had then reached us, and we now are furnished with three additional numbers. From the last of them, with which the second volume commences, we shall make an extract, as an additional specimen of the work. The plates continue to be eminently beautiful.

\* The Corbiveau\*.

\* This African bird is similar to the raven in the shape of his body, his feet, and his claws: his middle claw is united as far as the first articulation, by a membrane, to the inner one; and the feathers on the lower part of his beak are turned upwards, and cover his nostrils: but he is unlike the raven in his back, in the length of his wings, and in his *graduated*† tail.

\* This bird appears to occupy in part the space which is discoverable between the genus of the ravens and that of the vultures; though he resembles the former in a greater degree than the latter.—He is similar to the African vultures which I have already described, in the size of his wings; which when spread are three inches longer than his tail; in his *graduated* tail; in the form of his beak, which is compressed sideways, convex above, crooked and rounded; that is to say, raising itself like that of the Caffree and Oricou, its whole length, and then progressively becoming crooked. These particulars distinguish the corbiveau from all the species of ravens hitherto described; and if travellers in future should discover birds very similar to this, they may always ascertain the corbiveau, by the white patch on the nape of his neck, which strongly contrasts with the glossy black that constitutes the rest of his plumage; except a white mark which separates the sides of this white patch on the back of his neck, and encircles the neck. This stripe, (*cordon*) in itself not very apparent, is formed by a single row of white feathers, or half-white, of which the outer border is alone visible. The throat is of a less decided black than the rest of the body, and the feathers which cover it are forked; the beards extending beyond the stems as if the points had been cut off; a very remarkable circumstance, and such as I have had an opportunity of observing in very few birds.

\* The tail of the corbiveau, which is less than that of the great raven, and larger than that of the grey raven, is (*étagée*) graduated, and the feathers on the sides are very short; the feet are black, and so is the beak, which however has a white end to it; the iris is

\* From *Corbeau*, a raven.

† The French word is *étagé*, for which we cannot find any English term more analogous than *graduated*.

brown,

brown, like an hazel nut. The claws of the corbiveau, it is observable, are stronger and more hooked than those belonging to the generality of ravens.

' This description, of the corbiveau shews that this species of raven, if I may so call it, has some resemblance in point of form to birds of prey. The following observations on their manners and mode of life will confirm the resemblance. Noisy, voracious, daring, social, and dirty, he resembles the raven in his taste for carrion, which constitutes the chief part of his food; and he frequently assembles in large and noisy crouds. These birds raise hoarse and hollow cries, not unlike those of the raven; and which singularly conform with its shape and manners to the disgusting ideas which we entertain of savage animals, in general, from the aggregate of their repulsive and mournful characteristics. To the habits which I have just mentioned, the corbiveau joins a marked appetite for live prey; he attacks and kills lambs and young antelopes, and devours them after having pulled out their eyes and tongue; he may be seen following troops of buffaloes, oxen, and horses, the rhinoceros, and even the elephant himself. The love of the flesh and the blood leads these birds to pursue such great quadrupeds, on whose backs they are frequently perched in great numbers. The corbiveau would be a dangerous and fatal bird of prey to these animals, if he possessed strength sufficient to kill them: but, unable to penetrate their strong and solid hides, he contents himself with plunging his beak into the soft parts of the body of the animal, and where the skin has been injured by the vermin who deposit their eggs there. If these quadrupeds then permit the corbiveau on their back, they really derive a benefit from his sanguinary instinct; a benefit, which they receive with considerable pleasure, in suffering him to remove with the point of his beak the sanguineous *larvæ*; of which the number is so considerable on certain animals, that I have seen many perish from the extreme waste which they occasion.

' The corbiveau flies with great strength, and raises himself very high by means of his long wings. He builds his nest in October, and constructs it in thickets, or trees: the nest is large and hollow, composed of boughs, and furnished in the inside with softer materials. It lays four eggs, greenish, spotted with brown.

' The corbiveau is not a bird of passage, but continues the whole year in the country where he was born. I have seen him in every part of my African travels, though in some places more frequently than in others, and particularly among the *Grand Namaquois*. He is less common about the city of the Cape, but is to be found in great numbers in *Swarte-Land*. The female is less than the male, the white of her neck less extended, and the black less glossy, more inclining to a brown colour.'

We shall with pleasure turn our attention to the succeeding numbers of this magnificent work as they make their appearance.

ART. XIV. *Annales de Chimie, &c. i. e. Chemical Annals.* Nos. 92, 93, 94. 8vo. Paris. 1799.

**I**n a paper entitled *Observations on the Treatment of Iron Ores with Coak*, by M. GAZERAU, we find some remarks on the different sorts of coak afforded by various kinds of coal, which are just and pertinent: but, at the same time, they are obvious, and by no means calculated to give our iron-masters any farther insight into this important branch of metallurgy.

*Memoir in Areometry*, by J. H. HASSENFRATZ. Of this paper we shall speak hereafter, when the author has brought his valuable labours to a close.

*Analysis of the Spinel.* By M. KLAPROTH, translated by M. Tassaert. We have given a summary of the present paper in our account of M. KLAPROTH's second volume:—see Rev. N. S. vol. xxv. p. 579.

*Extract of a Report on the Means employed to obtain Antimony from its Ores*, by J. H. HASSENFRATZ. Three distinct processes are employed to obtain antimony from its mineralization by sulphur. The sulphuret is first separated from its matrix by simple fusion. The second process is the sublimation of the sulphur in a reverberating furnace, gradually heated:—the metal becomes oxydated during the vaporization of the sulphur, and the grey oxyd of antimony is obtained. The third process consists in placing the oxyd of antimony in a crucible, with half of its weight of tartar. The acid of tartar is decomposed on the application of heat; while the potash in contact determines the fusion of the antimony and its union in a mass.

In determining the action of the tartar, the author observes that it does not depend merely on the carbone and hydrogen of the tartar; as appears from the effect of dis-oxydation by charcoal, fat, and grapes. Again; it does not depend on the antimony in fusion being covered by the melted potash; as appears from the effect of a combination of vitrifiable salts and earths with charcoal.

The combination of earthy glasses with iron, and the existence of potash in some stones, might suggest the possibility of a similar combination between antimony and the potash of the tartar: but repeated solutions of antimony in the nitrous acid have not afforded any vestige of this alkali.

Nevertheless the tartar, by its action on the oxyd of antimony, fixes it in some way. Does this fixation arise from the decomposition of the potash; from the action of one or of several of the ingredients of the tartar; or from some new combination

bination of the elements of these substances? These questions the author proposes to chemists, assayers, and metallurgists.

From these results, M. HASSENFRATZ concludes that the nature of fluxes must have much influence in the disoxydation of many metallic substances; and that the distinctions among fluxes, established by the antient chemists, have not been sufficiently examined.

*On Dyer's Furnaces, of a new Construction.* By B. LAGRANGE. The furnace here described and figured is said to save five-sevenths of the fuel consumed according to the old construction. Those readers, who are interested in these most useful investigations, will compare the ideas of the French improvers with those of Count Rumford.

*Account of a German Mineralogical Dictionary.* This appears to be an useful, and almost a necessary undertaking. It is in seven languages, but is said to be defective in five out of the seven, and in the English among the rest.

*Abstract of a Memoir on the Method of dyeing Cotton; and the Commerce with Scarlet spun-cotton in Greece.* By M. FELIX.

*Report concerning the above Memoir,* by M. M. DARCET, DESMORETS, and CHAPTAL. It is well known that the art of dyeing cotton scarlet, or turkey-red, was imported into France by Greek families; that the secret by degrees transpired; and that the process was simplified by the French. The publication, therefore, of the Greek method, is at present no otherwise interesting than as it furnishes a curious document towards the history of the art of dyeing.

In the paper of M. FELIX, are some interesting passages concerning the people employed in this manufacture. After having described at length the source of a litigation, which has lately proved in the highest degree detrimental to the manufactory, he thus concludes:

‘ For my part, I shall never forget what I saw (during my first journey) at Ambelakia, and in its environs: a numerous population, supported entirely by the fruit of its labour; and, amid the rocks of Mount Ossa, exhibiting the affecting union of a family of brothers and friends. The fine settlements, established by the Jesuits amid the forests of Paraguay, transplanted (as it were by magic) amid the precipices and the *avalanches* of Tempe; the Grecian animosity mollified: the taste for vain subtleties superseded by the love for solid studies; national vanity overpowered by generous sentiments; every large and liberal idea thriving in a soil devoted for 20 centuries to slavery; the antient Grecian character re-germinating with its original energy, amid the torrents and the caverns of Pelion:—in short, all the virtues and the talents of antient Greece reviving in a corner of modern Greece.

' Industrious Ambelakistæ ! You have given me great hopes ; and I have promised you brilliant destinies. Shall we both, one day, have only to regret illusions ? Be sensible towards the lot of your countrymen. In the excess of their miseries, they turn their looks towards your mountains, as if happiness ought to reach them from the same quarter as civilization : their children, like the children of their early ancestors, come still to be formed in the school of your Chirons \*. Return them Herculeses and Achilleses.'

*Analysis of Chromate of Iron, from the Bastide of la Carrade.* By M. TASSAERT. The mineral here analysed is said to consist of 63.6 parts of acid of chrome, and of 36.0 of oxyd of iron, in the 100. We hope that this curious substance will not be long a stranger to our own country. A fossil into which chrome enters is said to have been lately discovered in Cornwall.

*Notice of a Work entitled Chemie Optomatique, or the Art of easily acquiring that Science by aiding Discourse with Plates, Figures, and Symbols.* By F. G. COURREJOLLES. This work, says its reviewer, M. Fourcroy, is the beginning of a great project for presenting the sciences in a new form ; so as to produce, by mere inspection, a strong and durable impression. Although the present performance be far below the perfection which such an undertaking may acquire in time, the efforts of the author deserve the encouragement of chemists. His ideas are exact, and his plan is ingenious.

It would appear, therefore, that this work may be worthy of the notice of some of those English writers, who are so laudably engaged in providing instruction for our youth. They may be able to render it truly useful, by introducing those improvements of which it appears to stand in need.

*New Researches concerning the mutual affinities of the Earths, both in the moist and dry way.* By M. GUYTON. In this very curious and valuable paper, the ingenious author presents a number of experiments ; whence he concludes that there exists, among all the earths, a tendency to union in both ways. This tendency, according to the degree of elective attraction, determines their precipitation from a common solvent, as also their vitreous composition ; that the union of two earths, like the alloying of metals, takes place in virtue of the same law, which excludes the supposition of a property in one of the bodies belonging to another order of substances ; that, on comparing the results of these attractions with solutions by any saline substances, we should be often puzzled to say which of the earths acts on the other in the manner of alkaline or acid

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\* The best schools in Greece are at present at Ambelakia.



solvents; since we see lime take silic from potash, potash yield alumine and magnesia, and lime vitrify barytes, as barytes vitrifies silic; that the phenomena, in short, which may give rise to considerations of this kind, must be regarded as the effects of that contiguous attraction, which, according to its inequality in different cases, forms both the bond in natural combinations and the power of those instruments which nature employs to break them.

*Historical Note relative to the Invention and the first Trials of Parachutes.* By M. A. BRIEN. In this note, the idea and the actually successful employment of Parachutes is attributed to Montgolfier.

*Report of M. DEYEUX respecting Notes presented by M. LEBLANC relative to Nickel.* In consequence of these notes, the class of chemistry has been charged with an investigation concerning the still doubtful nature of Nickel. M. LEBLANC presumes that it is erroneous to consider this as a peculiar metal; but his experiments are not decisive.

*Memoir on Areometry.* By M. J. HASSENFRATZ.

*Notice of a Memoir by M. FABRONI concerning the vinous, putrid, and acetous fermentations, and concerning etherification.* By M. FOURCROY. Among the fourteen propositions, deduced from M. FABRONI's memoir, the 5th is perhaps the most important. It is as follows:—Fermentation is merely the decomposition of one substance by another, as that of a carbonate by an acid, or of sugar by nitrous acid. It offers, as in the latter case, a slow effervescence. Fermentation is then an effervescence, which ought to be named *vinous effervescence*.—To this, M. FOURCROY objects that the comparison with a carbonate, in a state of decomposition by an acid, is not exact; since the disengaged gas is an acid already formed. It is the immediate effect of a chemical attraction between three substances already composed, and retaining the nature which they previously had. Now, a ferment is not an acid; nor the fermenting matter a carbonate: the carbonic acid being formed during the fermentation. The term effervescence cannot, without confounding together heterogeneous phenomena, be applied to the action of nitrous acid in sugar;—which, in part, does approach nearer to the vinous fermentation.

On the main opinion of M. FABRONI, that alcohol does not exist in wine, but arises from its decomposition, it is remarked that, though wine cannot be re-composed by adding back the alcohol to the residuum, yet this may be owing to the alteration of the substances forming that residuum, and does not completely prove

that the alcohol is an entire product. If, on adding carbonate of potash to wine, that alcohol only which has been mixed with it separates, and natural (unadulterated) wine does not present this phenomenon, it may be replied, says M. FOURCROY, that it is necessary to heat wine either for a long time, or to a considerable degree, in order to extract the alcohol. The addition of potash does not suffice for extracting this substance; we cannot separate this ingredient from the others to which it is united; whereas, alcohol added to wine is not so intimately united, because the other principles are already saturated with it. Old wines, that give a little alcohol by this treatment, have already begun to be decomposed, and the decomposition has separated a little of their alcohol. Hence it is commonly believed that the top of bottles of good wine is more spirituous than the bottom. If M. FABRONI has observed that a heat of  $14^{\circ}$  by Reaumur is sufficient for procuring all the alcohol in wine, it must have been exposed to this temperature for a considerable time; and it is besides difficult to conceive how alcohol, which, according to Lavoisier, does not take the form of vapour but at  $64^{\circ}$ , can have been volatalized at the lower heat\*. Besides, this experiment is against M. FABRONI, and exhibits alcohol as an *educt*; hence, in order to reconcile it to his theory, he is obliged to announce or rather to hint that it requires a long time.

M. FOURCROY represents wine as containing alcohol, if not so pure as after its extraction, yet as having already many of its proper characters: but so intimately combined with the other ingredients, that it is necessary, in order to obtain it apart, to decompose wine by caloric.

*Conversion of soft Iron into cast Steel by the Diamond.* By M. GUYTON. This curious experiment was projected by M. CLOUET; and it was performed in a manner represented by a plate attached to the present paper. The result was that some iron, heated strongly with a diamond, was converted into cast steel, the diamond disappearing. The diamond, therefore, furnished the same principle as charcoal does, since the product of the combination had the same properties as the product of the combination of soft iron and charcoal.

*Experiments on the Absorption of several Gasses by Charcoal perfectly extinguished.* By M. H. ROUPPE. Not only does the absorption of gasses by charcoal appear fully confirmed by the experiments, rather announced than detailed in this interesting

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\* Perhaps M. FOURCROY does not sufficiently attend to the effect of spontaneous evaporation, as it is called.—*Rev.*

paper, but it is shewn that the condensed gasses retain their properties, and exert them in some particulars more powerfully. Thus hydrogen, adhering to charcoal, forms water on being brought into contact with atmospheric or oxygen gas; and the thermometer rose when the charcoal was in contact with the air, from  $52^{\circ}$  to  $100^{\circ}$ ,—we presume, of Fahrenheit's scale. On placing charcoal charged with hydrogen nitrous gas, a very considerable absorption took place, and the remaining gas appeared to be azote. In like manner, charcoal charged with oxygen effected a diminution of hydrogen gas, and aqueous vapour was formed. These experiments seem capable of infinite extension, and of most useful application both in philosophical and commercial chemistry.

*Researches concerning Copper.* By Prof. PROUST. From these ingenious researches, the professor deduces that copper is never oxydated to above 26 per cent.; or that, as to the different colours, blue and green, which have been ascribed to different degrees of oxydation of this metal, they are the sign of the combination of black oxyd with some known or unknown body.

*A Review of Experiments on Milk.* By M. M. PARMENTIER and DEYEUX. These experiments appeared 12 years ago in the memoirs of the Royal Academy of Medicine. They are now re-published, with important additions, in a separate work.

*Observations on the Passage of the Diamond to the State of Charcoal, or of black Oxyd of Carbone, on the Disoxygenation of Sulphur by the Diamond.* By M. GUYTON. This admirable experimenter, taking apparently for his motto,

*" Nil actum reputans, dum quid superesset agendum,"*

leaves no stone unturned till he has developed the exact nature of the gem in question, and has determined its relation to charcoal. The curious phænomenon, however, related in this paper, was unintentionally produced. Some alumine and lime were heated with diamond, to ascertain whether the resulting glass had any effect on the precious stone: but the alumine, having, in spite of repeated edulcorations, retained some sulphuric acid, sulphuret of lime was formed, and the diamond was encrusted with black matter (charcoal): this was formed at the expence of the diamond, which had lost above a third of its weight.

*Experiments on the Red Lead of Siberia.* These experiments, which are translated from Crell's Annals, carry us something farther in the knowlege of the chemical habitudes of chrome.

*Second Memoir concerning the Natural, Chemical, and Medical History of Human Urine.* By M. M. FOURCROY and VAUQUELIN. In this valuable paper, the properties of the particular substance which gives to the urine its character, viz. the *urée*, are considered. To procure it, the urine of an adult, 7 or 8 hours after a repast, is evaporated till it has acquired the consistence of a thick syrup. On cooling, the whole mass concretes into granular chrystals, which are a mixture of all the salts with the proper urinary matter. To obtain the latter, 4 times its weight of alcohol is thrown at different times on the mass: slight heat is applied: the greater part dissolves, and gives a dark brown colour to the liquor; and there remains a saline matter almost white.

The brown solution in alcohol is poured into a glass retort, and distillation is carried on till it acquires a syrupy consistence. This is the *urée*: of which the fœtor is insupportable, and analogous to that of the arsenical sulphurets.

ART. XV. *Nouveaux Principes de Geologie, &c. i. e.* New Principles of Geology, compared to and put in Opposition with those of the antient and modern Philosophers, &c. By P. BERTRAND, Inspector General of Bridges and Roads. 8vo. pp. 559. Paris, 1798. Imported by De Boffe, London. Price 7s. sewed.

NOTWITHSTANDING the wonderful progress made of late years in chemistry, in the analysis of mineral bodies, and in the knowlege of the different ways in which they are found disposed in several parts of the globe, the tracts on general geology, which have been given to the public, continue still to be rather poetical dreams, than sober philosophical lucubrations. This prevalent fault we rather ascribe to the daring impatience of writers, than to the abstruseness of the subject; though it is no doubt one of the most complicated and dark in the whole department of natural sciences. If the writers of these works would confine themselves to proceeding step by step, drawing only immediate and necessary consequences from accurate observations, and leaving to future ages the care of advancing farther in proportion to the knowlege thus acquired, the real progress of geology would be greater; and many general facts would be better ascertained by this safe and impartial method, than they now are by the continual attempts of these authors to square them to their fanciful systems. From the impatience to give general theories before solid foundations have been laid for them, airy hypotheses are successively created

created and obtruded on the public; each destroying the former, and itself enlarging but little, if at all, the boundaries of science. The only advantages, perhaps, resulting from these wild attempts, consist chiefly in the objections against the preceding systems; and occasionally in some fortunate observation, or conjecture; which deserves to be kept in store, even after the illusory vision, which it is made to prop, has vanished and sunk into oblivion.

These general reflections are peculiarly applicable to the publication which we are now examining. The system proposed in it will be found as wild and chimerical, as any of its most visionary predecessors; and the objections to the system of M. *La Metherie* (the last and most fashionable geological author) are by far the most useful result of M. BERTRAND's meditations.

We shall begin by giving the outlines of this new theory of the earth; which, from the neologic and figurative expressions frequently used by the author, and from the incoherence of his reasoning, is in some measure rather darkened than illustrated by his explanations. In order to convey it with some clearness to our readers, we shall divide it into epochs.

1st Epoch. Motion, heat, light, and life, are not necessary companions of matter, but local temporary accidents: immobility, cold, and darkness, are on the contrary the most natural state of things throughout the immensity of space. Besides those heavenly bodies which now enjoy light and life, an infinite number of other worlds exist; resting invisible in darkness and inactivity, and waiting for some favourable circumstance which may bring to them light and motion. Water (according to this author) is the original substance of our planetary world, and undoubtedly of any other world: but this water, before motion and heat are communicated to it, is only a solid mass of ice. Gravitation being the only force inherent to matter, when it acts alone, as it does in these frozen dead worlds, it tends only to keep the parts of matter united and motionless; every other motion, which may set them in activity, must be ascribed to mechanic impulsion and projection.

2d Epoch. It is difficult to conceive that a comet, of the order of those which move round our sun, could be strong enough to impart this principle of motion and life to our globe, and to the others of our planetary system. M. BERTRAND supposes the existence of comets of a superior and unknown order; which, wandering about a great many worlds, finally end their career, and fulfil their destination, by striking one of the dead and frozen; breaking it in pieces; and mixing their

their materials with those of the till then lethargic mass. These fragments acquire, by this impulsion, a common projectile motion in the same plane, and in the same direction. The light, heat, and life, brought by this energetic comet, mixing with the original ice, form new combinations; afford causes of intestine motions; and begin by these means a new order of things: which M. BERTRAND calls vital and organic constitution, and which he supposes to be different in every planet, since their density is not the same.

3d Epoch. The ice, by the medium of heat as a dissolvent, being reduced to primordial matter, all antient combinations were destroyed, to give room to new combinations of a different order. The first, perhaps the *only*, conversion of this regenerated element was the calcareous earth; the species of earth from which, in his opinion, every other earth is originally formed. This deposition of calcareous matter, being equal every where, could not but produce a regular nucleus in our globe; and this nucleus being equally covered by water, the structure of our planet was far different from what it now is. No spot of ground could be out of the water; no mountains, no valleys, could be formed by such an homogeneous equal deposition. How, then, were they produced?

4th Epoch. A new comet of high degree approached our globe, near enough to influence its destinies; changed and slackened both the annual and diurnal motions of the planet; displaced the axis and the equator; altered likewise the points at which the spheroid was compressed or elevated; and, by these means displacing the waters, occasioned the sudden emersion of the first continents. The surface of these was already marked by declivities and valleys; the first occasioned by the general change of level; the second by the sudden retreat of the waters. These continents, however, being all composed of calcareous matter, what events caused the formation of the other fossil substances which now exist?

5th Epoch. The first action of atmospherical powers, and of the solar rays on the virgin soil, occasioned a sudden eruption of all the vital forces, so long suspended and concentrated. In this explosion of life, every particle of native soil was vivified; and numberless races of vegetables and animals were produced, of such sizes and in such numbers, that putrefaction and fermentation ensued. Some meteoric phenomenon having set fire to this monstrous heap of putrefied bodies, the horrid conflagration extended everywhere, even under the sea, and was the cause of most tremendous earthquakes; which broke all the strata, that till then had been horizontal, and lifted them up in every direction, even perpendicularly:

deularly: thus giving rise to the chains of mountains, and all their different forms. The ashes of this almost general combustion, being the most saline of the then existing substances, formed a lixivium; which, filtering through the interstices of the broken strata that were yet of a soft consistence, produced the quartz and other similar substances which now compose them. Wherever this lixivial and quartzeous flux deposited large quantities of matter, the granite was formed. From the mixture of this flux with loose ashes, the gneiss originated; and, by several such mixtures, the corneous, micaceous, and other schists were formed. The different sorts of lixivial fluxes and vitreous salts, combined with other salts, and with the original calcareous substances, gave rise to new earths; which, though generally reckoned primitive, both by chemists and mineralogists, are nevertheless (according to M. BERTRAND) so many natural amalgams, which defy the present powers of chemistry; such are magnesia, barytes, argill, &c. The residuum of the putrefied organic bodies, not being thoroughly burnt and converted into ashes, experienced only different degrees of fire and decomposition, and was turned into coals and bitumens. Such, according to our author, was the process by which nature, from this enormous putrefied dunghill, formed nearly all the fossil substances, except only the calcareous.

6th Epoch. The general combustion, by which in the preceding period so many wonders were effected, prepared also the way to another revolution. The fire, extending under the sea to an immense depth, consuming and volatilizing the earths, occasioned hollows and caverns of incalculable dimensions; which, being laid open by some violent shock, were filled by the waters of the ocean; and, by this sudden retreat of the watery element, vast portions of our globe were left dry and exposed to the atmosphere, while part of the old continents fell into the hollows and disappeared.

M. BERTRAND deems it very probable that a second change of the axis of our planet was the cause of this catastrophe; because the fossil organized bodies, found in different countries, seem to prove that a change of zones and climates has taken place, since the moment at which they were first inhabited by terrestrial vegetables and animals.

This, according to the author, is the epoch in which we live; and in which Nature, no doubt, fatigued and harassed by her first gigantic efforts, has lost much of her former energy. The organized bodies of this epoch are all new species, by no means comparable either in size, numbers, or prolific quality, to the first inhabitants of the globe. The means of destruction are likewise as much weakened as those  
of

of production. Our present earthquakes, and our volcanoes, are microscopic objects in comparison with those of the former epochs. Those first earthquakes shook the globe, displacing and overthrowing every thing; the first conflagrations were (in the author's words) 'bottomless and boundless seas of fire;' while our actual volcanoes he compares to chimneys.

M. BERTRAND assures us that the actual state of the globe has already lasted longer than any other of the former states; and that it is very probable, from the exhausted condition of nature, that it will continue to decay in peace till the planet is again cold, lifeless, and dry: but this is a mere probability, because, if partial nature be liable to decline, universal nature is always in full activity; and some new change of the axis of the earth may sink part of the existing continents, and may expose to the solar rays, and to the vivifying action of the atmosphere, the bottom of the Southern and of the Pacific oceans.

We have now given the outlines of this author's hypothesis, faithfully extracted from his book; and we are confident that no sensible reader expects that we shall dwell long on their refutation. If all that is gratuitous in his assertions, all that is contradicted by cool investigation, and all that is inconsistent with his own views, be taken away from his system, nothing—we dare say, *nothing*—will remain of it. He himself is aware of the uncommon excentricity of his notions; since he tells us (page 482.) that, in these matters, truth can only be found in the most unlikely suppositions. What grounds, in fact, can we have for belief in the existence of invisible, motionless, dead, frozen worlds? in that of comets of a superior order, wandering through the wide space, without any proportionate center of attraction and motion? of primæval waters depositing only calcareous matter, though (even according to him) they must have contained those principles which in their progress gave rise to every other substance? What grounds for asserting the unaccountable production of such quantities of organized bodies, as can effect a change in the nature of minerals themselves, and be the cause of the formation of granites, &c.? There would be no end to the enumeration of all the absurdities of this philosophical romance, even when divested of the strange ideas which are suggested in the details; some of which not only offend by their improbability, but by their want of moral decency. We shall present our readers with a single instance, from chapter 27, where M. BERTRAND gives his opinion on the first formation of the organized bodies. He supposes that the *virgin mud*, fecundated by the solar rays, by the meteors, by the *sacral influence*, and perhaps by an unknown sexual influence, brought



brought forth by a spontaneous and general effort every animated being. They were not yet regular and distinct species: but every sort of monstrous shape burst into existence by this eruption of every vital form, occasioned by the *terreous spirits* mixing for the first time with the *ethereal atmospheric spirits*: when every particle of mud, or salt, grappled with its neighbour, in order to become together organic and constituent parts of a living being. Many of the embryos had existed under the ocean, which had hitherto kept the whole terrestrial kingdom in a state of incubation; and, being now exposed to a new element, they experienced a change in their vital organs, adapted to their new vital functions:—he even supposes that their fins were changed into arms, legs, and wings!

These first organized beings were of two sexes: but they had little (if any) similarity in their forms; the individual of one sex being unlike the individual of the other. It was only from a series of repeated unions between animals descending from a common stem, that the habits and the similarity, which now constitute the boundaries of the several species, originated.

Hitherto we have expressed in English the ideas and phrases to be found in this chapter: but our pen refuses to prostitute English words to the following passage: (pag. 330 and 331.) *‘ Mais, jusques là, et aussi longtems que le sol a plu engendrer, et de prime abord, ou de son propre fonds, cette foule d’individus marins, terrestres, et amphibies, excités par l’attrait et le besoin le plus général et le plus puissant de la nature, se meloient sans se connoître; et tous leurs accouplemens étoient féconds, parceque une si grande ardeur rendoit presque indifférente l’aggregation de toutes les molécules organiques, &c. Combien d’espèces mêmes, déjà déterminées, ont aussi adultéré, lorsque la nature avoit encore assez de force pour favoriser et consacrer ces écarts énergiques.’*

———— *Pudet hæc opprobria nobis*

———— *dici potuisse.*

This passage, impiously absurd as it is, nevertheless is surpassed both in madness and impiety by the deliriums of a M. NICOLAS, whose principles of cosmogony are examined by M. BERTRAND at the end of this publication. No words can express our disgust at the Bedlamite Atheism displayed by this writer, whose real name is *Retif de la Bretonnie*. M. BERTRAND himself, though (as we have seen) by no means a scrupulous and correct philosopher, is offended by his assertions, and deems them worth contempt and reprobation. It would perhaps have been wiser in him to overlook a publication, which cannot

cannot but disgrace the country and the age in which it has been published.

If M. BERTRAND, like his predecessors in the same career, has been unsuccessful in establishing a plausible theory of the earth, he has like them furnished, in many instances, valuable arguments against the hypothesis most in vogue when he composed his book. M. *La Metherie's* theory of the earth, which is at present the most fashionable, and in many respects deserving the reputation that it enjoys, is attacked by our author in every point; and indeed the greatest part of this volume is avowedly intended as a refutation of that learned writer's system of the general crystallisation of mineral substances in the primitive ocean. The vast erudition displayed by M. *La Metherie*, and the air of candour and scepticism adopted by him in the discussion of many important questions, have perhaps contributed to give more popularity to his system, than a simple exposition of it divested from these accessories would have acquired. As far as his arguments tend to prove the Neptunian origin of the greatest part of the known mineral substances, and the general state of submersion in which the solid part of our globe has existed in former periods, they seem to us unanswerable:—but the retreat of the waters, the formation of mountains and valleys, and the phænomena which they present either in their forms or in the position of the materials in or about them, require, in order to be explained, some other agent than the primitive ocean; some other operations than mere crystallization and deposition. Though M. BERTRAND's meditations do not afford any satisfactory ideas to account for these phænomena, still some of the arguments which he employs, to shew the insufficiency of the system of general crystallization, appear to us solid and conclusive. They are so scattered through the whole work, however, as to admit of no regular extract: but we recommend them to the candid attention of future writers on this curious and very problematical branch of natural philosophy.

ART. XVI. *Le Nouveau Paris*. The New Paris. By M. MERCIER.  
8vo. 6 Vols. Paris. 1799.

WHEN MERCIER wrote his romance, or dream, as he calls it, entitled *Two thousand four hundred and forty*, in which he supposes an old man to awake after a sleep of upwards of six hundred years, and to describe the wonderful changes and revolutions which had taken place in Paris and among the French

French people, he little thought that he himself was to become, in some respects, the old man whom he delineates in his dream; and that, after having employed his pen in giving a detailed picture of Paris in 12 volumes, he should devote six volumes more to a *New Paris* which was to spring up in his own time. Though the *changes which have filled the modern cup of alteration* be not exactly such as he saw in his supposed vision, they are not much less astonishing;—they have been such as have violently agitated the passions of the actors, and have deeply interested all Europe; and whatever be the final issue, they must for a long time employ the thoughts and pens of politicians and philosophers.

M. MERCIER speaks of the French Revolution as an event which can never be forgotten, and which must influence the destiny of the human race: he describes it as suddenly overturning the manners of a peaceable people, their habits, their laws, their customs, their usages, their police, their government, and their altars; and inspiring them, by turns, with a courage the most heroic and a ferocity the most abominable. He exhibits himself, however, as a warm and strenuous republican; and he is often absurdly violent and intemperate in his invectives against Great Britain and the British government. His sentiments, and the general complexion of the volumes before us, may be inferred from the epitaph which, he tells us at the end of his preface, he has prepared for his tomb:

\* *Hommes de tous pays, enviez mon destin :  
Né sujet, je suis mort libre et républicain* \* !

At present, however, there does not appear much to be envied in his situation as a French Republican; and we hope that the romantic ideas of liberty, which were generated in the fermentation of the Revolution, are giving way to rational views and practical opinions. We have no objection to the author's feeling a pride in thinking that, from the commencement of his literary career to the present period, he has been the herald, the friend, and the promoter of (what he calls) a Grand Regeneration undertaken for the public felicity; and the enemy of those who have loaded it with crimes for the sake of their own profit and sordid interest. We can make allowance for his enthusiasm as a Frenchman; and to his countrymen it may be very gratifying: but we must be permitted to say that, though it gives a warmth to the colouring, it does not add to the likeness of the picture. How can he speak of felicity as about to be realized in France, (p. 37. *Avant-Propos*.) and prognosticate

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\* Men of all countries! envy me my lot; born a subject, I died a freeman and a republican.

with

with so much confidence the result of the Revolution? how can he assure himself that the labours, the courage, and the constancy of the French will not be thrown away; and that posterity will be made happy through the calamities and sufferings of the present race?—when nothing appears to have obtained any stability; and when neither external war nor internal commotion seem likely to have any end?

Though we cannot subscribe to many of the author's opinions, and must reprobate his violence and indecorum, he must be allowed to maintain his reputation as a very sprightly and entertaining writer: in whose hands even the stale subject of French revolutionary politics assumes peculiar interest.

The matter contained in these volumes, according to M. MERCIER's former practice, is thrown under a variety of heads or chapters. No regular method is pursued: but facts and observations, the serious and the comical, are blended together according to the fancy of the writer. We cannot pretend to give an account of all the articles in this miscellany, nor even to transcribe the titles of the chapters. Some cursory extracts must suffice.

Speaking of himself and his undertaking, he says:

‘How shall I paint the extraordinary and eventful scene which presents itself to my view? As I have been carried along on the boisterous element, my eyes, in the midst of the tempest, have not failed to notice some particular events:—but not all the stormy winds let loose from the Æolian cave, contending with each other, and overturning whatever opposes their course, can present more than a faint and imperfect image of those conflicts of human passions in which philosophers have been vanquished; and in which the lowest and most contemptible have succeeded so as to dictate impure laws to the populace, who have received them as the decrees of heaven.’

From the usual sources of information he disdains to draw. That frightful chaos formed by the writers of the revolution, that enormous mass of journals and political pamphlets, in which rage, calumny, and obscurity prevail, he professes to reject: ‘I will not (says he) open you, I will not consult you, I will give credit only to myself.’ Hence much original matter may be expected.

Paris is considered by M. MERCIER both as having formed the revolution and as having spoilt it. The grand evil of the revolution he declares to have been ‘the hasty and inconsiderate invitation of the multitude to the discussion of political matters, which are subjects in general beyond their reach.’ We recognize with pleasure this sentiment in a republican. A mob may be in a few moments worked up to madness, but it cannot so soon be instructed.

Of all revolutions, M. MERCIER deems that of France the most just. We will give his own words :

*‘ De toutes les révolutions, la nôtre fut la plus juste, la plus légitime, la plus impérieusement commandée par toutes les circonstances. Il falloit tuer la cour de Versailles, pour qu'elle ne nous tuât point \*.’*

*‘ La révolution s'est faite parcequ'elle devoit se faire, parce que la capitale étoit menacée par les satellites de la cour. L'immense population † de la grande cité a réagi, et bien à temps ; ce fut le coup de queue de la baleine qui renverse l'esquif du harponneur ‡.’*

Those writers are treated with a smile of contempt by our author, who endeavour to assign the causes of the revolution ; and who would pretend that it resulted from an artfully contrived and deeply executed plan. Accident is supposed by him to have effected more than foresight. ‘ In the political world, one day brings forth another, and each day is perhaps a distinct revolution ; as in an earthquake each shock has a direction peculiar to itself, and often opposite to the preceding one. A cannon-ball fortunately cut in two the chain that held up the draw-bridge of the Bastile. This ball overthrew the monarch and the monarchy.’—He says farther in another place, that, ‘ this ball would have been without effect had it been fired twelve hours sooner or later.’

The British government is weakly accused of having resolved on the death of the king of France ; and, among other reasons, for this ; that the English should not be the only nation to be reproached with having brought their monarch to the block ! We are blamed because the revolution did not terminate on the 13th July, when Louis XVI. kissed the national cockade in the balcony of the Hotel de Ville ; and

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\* ‘ Of all revolutions, ours was the most just, the most legitimate, the most imperiously demanded by all circumstances. It was necessary to destroy the court of Versailles, or it would have destroyed us.’

† The ‘ immense population’ of Paris may strike the inhabitants of smaller cities ; and what M. MERCIER says of it, in another place, that a battle may be fought at one end of it and the people at the other extremity know nothing about it, may excite a wonderful idea of its magnitude : but an inhabitant of the British capital, which contains at least 200,000 more inhabitants than Paris, will not be astonished at the immense population of the capital of France, and can judge how far this French writer's representation can be true.

‡ ‘ The revolution has been effected, because it was right to effect it, because the capital was threatened by the satellites of the court. The immense population of the great city has retaliated, and in good time ; it was the stroke from the whale's tail which upset the harpooner's boat.’

all the maniac horrors which followed are attributed to — and his accomplices. This is possibly an assertion acceptable to the French reader; it is therefore very often repeated; and the horrid effects of the English *Guinées* is a theme of animated declamation:—but we have no desire of detailing this strain of eloquence, though it would more frequently excite a smile than a frown.

Notwithstanding this author's admiration of the revolution, and his sanguine hopes of the good consequences which will result from it, we are glad to find him allowing that a most egregious error has been committed; and that his countrymen, in their demolition, did not distinguish, as they should have done, between what ought to be destroyed and what ought to have been preserved. 'We have, (says he,) in proscribing superstition, destroyed all religious sentiment: but this is not the way to re-generate the world.' What pity it is that some of the prominent agents of the revolution had not respected and encouraged this wise principle! It will continue to surprize men of sound and enlightened understandings, that religion should be discarded by legislators pretending to study the renovation and happiness of mankind. By some recent symptoms, the French seem to be coming to their senses in this respect; and though we have no reverence for the superstitions of their old worship, we wish them the enjoyment of those institutions of christianity which tend to keep up the fear of God and the practice of religion.

In the chapter entitled *Abasement of the Monarch*, the author tells us that in 1788 there were in fact five or six kings of France; that the queen was king; that monsieur was king; and that they, with others of the court, embarrassed royalty, and, by degrading the monarch, contributed to his subsequent humiliation. 'I can attest that Louis XVI. was the perpetual theme of their raillery and contempt. Sarcasm, falsehood, and calumny, are weapons which they handled with a dexterity peculiar to themselves; and certainly they might boast that in no reign had the art of epigrammatizing the person of the monarch been carried to a greater degree of perfection.'

It is farther asserted that *Monsieur* was at the head of a party of the first nobility, who openly despised the king, and had it in contemplation (we deem this very improbable) to revive the antient feudal government; and that Louis XVI. was advised of this, and was thus induced to incline towards the popular party, and to resolve on the convocation of the States General.

Much

Much of what has lately happened in France is here attributed to the imprudence (to use no harsher term) of the aristocracy; and the author is disposed to think that the most astonishing circumstance in the history of France is, that a revolution so complete should have happened at a moment when the aristocracy seemed to have brought their system of insolence and oppression to perfection. He proceeds, however, to account for the ascendancy gained by the people: 'If the nobility (he says) had not been divided among themselves, if the parliament had not often set fire to their neighbour's house, (i. e. the clergy;) if the superior had not, with a most imprudent policy, triumphed over the inferior nobility; the people would never have been able to have shaken that colossus, which was exempted from taxes and the expences of the state.'

In proof of his position that the revolution grew out of circumstances, the following anecdote is told of the Duke of Orleans: 'A marriage was in agitation between the house of Orleans and the royal family: but they found out that Orleans was not sufficiently noble for so great an alliance, and gave him a reception not very unlike that which they would have given to a private gentleman. This folly turned to the profit of the nation, which emancipated itself in the midst of the quarrels of the court.'

One of the chapters is entitled *Clubs*; (a word which the republicans have adopted from the English into their language;) and here the author remarks that these were each a focus of revolution, where inflammatory matter was daily collecting, which could not fail of a speedy explosion. According to M. MERCIER's own confession, his work *L'An 2440* (which we have already mentioned) had some effect in those clubs and popular societies.

The massacres of September are thus mentioned: 'Future ages will hesitate to believe that such execrable crimes should have been perpetrated in the midst of a civilized nation, in the presence of the legislature, under the very eyes and with the consent (*par la volonté*) of the depositaries of the laws, and in a city containing 800,000 inhabitants; who stood motionless, struck with a kind of stupor at the sight of an handful of wretches instigated by bribery to the commission of crimes. The number of assassins did not exceed 300; even if we include those who, within the doors of the prisons, constituted themselves judges of the persons arrested.' \*

According to M. MERCIER, the massacres were the work of that detestable and rapacious faction which had obtained do-

\* Circumstances were very similar during the riots in London in the year 1780.

minion by robbery and assassination. Vast *deposits* of very valuable property were formed, under the idea of safety, in the rooms belonging to the office of the committee of *Surveillance*, during the time of the domiciliary visits; and in their arrests, it was observed, the committee laid hold of property as well as people; as if the diamonds and jewels of the arrested persons were suspected as well as themselves. To prevent the restoration of this property, the massacres of September were concerted in the den of this committee of thieves and murderers; and it was here that sentence of death was passed on 8000 Frenchmen; most of whom were held in confinement without any lawful reason, and without the shadow of crime.

In a chapter entitled, *Bailly, and some other portraits*, one of our ministers is exhibited, who is termed *Renard*.—A chapter is also devoted to *the British cabinet*. Here, while he bitterly complains of the hatred of Britain towards France, the author endeavours to excite the detestation of the French towards us. He calls on them to enlarge their navy; he recommends war, eternal war, against the English; and he wishes that it were possible for his countrymen to metamorphose their forests into a bridge, that could carry them to the very foot of the Tower of London; which, he thinks, is the only place where, 'for the dignity and interest of France, a peace ought to be signed.' We shall be disappointed if our readers do not smile at this specimen of French extravagance.

We pass from politics to what is said of *Philosophisme*.

'The amalgam of the doctrines of *Rousseau*, *Voltaire*, *Helvetius*, *Boulanger*, and *Diderot*, has formed a kind of paste (pardon the expression) which ordinary minds cannot digest, and which proves prejudicial to them. When they find that old principles are ridiculed, they soon deny and abandon them. Nor do they stop here. They substitute the system of atheism and licentiousness in the room of philosophical ideas. Philosophism owes its origin to these books, badly read and badly comprehended; for it is difficult to make certain truths to be rightly understood by those who are not disposed to receive them. Some contagious emanations spring from these modern doctrines. *Collot-d'Herbois*, *Billaut-de-Varennes*, *Lequinio*, *Babauf*, *Antonelle*, thought themselves philosophers. Ignorance engenders barbarism: but half-knowledge makes things still worse; it gives circulation to a croud of errors through the veins of the body politic; it occasions, in the name of humanity, all sorts of evils to humanity.

'We repeat it; if the shades of these great men could arise from their tombs,—on seeing such interpreters they would exclaim, To what end have we written if we have such commentators?

'How was I overwhelmed with astonishment at hearing the Parisians justify all these errors of the imagination, by pretended passages horribly disfigured! This new fanaticism, which the

successors



successors of *Babauf* would re-ignite, dug the bed of the river of blood which has traversed the French revolution; and it is this that has made me look on *Voltaire* and *Helvetius* with a different eye from that with which, till now, I had been accustomed to consider them.'

The *Clergy*, as well as the philosophers, have a chapter devoted to their service; and those who are acquainted with *MERCIER*'s former writings will not require to be informed in what manner they are treated. He prefers the policy of the ancients, in not making the sacerdotal function an isolated one, to the mode generally prevailing among the moderns; and he tells us 'that their apprehensions from the catholic religion, the remembrance of the evils which it has occasioned, its intolerance, the mad rage of its priests, and their secret masses, in which they cabalised against the republican government, determined them on decreeing that all religious worship should be free; or, in other words, that the state would not distinguish any particular form of worship with peculiar countenance and protection.'

In one respect, the author has lived to see what he has depicted in his *dream*, in the chapter *du Temple*, viz. the public worship of God on the principles of pure theism: but this is the practice of a small sect, and not the *culte* adopted by the French nation. However, as may be supposed, the *Theophilanthropists* are honoured with particular notice, and their principles are displayed. 'The text of their Gospel,' we are told, 'is the firmament of Heaven.' He thus speaks of this sect:

'Everlasting thanks be given to philosophy! Reason has triumphed! Superstition, credulity, and all the mummeries of priesthood, are replaced by natural religion.

'Its persuasive voice begins to penetrate every heart. This pacific religion, of which we nourish already the seeds within us, will, ere long, become the only predominant one. It is practised and taught by the *Theophilanthropists*.

'The true friends of men are the true friends of God. Plain in their doctrine, as the apostles of Christ, they are humble like them. Like them, the *Theophilanthropists* are enemies to all pomp and grandeur; they can only inspire confidence in steady minds, obtain general approbation, and lead on their proselytes.

'Their worship is without any ostentation, and founded on the belief of the Supreme-Being, on the dogma of the immortality of the soul, on universal love, on the reverence due to age, on the natural affection towards parents, and on benevolence.

'This worship is established without any theological disputes, without boasting, and without effusion of blood; for the *Theophilanthropists* do not compel any one to believe. They inculcate lessons of wisdom in the heart of children; they persuade women to cherish their husbands; they teach men to love one another, and to do the good which they wish to be done to themselves. They teach them to consider death as the beginning of immortality, and to look with respect and gratitude to the defenders of their country.'

It does not appear from the chapter entitled *C'est le Diable*, &c. that either the taste or the morals of the French, in the *New Paris*, are superior to those of the *Old*. We are happy, however, on finding in a subsequent chapter that an *amelioration* has taken place in the *Hotel-Dieu*; and that, now, every patient has a bed to himself: the consequence of which is that not more die than two in six days; whereas, before the revolution, the mortality of this hospital on an average was 13 in a day.

By a national lottery, which the author has re-established, the Foundling Hospital is furnished with milk, the sick are supplied with broth, and the wounded with lint.

Respecting the *Loi du Divorce*, we have in the 6th vol. the following information:

‘ This law was planned in 1790, in the dismal pamphlets of the Duke of Orléans; that prince who was revolutionary only from selfishness, and whose wife was virtuous. This law passed on the 20th September 1792, in the sitting at night, without discussion; the votes being given only by remaining seated or by getting up. It caused general grief through all France; it shocked foreigners, who do not cease to reproach us with it; and every friend of order and decorum perceived that it opened the gates to libertinism and to depraved manners, already too common with us.

‘ It became still worse, after the convention had decreed some additional articles to the law of divorce, on the 8 Nivose and 4 Floréal of the 2d year.

‘ By these laws, an absence of only six months sufficed to obtain a divorce; and one of the parties was allowed immediately to contract another marriage. The consequence has been that no women were divorced but the wives of the defenders of the country, and of those whose places under government required their absence from home.— The legislators *Oudot* and *Pons-de-Verdun* had even announced a new plan, which would render divorce still more easily obtained: but their love for divorcés was soon abated and censured.’

In a work abounding with such a variety of matter, it is difficult to know where to stop: but necessity dictates brevity: we must therefore satisfy ourselves with making one more extract, which relates to the unfortunate Louis XVI. It is in the chapter entitled *Bréviaire*.

‘ Louis, during his detention in the Temple; did nothing but eat, drink, sleep, and say his *bréviaire* (prayers). We should have thought him the most stoical of all philosophers, had we not known that he was become very religious; it is true that he had adopted a great many theological ideas, and that he was the only one of his court who had these ideas. *Cléry*, his valet, whom I met in the prison *La Force*, told me many particulars: he said that the king saw without emotion all his things taken from him, even his knife: but that he was very much hurt at his shovel being removed from the fire side, and manifested considerable vexation at it.

‘ During

‘ During his second interrogatory, he asked *Chaumette* from what country he came?—“ *From the department of the Nièvre.*”—“ It is a delightful country.”—“ *Have you been there?*”—“ No: but I propose to make the tour of France in two years, and to acquire a knowledge of all its beauties.”

‘ When he saw that the secretary had his hat on in the carriage, he said to him, in a laughing tone: “ *When you came to fetch me for the first time from the Temple, you forgot your hat; you have been more cautious to-day.*”

‘ It was the *Breviary* that comforted him for all his lost grandeur.’

There is rather an appearance of *sneer* in this account: but, if it be true that religion was the basis of that firmness which this unfortunate monarch is allowed to have displayed, (no matter what were the particular tenets of his system,) be it recorded to his everlasting honor!

This work contains 271 chapters; and it is not yet finished. Since the publication of it, other changes have taken place; and it is not improbable that, though the *New Paris* may be considered as the realization of *MERCIER’s Dream*, it may nevertheless, before long, pass away “ *like the baseless fabric of a vision.*”

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ART. XVII. *Précis des Evénemens Militaires*, &c. i. e. A concise Account of Military Events, Nos. I—VII.; to which are annexed Maps and Plans. One Number appears every Month:—the Subscription is for three Months, at the Rate of two Crowns for the three Numbers, with the Maps; printed and delivered at Hamburgh, at the House of Fr. PERTHES, and sold by J. Debrett, London. 8vo. 1799.

THE immense importance of the military operations of the present war, on some of which depended the fate of several nations, and each of which has been in a greater or a less degree connected with the most valuable interests, if not the destiny of Europe, has made them, more than those of any former contest, objects of deep concern and universal attention. The wider range which these military operations have been made to comprehend, and the unusually extensive scale on which they have been conducted, contribute to increase the number of those who regard them with curiosity and surprise; while the ability with which they have been planned, the courage with which they have been executed, and the many important improvements in the science of tactics which they have exemplified, will secure to them the attentive regard of the military as well as the political historian.

A work, therefore, calculated to give a faithful, a collected, and a clear view of the principal events resulting from these operations, must be not only highly valuable to the reader of

the present day, but a precious bequest to posterity. Such a work, that which is now before us professes to be, and such in our opinion it is:—but it is more than a mere detail of particular operations or events. The authors do not confine themselves to the humble labour of transcribing or comparing the accounts published in the different gazettes: they accompany those details by observations on the nature of the war, on the conduct and plans of the Generals, on the tendency and result of particular successes and defeats, on the relative strength of places and of armies; and they mark the novelties which occur in tactics, and compare corresponding events in former wars with those of the present. To do all this well is manifestly a very arduous undertaking: but, arduous as it is, the authors have succeeded in a degree which places their labours in this department far beyond those of any contemporary periodical writers; and they have impressed on this interesting performance a character of great military skill, of impartial fidelity, and of philosophic observation.

It is not perhaps possible to convey, by a detached extract, a fair idea of the merit of a work destined to describe a series of continued operations. We therefore quote the following passage rather to excite the reader, if military affairs can interest him, to peruse this excellent summary, than to enable him to appreciate, by what he shall here find, the value of the performance. The passage which we select is taken from the 4th number, and contains a calculation of the force of the French armies at the time when the revolution in the Directory of the 30th Prairéal took place, and produced a change of Generals, and a substitution of a plan of offensive for defensive operations. (*Vide No. 4. p. 243 to 255.*)

‘ In supposing the army of *Moreau* to have completely effected their retreat into Nice county, after having collected the wreck of that which had been commanded by *Macdonald*, and on the frontier of France those reinforcements which might have been obtained in Provence; this army, when *Joubert* came to take the command of it, might have consisted of from forty to fifty thousand men. These were but the remains of a body originally amounting to nearly 120,000.

‘ The corps which occupied the entrenchments and passages of Dauphiné and Savoy did not together exceed 25,000.

‘ The principal re-inforcements, the divisions which had retreated from the Lower Rhine, some fresh cavalry, and the greater number of the conscripts, having been sent in preference towards the army of Switzerland, we may reckon that at this time *Massena* had at least 60,000 men under his orders.

‘ They calculate at 30,000 men the efficient garrisons of Strasbourg, Mayence, Ehrenbreitstein, and the different corps posted along the Rhine as far as Dusseldorf,

‘ Gen,

Genl Brune, who commanded in Holland, and to whom the Batavian republic had recently given the conduct of its lately organized army, had not under his orders more than from 8 to 10,000 French.

In a word, the troops near the coast, known by the name of the army of England, did not exceed in all 25,000 men.

In the interior, remained no more troops than were absolutely necessary for the security of the republican government.

The total of the republican forces, then, which were effectively in action at the end of July, would be, on this calculation, about 195,000 men.

To these must be added 20,000 Batavian troops, and 8,000 Spaniards, employed on the coasts; which will make the whole 218,000 men, dispersed along the Frontier from Holland to the Mediterranean.

It was the strict demonstration of the truth of this result, which we here give but as a rough calculation, that gave rise to the rapid levy of all classes of the *conscription*;—and to the resolution of raising the army of the republic to above 500,000 men. This dreadful mode of recruiting an army had once before succeeded, in a situation of extreme danger, like the present;—it could not now be put in practice but by similar means, and in the agitation of a great crisis. It was a bold experiment, and one of which the effect was likely to baffle all the calculations of political economy, to attempt to draw suddenly from the territory of France an army of 250,000 men, in the flower of age, after eight campaigns, and the loss of above a million of lives. It is worth observation, too, that the 450,000 men of the requisition, which recruited or renewed the French armies in 1794, had been organized, formed into battalions, equipped, armed, and disciplined, in the short period which had elapsed since the close of 1793.

The mention of this novel, and, as it has been called, *illegitimate* mode of recruiting an army, leads the authors to a train of reflections on that subject, which mark a profound knowledge of the motives of a paramount party in a revolutionized state. They then describe shortly the steps which, in France, successively led to the dangerous practice of levy by conscription, and thus proceed:

In 1799, the party which had regained the upper hand of the Directory measured its efforts by the double danger in which they stood. The new government thought themselves bound to repair the errors committed by the preceding Directory; and if possible, in order that they might be able to offer and conclude peace, to resume that situation in which the former Directory disdained it. They found it still more necessary than their predecessors had done, to strengthen themselves at home by the success of their arms abroad. Why should they not, therefore, try every means to resume offensive operations against the enemy? The difficulty of recovering the ordinary contributions, and the excessive tardiness of recruiting by individual requisition, would no longer suffice; they therefore had recourse to the progressive taxes, and to the conscription, which is properly the organization of the levy in mass proposed to the Convention in the year 1793. Already

they have come to the formation of battalions, in the departments in which the great number of men before initiated in war, whom the conscription reached, and of officers who are again brought into the service, afford great facility in collecting and rapidly appointing this new army. The official returns already presented make the total of troops which the Republic will have in pay in the month of October (1799), from 565 to 575,000 men.

‘ In order to render this force capable of being employed abroad as efficiently as possible, and to complete the levy in mass, the national guard is again forming; the moveable columns of which are to be employed in the interior, or to re-inforce the garrisons on the frontiers. Such are the efforts which the Republic is making, in order to balance the still increasing numbers of the coalition. We shall have given an exact idea of them, when we have added some observations on the re-partition of the armies, and on the new destination of the Generals.

‘ The army of Italy, in the environs of Genoa, found itself in nearly the same positions which *Bonaparte* had occupied before he passed the Apennines, to penetrate into the vallies of Tanaro and La Bormida. The army of which he then took the lead was very little stronger than that commanded by *Moreau*, after his re-inforcement by the corps of *Macdonald*;—it was equally ill-provided, and suffered extremely from the difficulty of communication. It received its reinforcements through the county of Nice, and had not yet possession of Genoa, nor Coni, nor any posts on the high grounds; which were not obtained until after the battles of Montenotte and Millesimo. In adverting to the very remarkable similitude between this and the former position of the French army, it were superfluous to point out how much more considerable and formidable, in every respect, are the forces of the allies at the present moment, placed between the Alps and the Apennines, on the frontier of France, and on the confines of the state of Genoa, (though acting offensively) in the same posts which they had occupied before *Bonaparte*, in order to prevent his entrance into Italy. We wished only to shew that the French, in this situation, might yet, if they received considerable reinforcements, meditate offensive operations, and re-enter Piedmont. This difficult task has devolved on *Foubert*, disgraced under the old Directory, and now raised to the command of the army of Italy. Of that which is forming on the Rhine, *Moreau* is to take the command, and to oppose it against that of Russia and of the empire. This change, which appears so whimsical, was perhaps necessary to prevent the misunderstanding that might easily arise between two armies, which are mutually to support each other. It has been conceived that the organization of the new French army of Italy would meet fewer impediments under a new General.

‘ Whatever may have been the motives of these changes, *Moreau* had already performed his part on this great theatre; and *Suwarrow* had borne him honourable testimony that he supported, in defensive war, the character which he had acquired for talents and for courage.

‘ The army of Gen. *Foubert* they determined to augment to 70,000 men.

‘ Gen,

Gen. *Championnet*, who had been brought before a council of war by the old Directory, for having endeavoured to put a stop to the disorders of the republican agents in Italy, is appointed to the command of the army of the Alps; and he has been sent to Grenoble, to form that army which is to be occupied chiefly in the defence of Dauphiné and Savoy,—and to re-inforce, according to circumstances, the wings of the armies of *Joubert* and *Massena*. It is to be increased to 60,000 men.

We have already said that the army of Switzerland formed a principal object of the attention of government; and that they designed to augment it to 80 or 90,000 men.

The army of the Rhine, of which the head quarters are at Mayence, is to be increased to 60,000 men, distributed between Huningen and Dusseldorf. If, then, we suppose that 40,000 French troops, and 40,000 Dutch, are spread over Holland, in Belgium, and on the coasts of la Manche, menaced by the English, we may conclude that, if these different augmentations take place, they will form together a total of 320,000 men: but, in order that the French armies should attain this complement, they must receive an addition of at least 100,000 conscripts, exclusively of those re-inforcements which we suppose them to have received on the 1st of August.

In concluding this sketch, this kind of general review, of which we doubt not that our readers will perceive the utility, in order to a perfect understanding of subsequent operations, we cannot help suggesting to their observation this afflicting result:—that, if we add to the enumeration which we have above made of the French armies, and of those of the allies, the army of *Bonaparte* in Egypt and in Syria, and that of the Turks which is opposed to him; and if we count the troops embarked, the crews of about 400 ships of the line or frigates actually armed on the ocean, in the Mediterranean, and the Baltic; we shall find that, at the close of this, as it is called *enlightened*, century,—at the termination of this golden age which Philosophy had promised us,—upwards of *one million two hundred thousand* men are engaged in combat; and yet this frightful war is, as it has been denominated by Mr. Pitt, but a war of *armed opinions*.

Of this distinguished performance, we have to lament that the commencement was not coincident with that of the war itself. Had it been so, with what ease might the reader at this day re-trace the progress of a contest, at every stage of which his bosom must have beaten high with hope or fear, with pleasure or dismay. Since, however, it has unfortunately begun so late, we console ourselves with the hope that, until the long wished-for return of peace shall furnish more pleasing topics for the exertion of genius, the talents of these authors will continue to be exercised in recording the operations of the war.

In a future Review, we shall resume our attention to this work, and report the contents of Nos. V, VI, & VII, which have recently come to our hands. A translation of the numbers is publishing by Mr. Egerton, Military Library, Whitehall.

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N. B. To find any particular Book, or Pamphlet, see the  
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